USFM
(Unified Standard Format Markers)

User Reference

2.4

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1   Introduction

See also: Release Notes | Syntax Notes

What are Standard Format Markers?

In general terms, a markup language is a special notation for identifying the components and structure of an electronic document. It combines *extra information about the text* together with the text itself. The extra information is what is expressed using markup. Markup can also include information about the intended presentation of the text, or instructions for how a software process should handle the text. A good markup system is easily identified as separate from the text itself.

Standard Format Markers have been used for many years within the Bible translation community as a method for identifying the unique textual elements which exist within an electronic scripture document. SFMs start with a backslash character "\" and end with the next space. Over time many different local "standards" for SFM use were developed, adapted, and used, for supporting the varied requirements of Bible translation and publishing projects around the globe.

History of USFM

The divergent use of SFMs led to a variety of problems – most notably the challenges associated with sharing text or related text processing tools among entities, departments, or partner organizations. Separate and ongoing maintenance of duplicated tools and procedures, which were required for managing the flow of the text through its life-cycle, became costly and very difficult to support.

In March 2002 a working group was established within the United Bible Societies with the mandate of "crafting a unified specification for SFM use across 4 UBS areas". Having one SFM standard would provide numerous benefits:

- Allow more thought and effort to be put into developing just one set of tools and utilities to be shared by all projects:
  - o Tools for text checking and analysis.
  - o Tools for developing supporting textual resources such as concordances and indexes.
  - o Tools for streamlining the publishing process.
- Eliminate or minimize duplication of effort in providing these tools.
- Allow better sharing of both tools and data.
- Allow Paratext users to use one tested and proven stylesheet.
- Prepare the project for a smoother transition to other markup formats or future technologies.

Ideally an SFM standard would have as one of its goals that of marking common scriptural element types, and not formatting (presentation) information. USFM has attempted to "unify" a long history of SFM type scripture markup "standards", some of which were more or less strict in their tolerance for format-oriented markers. The primary focus in USFM development was on *unification*, not markup *creation*. What this means is that USFM inherits support for both the positive (and some negative) aspects of pre-existing SFM marker use. The USFM working group did not wish to create an unmanageable conversion task for legacy SFM encoded texts.

Unification Notes

- Markers which would be used in a broader text "environments" were named using a reserved initial letter, rather than an opening and closing tag:
    - \i - <u>Introductions</u>
    - \f - <u>Footnotes</u>
    - \x - <u>Cross references</u>
    - \e - <u>Explanatory (study) material</u> - for extended notes, sidebars and bridge materials.
- Related marker types were often consolidated using "numbered" marker definitions.
    - Example: \mt#, \ms#, \s#, \li# etc., where the variable # represents a number which can indicate a level or relative weighting.
- Marker definition "collisions" were resolved (same marker used to mark different content).

Software Notes

- Translation editors which implement support for USFM encoded text may provide a formatted view of the text using a set of style definitions for each USFM marker. These "stylesheets" most often refer to these formatting definitions as paragraph and character styles.

- In USFM, character level markup can be nested (embedded) within a paragraph element, or another character element, but (depending on the way in which the markers are written) does not necessarily cancel out the previous marker's attributes. <u>Paratext</u> (a UBS translation editor) is not capable of rendering all of the display variations that would be implied due to marker nesting.

Markup Additions/Extensions

Over the course of its development it has become clear that the USFM standard will not likely include and handle markup for all potential (real or perceived) markup needs which a project may require. There are a number of reasons for this, which include:

- **The intention of keeping the USFM marker inventory manageable** from a typical end user's perspective.
  Some may argue that the more than 180 existing marker possibilities are already more than challenging enough to select from and use correctly. For this reason a "draft" stylesheet was created for Paratext editing which lists only the essential markers for editing a typical translation's 1st draft text.

- **The intention to encourage content oriented markup.**
  Although USFM contains markers which are format (presentation) oriented (*see* <u>History of USFM</u>), the use of these is typically discouraged, wherever an suitable alternative is available.

- **The intention to maintain a stable target for tool developers.**
  The USFM marker inventory cannot continue to evolve and develop indefinitely without minimizing the benefit it potentially offers to developers working on text checking, analysis, conversion, and publishing tools. A stable target is needed for these tools to work against.

Since USFM 1.0, requests for additions to the standard have been received and considered by the USFM committee (*see* <u>Release Notes</u> for some details). The committee has made a choice to specifically exclude new markers submissions that specify formatting from becoming part of USFM. What this means is that the USFM standard is open to the consideration of new markup needs, but closed to allowing new format oriented markup. At times this position has caused some frustration for users who might otherwise be quite satisfied with USFM, but would be greatly assisted by adding markup to their text which is not a part of the standard.

Option: The \z namespace

As a means of offering a type of solution to the need for occasional local markup additions/extension, USFM recommends that any additional user generated markup should begin with **\z** (e.g. \zMyMarker). Markers in this namespace will not be considered a part of the USFM standard, or be generally supported in USFM aware applications. This namespace will acts as a type of "private use area". It will be the user or tool builder's responsibility to support support \z markup in ways which meet a local need. Other USFM processing tools cannot be expected to handle \z markup or associated text, and are free to ignore them when they are encountered in the text.

> **Important Caution!**
> Scripture translation and publishing software Paratext and Publishing Assistant both provide a mechanism for adding information about user generated or customized markers to a specific project's configuration. This makes it possible to support proper functioning of checking and formatting tools for the added markup.
>
> However, *it is much less likely* that emerging digital publishing systems and work-flows will support user-generated/non-standardized project markup. Current procedures for interacting with these partner environments requires that translation data is delivered in rigidly validated formats which conform to specific agreed-upon interchange standards, such as the known USFM marker inventory, or some XML-based equivalents. Since connecting with these environments is much more exclusively software-driven than with many print production tools, encountering unknown markup within the publishing processes is a significant problem.
>
> Please remain aware of this caution before introducing non-standard USFM markup within a scripture translation project text.

Paratext Stylesheets

The most recent full and draft USFM stylesheet files for use with the Paratext translation editor are always available from http://paratext.org/usfm.

1.1   Release Notes

2.4 - June 2013

Marker Additions

- Support for nesting character markup.

Full support for the nested character markup syntax has been included in Paratext >=7.4, Publishing Assistant >=4.1, and the XML export format from Paratext known as "USX".

2.35 - February 2012

Primarily a documentation update.

Paratext 7.3 and beyond provides support for study Bible content authoring, within a single project text, through an enhanced multi-pane editing window. Earlier USFM documentation releases discussed study Bible content markup using one or two additional related project texts. This multi-project authoring configuration is no longer recommended now that there is workable authoring environment supporting a single-project study Bible text. Information relating to study Bible content markup and authoring practice in this documentation supersedes any reference to separate notes or sidebar projects in the earlier release notes (below).

- Deprecated \fs (footnote summary text) - not required when working within a single project study Bible text.

2.3 - July 2010

Version numbers for the base USFM stylesheet and the study Bible notes and sidebars stylesheets have been synchronized to 2.3. This reflects the readiness of the Paratext 7.1 editor to support study Bible authoring.

Marker Additions

- DEPRECATED - Added study Bible footnote marker \fs for marking a footnote summary text.
- Added study Bible cross reference marker \ex for adding additional cross-references to the notes project.

Marker Revisions

- Permit cross references to be added to the study Bible notes project.
- Revised markup specification for study Bible sidebars (now use any title, paragraph, poetry, table, or special text marker elements).

2.2 – October 2008

Marker Additions

- Added character markers xot...xot* and xnt...xnt* for uniquely marking target references to OT and NT passages (use of these markers is optional)
- Added iqt...iqt to mark (scripture) quotations appearing in the introduction.

Marker Revisions

- imte# now includes an optional numeric variable (multiple levels).
- No-break space should now be marked using ~ (tilde), not !$

2.1 – April 2007

Marker Additions

- Added \ili for marking introduction list items.
- Reviewed and finalized Peripheral content markup:
    - Added new back matter books CNC, GLO, TDX, NDX.
    - Added INT book for scripture division Introductions.
    - Updated scheme for marking content divisions in FRT, INT, BAK, OTH
    - Added various new content division markers.

Marker Revisions

- Finalized <u>Study Bible Content</u> markup.
- Reviewed and finalized <u>Peripheral</u> content markup *(see "Marker Additions" above)*.
- Changed <u>\rq...\rq*</u> from paragraph to character level markup.
- Change <u>\ca...\ca*</u> from paragraph to character level markup.

2.05 – June 2006

Marker Additions

- Added <u>\rq</u> for marking inline quotation references.

2.04 – October 2005

Marker Additions

- Added <u>\toc3</u> for providing the standard abbreviation for a book.

2.03 – August 2005

Marker Additions

- Added <u>\toc1</u> and <u>\toc2</u> for providing and marking long and short table of contents texts.
- Added <u>\fl</u> for marking footnote "label" text items.
- Added <u>\fp</u> for marking footnote additional paragraphs.

2.0 – October 2004

The following sections outline changes in USFM from 1.53 to 2.0.

Marker Revisions

- Removed \pdi and \pde, and substitute with embedded text markup (under additions, below)
- Removed \wr ...\wr*. This was really a duplicate of \w ...\w* used for marking words in the scripture text which are included in the wordlist.
- Removed \ps. This is used in conjunction with \nb to indicate that the paragraph spans the chapter boundary. It should be sufficient to just start the new chapter with \nb and use the appropriate paragraph marker for the previous chapter (\p, \m etc.)

Marker Additions

- Add character style <u>\em ...\em*</u> for "emphasis".
- In Peripherals:
  - Add \intro section to Front Matter (in addition to Preface).
  - Add \maps (Maps Index) section to Back Matter.
  - Paratext will be adjusted to include predefined "standard" books for FRT, BAK, and OTH rather than using the book names XXA, XXB, and XXC for these materials.
- Add <u>\sr</u> for marking the text references range listed under a section heading \s.
- Add the following markers for "embedded text" (see example references – not all versions mark these items the same).
  - <u>\pm</u> - Embedded text paragraph
  - <u>\pmo</u> - Embedded text opening
  - <u>\pmc</u> - Embedded text closing
  - <u>\pmr</u> - Embedded text refrain
  - <u>\qm#</u> - Embedded text poetic line
- Add character style <u>\pro ...\pro*</u> for indicating pronunciation (in CJK texts).
- Add character style <u>\wj ...\wj*</u> for marking words of Jesus.

1.2   Syntax Notes

> **In this topic:**
>
> 🔖 Numbered Markers
> 🔖 Endmarkers in Footnote and Cross References
> 🔖 Documentation Notes

Numbered Markers

Some USFM markers include an optional numeric variable, which is represented in this documentation by a hash character (#). In USFM the number indicates:

- A portion of a complete element, or relative weighting of the "pieces" of the elements, such as \mt1, \mt2, \mt3 which are all parts of a major title.
- The level of division (hierarchy).
- The level of indentation relative to other like elements, as in poetry (\q#) or lists (\li#) or outlines (\io#).

\marker = \marker1 — The unnumbered version may be used when only one level of \marker exists within the project text. Numbers should always be included when more than one level of the marker exists within the project text.

> ⚠️ The variable # should not be used to indicate a *specific occurrence* in scripture of the element type (e.g. using \s3 to represent the location of the particular section heading before the "Story of Creation" in Genesis 1.

Endmarkers in Footnotes and Cross References

The boundaries of footnote or cross reference text are defined by an opening and closing marker, as in the following footnote example:

> **\f** _+_(\fr_REF_)footnote content**\f***

The individual elements which make up the footnote or cross reference content are defined as character level markers, which means that they each define a *beginning* and a corresponding *end* marker. The Paratext translation editor will interpret the presence of a new marker as an implicit closure of any preceding character level marker. For this reason a majority of translation projects have adopted the approach of authoring footnote or cross reference content without supplying the explicit end marker. Some examples of the two acceptable markup approaches for notes is provided below (**A** = implicit closure; **B** = explicit end marker):

> **A.** \f + \fk Issac:\ft In Hebrew means "laughter"\f*
> **B.** \f + \fk Issac:\fk* In Hebrew means "laughter"\f*
>
> **A.** \f + \fr 1.14 \fq religious festivals;\ft or \fq seasons.\f*
> **B.** \f + \fr 1.14\fr* \fq religious festivals;\fq* or \fq seasons.\fq*\f*
>
> **A.** \f + \fr 2.4 \fk The \nd Lord\nd*: \ft See \nd Lord\nd* in Word List.\f*
> **B.** \f + \fr 2.4\fr* \fk The \nd Lord\nd*:\fk* See \nd Lord\nd* in Word List.\f*

Documentation Notes

Individual markers are presented in this manual in dark blue text, with a light grey background. For example:

\usfm#(_text...)

- Required spaces are indicated with an underscore _.
- Parameters or variables are indicated in ALLCAPS or by a special character such as the hash mark #. A description of the meaning or use of a variable or parameter is provided below the marker.
- Optional or suggested information is shown as a text example in parentheses – like (text...). In some cases an underscore in listed within the parentheses, which indicates that the space is needed only when text follows the marker. Most paragraph or poetic markers (like \p, \m, \q# etc.) can be followed immediately by a verse number (\v) on a new line.

2   Identification

Markers in this section:

\id, \ide, \sts, \rem, \h, \toc1, \toc2, \toc3

\id_*<CODE>*_(Name of file, Book name, Language, Last edited, Date etc.)

- File identification.
- This is the initial USFM marker in any scripture text file.
- CODE is the standard 3 letter UBS/SIL scripture book abbreviation.

▼ Example

Text - Matthew (GNT)

> **\id** MAT 41MATGNT92.PTX, Good News Translation, June 2003

Formatting Example

The text following this marker is not normally used in any formatted presentation.

\ide_*<ENCODING>*

- An optional character encoding specification.
- This marker should be used to specify the character encoding of the text within the file. For example: CP-1252, CP-1251, UTF-8, UTF-16, OR Custom <specify font name>. If the character encoding does not conform to a known standard, but is rather a customized solution for the project, a minimum of the name of the font used for the project should be included. For archive purposes, texts which rely upon a custom encoding solution should be converted to Unicode, if at all possible.

▼ Examples

Text - Matthew (GNT)

> **\ide** UTF-8
> **\ide** CP-1252
> **\ide** Custom (TGUARANI.TTF)

Formatting Example

The text following this marker is not normally used in any formatted presentation.

\sts_*<STATUS CODE>*

- Project text status tracking.
- *The contents of the status marker can be defined by the downstream system* being used to track project status.
- Multiple status entries can be contained in a book to indicate that various portion of the text are present with different draft levels. If an entire book is complete at a given status level, only one status entry is required.

> ℹ **For UBS TMS tracked projects** the contents of the field must be a single digit, as follows:
> - 1 (first draft)
> - 2 (team draft)
> - 3 (reviewed draft)
> - 4 (clean text)

▼ Example

Text

> **\sts** 2

Formatting Example

The text following this marker is not normally used in any formatted presentation.

\rem_text...

- Used for adding brief comments by a translator, consultant, or support person.

▼ Example

Text

> **\rem** Assigned to *<translator's name>*.
> **\rem** First draft complete, waiting for checks.

Formatting Example

The text following this marker is not normally used in any formatted presentation.

\h#_text...

- Running header text.
- The variable # represents distinct components or levels of text required for the running header presentation (e.g. inside, outside, sub-division/section etc.).

▼ Example

Text - Matthew (GNT)

> **\h** Matthew

Formatting Example

Matthew 2–4

to kill all the boys in
ghborhood who were
nger—this was done

⁷When John saw ma
Sadducees coming t
tized, he said to them, '

\toc1_text...

- Long table of contents text.

\toc2_text...

- Short table of contents text.

\toc3_text...

- Book abbreviation.

▼ Example

Text - Matthew (GNT)

> \h Matthew
> **\toc1** The Gospel According to Matthew
> **\toc2** Matthew
> \toc3 Mat

Formatting Example

Table of Contents

The Gospel According to Matthew .... Matthew. 1
The Gospel according to Mark...................... Mark 37
The Gospel according to Luke .... Luke... 63

ⓘ **Implementing toc1 and toc2:**

The **\toc1, \toc2,** and **\toc3** markers are provided to assist publishing tools in automating the generation of a table of contents. They can be included in the main text file for each scripture book, after \h. They are not for use directly within the front matter (FRT) peripheral file.

If you are working with the Publishing Assistant InDesign publishing path, the following markup is needed for generating an automatic table of contents:
- Addition of \toc1 (and optionally \toc2) markers after \h, within each scripture book (\toc3 is not yet supported).
- Addition of the "\periph Table of Contents" (*USFM 2.0 = \toc*) sub-group marker within the FRT peripheral file.

Complete details of this process are provided in the 🔗 Publishing Assistant User Guide.

2.1 Book Abbreviations

This table lists all the standard 3-character book abbreviations that can be entered after \id marker at the top of each USFM file. Some scripture editors like 🔗 Paratext may also include the number shown for each book in the filename for that book.

Number	Abbreviation	English name	Alternative name/Further explanatory notes
01	GEN	Genesis	1 Moses in some Bibles
02	EXO	Exodus	2 Moses in some Bibles
03	LEV	Leviticus	3 Moses in some Bibles
04	NUM	Numbers	4 Moses in some Bibles
05	DEU	Deuteronomy	5 Moses in some Bibles
06	JOS	Joshua	
07	JDG	Judges	
08	RUT	Ruth	
09	1SA	1 Samuel	1 Kings or Kingdoms in Orthodox Bibles; do not confuse this abbreviation with ISA for Isaiah
10	2SA	2 Samuel	2 Kings or Kingdoms in Orthodox Bibles
11	1KI	1 Kings	3 Kings or Kingdoms in Orthodox Bibles
12	2KI	2 Kings	4 Kings or Kingdoms in Orthodox Bibles
13	1CH	1 Chronicles	1 Paralipomenon in Orthodox Bibles
14	2CH	2 Chronicles	2 Paralipomenon in Orthodox Bibles
15	EZR	Ezra	This is for Hebrew Ezra, sometimes called 1 Ezra or 1 Esdras; also for Ezra-Nehemiah when one book
16	NEH	Nehemiah	Sometimes appended to Ezra; called 2 Esdras in the Vulgate
17	EST	Esther (Hebrew)	This is for Hebrew Esther; for the longer Greek LXX Esther use ESG
18	JOB	Job	
19	PSA	Psalms	150 Psalms in Hebrew, 151 Psalms in Orthodox Bibles, 155 Psalms in West Syriac Bibles, if you put Psalm 151 separately in an Apocrypha use PS2, for Psalms 152-155 use PS3
20	PRO	Proverbs	31 Proverbs, but 24 Proverbs in the Ethiopian Bible
21	ECC	Ecclesiastes	Qoholeth in Catholic Bibles; for Ecclesiasticus use SIR
22	SNG	Song of Songs	Song of Solomon, or Canticles of Canticles in Catholic Bibles
23	ISA	Isaiah	Do not confuse this abbreviation with 1SA for 1 Samuel
24	JER	Jeremiah	The Book of Jeremiah; for the Letter of Jeremiah use LJE
25	LAM	Lamentations	The Lamentations of Jeremiah
26	EZK	Ezekiel	
27	DAN	Daniel (Hebrew)	This is for Hebrew Daniel; for the longer Greek LXX Daniel use DAG
28	HOS	Hosea	
29	JOL	Joel	
30	AMO	Amos	
31	OBA	Obadiah	
32	JON	Jonah	Do not confuse this abbreviation with JHN for John
33	MIC	Micah	
34	NAM	Nahum	
35	HAB	Habakkuk	
36	ZEP	Zephaniah	

37	HAG	Haggai	
38	ZEC	Zechariah	
39	MAL	Malachi	
41	MAT	Matthew	The Gospel according to Matthew
42	MRK	Mark	The Gospel according to Mark
43	LUK	Luke	The Gospel according to Luke
44	JHN	John	The Gospel according to John
45	ACT	Acts	The Acts of the Apostles
46	ROM	Romans	The Letter of Paul to the Romans
47	1CO	1 Corinthians	The First Letter of Paul to the Corinthians
48	2CO	2 Corinthians	The Second Letter of Paul to the Corinthians
49	GAL	Galatians	The Letter of Paul to the Galatians
50	EPH	Ephesians	The Letter of Paul to the Ephesians
51	PHP	Philippians	The Letter of Paul to the Philippians
52	COL	Colossians	The Letter of Paul to the Colossians
53	1TH	1 Thessalonians	The First Letter of Paul to the Thessalonians
54	2TH	2 Thessalonians	The Second Letter of Paul to the Thessalonians
55	1TI	1 Timothy	The First Letter of Paul to Timothy
56	2TI	2 Timothy	The Second Letter of Paul to Timothy
57	TIT	Titus	The Letter of Paul to Titus
58	PHM	Philemon	The Letter of Paul to Philemon
59	HEB	Hebrews	The Letter to the Hebrews
60	JAS	James	The Letter of James
61	1PE	1 Peter	The First Letter of Peter
62	2PE	2 Peter	The Second Letter of Peter
63	1JN	1 John	The First Letter of John
64	2JN	2 John	The Second Letter of John
65	3JN	3 John	The Third Letter of John
66	JUD	Jude	The Letter of Jude; do not confuse this abbreviation with JDG for Judges, or JDT for Judith
67	REV	Revelation	The Revelation to John; called Apocalypse in Catholic Bibles
68	TOB	Tobit	
69	JDT	Judith	
70	ESG	Esther Greek	
71	WIS	Wisdom of Solomon	
72	SIR	Sirach	Ecclesiasticus or Jesus son of Sirach
73	BAR	Baruch	5 chapters in Orthodox Bibles (LJE is separate); 6 chapters in Catholic Bibles (includes LJE); called 1 Baruch in Syriac Bibles
74	LJE	Letter of Jeremiah	Sometimes included in Baruch; called "Rest of Jeremiah" in Ethiopia
75	S3Y	Song of the 3 Young Men	Includes the Prayer of Azariah; sometimes included in Greek Daniel
76	SUS	Susanna	Sometimes included in Greek Daniel
77	BEL	Bel and the Dragon	Sometimes included in Greek Daniel; called "Rest of Daniel" in Ethiopia
78	1MA	1 Maccabees	Called 3 Maccabees in some traditions, printed in Catholic and Orthodox Bibles
79	2MA	2 Maccabees	Called 1 Maccabees in some traditions, printed in Catholic and Orthodox Bibles
80	3MA	3 Maccabees	Called 2 Maccabees in some traditions, printed in Orthodox Bibles

81	4MA	4 Maccabees	In an appendix to the Greek Bible and in the Georgian Bible
82	1ES	1 Esdras (Greek)	The 9 chapter book of Greek Ezra in the LXX, called 2 Esdras in Russian Bibles, and called 3 Esdras in the Vulgate; when Ezra-Nehemiah is one book use EZR
83	2ES	2 Esdras (Latin)	The 16 chapter book of Latin Esdras called 3 Esdras in Russian Bibles and called 4 Esdras in the Vulgate; for the 12 chapter Apocalypse of Ezra use EZA
84	MAN	Prayer of Manasseh	Sometimes appended to 2 Chronicles, included in Orthodox Bibles
85	PS2	Psalm 151	An additional Psalm in the Septuagint, appended to Psalms in Orthodox Bibles
86	ODA	Odae/Odes	A book in some editions of the Septuagint; Odes has different contents in Greek, Russian and Syriac traditions
87	PSS	Psalms of Solomon	A book in some editions of the Septuagint, but not printed in modern Bibles
A4	EZA	Ezra Apocalypse	12 chapter book of Ezra Apocalypse; called 3 Ezra in the Armenian Bible, called Ezra Shealtiel in the Ethiopian Bible; formerly called 4ES; called 2 Esdras when it includes 5 Ezra and 6 Ezra
A5	5EZ	5 Ezra	2 chapter Latin preface to Ezra Apocalypse; formerly called 5ES
A6	6EZ	6 Ezra	2 chapter Latin conclusion to Ezra Apocalypse; formerly called 6ES
B2	DAG	Daniel Greek	The 14 chapter version of Daniel from the Septuagint including Greek additions
B3	PS3	Psalms 152-155	Additional Psalms 152-155 found in West Syriac manuscripts
B4	2BA	2 Baruch (Apocalypse)	The Apocalypse of Baruch in Syriac Bibles
B5	LBA	Letter of Baruch	Sometimes appended to 2 Baruch; sometimes separate in Syriac Bibles
B6	JUB	Jubilees	Ancient Hebrew book used in the Ethiopian Bible
B7	ENO	Enoch	Sometimes called 1 Enoch; ancient Hebrew book in the Ethiopian Bible
B8	1MQ	1 Meqabyan/Mekabis	Book of Mekabis of Benjamin in the Ethiopian Bible
B9	2MQ	2 Meqabyan/Mekabis	Book of Mekabis of Moab in the Ethiopian Bible
C0	3MQ	3 Meqabyan/Mekabis	Book of Meqabyan in the Ethiopian Bible
C1	REP	Reproof	Proverbs part 2: Used in the Ethiopian Bible
C2	4BA	4 Baruch	Paralipomenon of Jeremiah, called Rest of the Words of Baruch in Ethiopia; may include or exclude the Letter of Jeremiah as chapter 1, used in the Ethiopian Bible
C3	LAO	Letter to the Laodiceans	A Latin Vulgate book, found in the Vulgate and some medieval Catholic translations

3   Introductions

\imt#_text...

- Introduction major title.
- The variable # denotes the title level or relative weighting.
- **\imt = \imt1** (📖 *see* Syntax Notes)

✅ **Recommended use:** May be used for the introduction title or other major introduction division (rather than \is) when the introduction text contains numerous additional sub-divisions.

🔽 Example

Text - Introduction to Mark (RVE)   **Formatting Example**

```
\h SAN MARCOS
\mt2 Evangelio según
\mt1 SAN MARCOS
\imt1 INTRODUCCIÓN
\is1 Importancia del evangelio de Marcos
\ip Este evangelio, segundo de los libros del NT,
contiene poco material que no aparezca igualmente
en \bk Mateo\bk* y \bk Lucas.\bk*
```

Evangelio según

SAN MARCOS

INTRODUCCIÓN

Importancia del evangelio de Marcos

, segundo de los libros del NT, contiene poco material
ateo y *Lucas*. Apenas cinco pasajes de *Marcos* (3.7-12;

\is#_text...

- Introduction section heading.
- The variable # denotes the title level or relative weighting.
- **\is = \is1** (📖 *see* Syntax Notes)

🔽 Example

Text - Introduction to Mark (RVE)   **Formatting Example**

```
\h SAN MARCOS
\mt2 Evangelio según
\mt1 SAN MARCOS
\imt1 INTRODUCCIÓN
\is1 Importancia del evangelio de Marcos
\ip Este evangelio, segundo de los libros del NT,
contiene poco material que no aparezca igualmente
en \bk Mateo\bk* y \bk Lucas\bk*.
```

Evangelio según

SAN MARCOS

INTRODUCCIÓN

Importancia del evangelio de Marcos

, segundo de los libros del NT, contiene poco material
ateo y *Lucas*. Apenas cinco pasajes de *Marcos* (3.7-12;

\ip_text...

- Introduction paragraph.

▼ Example

Text - Introduction to Mark (GNT)

> \h Mark
> \mt2 The Gospel according to
> \mt1 MARK
> \is Introduction
> **\ip** \bk The Gospel according to Mark\bk*
> begins with the statement that it is "the
> Good News about Jesus Christ, the Son of
> God." Jesus is pictured as a man of action
> and authority. His authority is seen in his
> teaching, in his power over demons, and in
> forgiving people's sins. Jesus speaks of
> himself as the Son of Man, who came to give
> his life to set people free from sin.

Formatting Example

The Gospel according to

MATTHEW

Introduction

The Gospel according to Matthew tells the good news that J
Savior, the one through whom God fulfilled the promises he mad
Old Testament. This good news is not only for the Jewish people
was born and lived, but for the whole world.

\ipi_text...

- Indented introduction paragraph.

▼ Example

Text - Introduction to the Deuterocanonicals/Apocrypha (GCEV)

> \ip The following lists summarize each Christian tradition's
> views of the books here designated as Deuterocanonicals/
> Apocrypha.
> **\ipi** Many Protestants consider the following books to be
> Apocrypha as defined above: Tobit, Judith, additions to Esther
> (as found in Greek Esther in the CEV) ...
> **\ipi** Roman Catholics consider the following books to be
> Deuterocanonical and of equal status with all other books of
> the Old Testament: Tobit, Judith, Greek Esther ...

Formatting Example

The following lists summarize each Christian tradition's views of the books here designated as Deuterocanonicals/ Apocrypha.

Many Protestants consider the following books to be Apocrypha as defined above: Tobit, Judith, additions to Esther (as found in Greek Esther in the CEV), ...

Roman Catholics consider the following books to be Deuterocanonical and of equal status with all other books of the Old Testament: Tobit, Judith, Greek Esther, ...

\im_text...

- Introduction flush left (margin) paragraph.

▼ Example

Text - Introduction to the GCEV

> \imt1 Preface:
> \is1 A Word about the Contemporary English Version
> \imi \em Translation it is that opens the window, to let in the light; that breaks the shell, that we may eat the kernel; that puts aside the curtain, that we may look into the most holy place; that removes the cover of the well, that we may come by the water.\em* ("The Translators to the Reader," King James Version, 1611).
> **\im** The most important document in the history of the English language is the \bk King James Version\bk* of the Bible...

Formatting Example

Preface:

A Word about the Contemporary English Version

Translation it is that opens the window, to let in the light; that breaks the shell, that we may eat the kernel; that puts aside the curtain, that we may look into the most holy place; that removes the cover of the well, that we may come by the water. ("The Translators to the Reader," King James Version, 1611).

The most important document in the history of the English language is the *King James Version* of the Bible. To measure its spiritual

\imi_text...

- Introduction flush left (margin) paragraph.

▼ Example

Text - Introduction to the GCEV

> \imt1 Preface:
> \is1 A Word about the Contemporary English Version
> **\imi** \em Translation it is that opens the window, to let in the light; that breaks the shell, that we may eat the kernel; that puts aside the curtain, that we may look into the most holy place; that removes the cover of the well, that we may come by the water.\em* ("The Translators to the Reader," King James Version, 1611).
> \im The most important document in the history of the English language is the \bk King James Version\bk* of the Bible...

Formatting Example

Preface:

A Word about the Contemporary English Version

Translation it is that opens the window, to let in the light; that breaks the shell, that we may eat the kernel; that puts aside the curtain, that we may look into the most holy place; that removes the cover of the well, that we may come by the water. ("The Translators to the Reader," King James Version, 1611).

The most important document in the history of the English language is the *King James Version* of the Bible. To measure its spiritual

\ipq_text...

- Introduction quote from text paragraph.

▼ Example

Text - Introduction to Genesis (CEV) (1)

... One of these brothers, Joseph, had become the governor of Egypt. But Joseph knew that God would someday keep his promise to his people:
\ib
\ipq Before Joseph died, he told his brothers, "I won't live much longer. But God will take care of you and lead you out of Egypt to the land he promised Abraham, Isaac, and Jacob."
\ipr (50.24)
\iot A QUICK LOOK AT THIS BOOK
...

Formatting Example

had two sons, Jacob and Esau. As the book concludes, Jacob's twelve sons and their families are living in Egypt. One of these brothers, Joseph, had become the governor of Egypt. But Joseph knew that God would someday keep his promise to his people:

Before Joseph died, he told his brothers, "I won't live much longer. But God will take care of you and lead you out of Egypt to the land he promised Abraham, Isaac, and Jacob."

(50.24)

A QUICK LOOK AT THIS BOOK
The Story of Creation (1.1–2.25)
The First Sin and the First Murder (3.1–4.16)

\imq_text...

- Introduction flush left (margin) quote from text paragraph.

▼ Example

Text - Introduction to Genesis (CEV) (2)

... One of these brothers, Joseph, had become the governor of Egypt. But Joseph knew that God would someday keep his promise to his people:
\ib
\imq Before Joseph died, he told his brothers, "I won't live much longer. But God will take care of you and lead you out of Egypt to the land he promised Abraham, Isaac, and Jacob."
\ipr (50.24)
\iot A QUICK LOOK AT THIS BOOK
...

Formatting Example

had two sons, Jacob and Esau. As the book concludes, Jacob's twelve sons and their families are living in Egypt. One of these brothers, Joseph, had become the governor of Egypt. But Joseph knew that God would someday keep his promise to his people:

Before Joseph died, he told his brothers, "I won't live much longer. But God will take care of you and lead you out of Egypt to the land he promised Abraham, Isaac, and Jacob."

(50.24)

A QUICK LOOK AT THIS BOOK
The Story of Creation (1.1–2.25)
The First Sin and the First Murder (3.1–4.16)

\ipr_text...

- Introduction right-aligned paragraph.
- Typically used for a quote from text reference.

▼ Example

Text - Introduction to Genesis (CEV)

... One of these brothers, Joseph, had become the governor of Egypt. But Joseph knew that God would someday keep his promise to his people:
\ib
\ipq Before Joseph died, he told his brothers, "I won't live much longer. But God will take care of you and lead you out of Egypt to the land he promised Abraham, Isaac, and Jacob."
\ipr (50.24)
\iot A QUICK LOOK AT THIS BOOK
...

Formatting Example

...ook concludes, Jacob's twelve sons and their ...brothers, Joseph, had become the governor of ...someday keep his promise to his people:

...s, "I won't live much longer. But God will ...pt to the land he promised Abraham, Isaac,

(50.24)

\iq#_text...

- Introduction poetic line.
- The variable # represents the indent level (i.e. \iq1, \iq2, \iq3 etc.)
- **\iq = \iq1** (📄 *see* <u>Syntax Notes</u>)

▼ Example

Text - Introduction to Titus (CEV)

> \ip Paul also tells how we are saved:
> \ib
> **\iq1** God our Savior showed us
> **\iq2** how good and kind he is.
> **\iq1** He saved us because
> **\iq2** of his mercy,
> **\iq1** and not because
> **\iq2** of any good things
> **\iq2** that we have done.
> \ipr (3.4,5a)

Formatting Example

Paul also tells how we are saved:

> *God our Savior showed us*
> *how good and kind he is.*
> *He saved us because*
> *of his mercy,*
> *and not because*
> *of any good things*
> *that we have done.*
>
> *(3.4,5a)*

A QUICK LOOK AT THIS LETTER

Greetings and a Prayer for Titus (1.1-4)

\ib

- Introduction blank line.
- May be used to explicitly indicate additional white space between paragraphs.

▼ Example

Text - Introduction to Genesis (CEV)

> ... One of these brothers, Joseph, had become the governor of Egypt. But Joseph knew that God would someday keep his promise to his people:
> **\ib**
> \imq Before Joseph died, he told his brothers, "I won't live much longer. But God will take care of you and lead you out of Egypt to the land he promised Abraham, Isaac, and Jacob."

Formatting Example

See \ipq, \imq examples (above).

\ili#_text...

- Introduction list item.
- The variable # represents the level of indent.
- **\ili = \ili1** (📄 *see* <u>Syntax Notes</u>)

▼ Example

| Text - Introduction to Mark (Good News Study Bible) | Formatting Example |

Text - Introduction to Mark (Good News Study Bible)

\ip However, he is more than a teacher, healer, or \w miracle\w*-worker. He is also the Messiah, the Son of God, the Son of Man. These three titles express the first Christians' understanding of who Jesus is.
\ili 1 \k The Messiah\k* is the one promised by God, the one who would come and free God's people. By the time \bk The Gospel of Mark\bk* appeared, the title "Messiah" (in Greek, "\w christ\w*") had become a proper name, so that the Gospel opens with "the Good News about Jesus Christ" (and not "Jesus the Christ"). Peter's confession (8.29) marks a turning-point in the ministry of Jesus. The title "\w son of david\w* " (10.46-48) also identifies Jesus as the Messiah, who would restore to Israel the power and glory it enjoyed under David's reign (also 12.35-37).
\ili 2 \k The Son of God\k* is the title by which the heavenly voice addresses Jesus at his baptism (1.11) and his transfiguration (9.7). And at Jesus' death the Roman officer confesses that Jesus is the Son of God (15.39).
\ili 3 \k The Son of Man\k* is the title most often used of Jesus, and it appears only on the lips of Jesus. This enigmatic title appears in \bk The Book of Daniel\bk* (Dan 7.13n), where it is applied to the exalted figure to whom God gives universal dominion. In \bk Mark\bk* the title is used of Jesus in three ways: the Son of Man acts with divine power (2.10, 28); he will be rejected, will suffer and die (8.31; 9.9, 12, 31; 10.33-34, 45; 14.21, 41); he will return in power and glory (8.38; 13.26; 14.62).

Formatting Example

However, he is more than a teacher, healer, or MIRACLE-worker. He is also the Messiah, the Son of God, the Son of Man. These three titles express the first Christians' understanding of who Jesus is.

1 *The Messiah* is the one promised by God, the one who would come and free God's people. By the time *The Gospel of Mark* appeared, the title "Messiah" (in Greek, "CHRIST") had become a proper name, so that the Gospel opens with "the Good News about Jesus Christ" (and not "Jesus the Christ"). Peter's confession (8.29) marks a turning-point in the ministry of Jesus. The title "SON OF DAVID" (10.46-48) also identifies Jesus as the Messiah, who would restore to Israel the power and glory it enjoyed under David's reign (also 12.35-37).

2 *The Son of God* is the title by which the heavenly voice addresses Jesus at his baptism (1.11) and his transfiguration (9.7). And at Jesus' death the Roman officer confesses that Jesus is the Son of God (15.39).

3 *The Son of Man* is the title most often used of Jesus, and it appears only on the lips of Jesus. This enigmatic title appears in *The Book of Daniel* (Dan 7.13n), where it is applied to the exalted figure to whom God gives universal dominion. In *Mark* the title is used of Jesus in three ways: the Son of Man acts with divine power (2.10, 28); he will be rejected, will suffer and die (8.31; 9.9, 12, 31; 10.33-34, 45; 14.21, 41); he will return in power and glory (8.38; 13.26; 14.62).

\iot_text...

- Introduction outline title.

\io#_text...(references range)

- Introduction outline entry.
- The outline entry typically ends with a range of references in parentheses. References may be marked with \ior...\ior*.
- The variable # represents the outline (indent) level.
- **\io = \io1** (📖 *see* Syntax Notes)

▼ Example

Text - Introduction to Mark (CEV)

> \ip The two endings to the Gospel, which are enclosed in brackets, are generally regarded as written by someone other than the author of \bk Mark\bk*
> **\iot** Outline of Contents
> **\io1** The beginning of the gospel (1.1-13)
> **\io1** Jesus' public ministry in Galilee (1.14–9.50)
> **\io1** From Galilee to Jerusalem (10.1-52)
> **\io1** The last week in and near Jerusalem (11.1–15.47)
> **\io1** The resurrection of Jesus (16.1-8)
> **\io1** The appearances and ascension of the risen Lord (16.9-20)
> \c 1
> \s The Preaching of John the Baptist
> \r (Matthew 3.1-12; Luke 3.1-18; John 1.19-28)
> \p
> \v 1 This is the Good News about Jesus Christ

Formatting Example

The two endings to the Gospel, which are enclosed in brackets, are as written by someone other than the author of *Mark*

Outline of Contents
The beginning of the gospel (1.1-13)
Jesus' public ministry in Galilee (1.14–9.50)
From Galilee to Jerusalem (10.1-52)
The last week in and near Jerusalem (11.1–15.47)
The resurrection of Jesus (16.1-8)
The appearances and ascension of the risen Lord (16.9-20)

The Preaching of John the Baptist
(Matthew 3.1-18; Luke 3.1-18; John 1.19-28)

people from the provin
city of Jerusalem wen
They confessed their si

\ior_text...\ior*

- Introduction outline reference range.
- An outline entry typically ends with a range of references in parentheses. This is an optional character style for marking (and potentially formatting) these references separately.

▼ Example

Text - Introduction to Mark (CEV)

> \io1 The beginning of the gospel **\ior** (1.1-13)**\ior***
> \io1 Jesus' public ministry in Galilee **\ior** (1.14–9.50)**\ior***
> \io1 From Galilee to Jerusalem **\ior** (10.1-52)**\ior***
> \io1 The last week in and near Jerusalem **\ior** (11.1–15.47)**\ior***
> \io1 The resurrection of Jesus **\ior** (16.1-8)**\ior***
> \io1 The appearances and ascension of the risen Lord **\ior** (16.9-20)**\ior***

Formatting Example

Outline of Contents
The beginning of the gospel *(1.1-13)*
Jesus' public ministry in Galilee *(1.14–9.50)*
From Galilee to Jerusalem *(10.1-52)*
The last week in and near Jerusalem *(11.1–15.47)*
The resurrection of Jesus *(16.1-8)*
The appearances and ascension of the risen Lord *(16.9-20)*

\iex

- Introduction explanatory or bridge text (e.g. explanation of missing book in a short Old Testament).

\iqt_text...\iqt*

- Introduction quoted text.
- Scripture quotations, or other quoted text, appearing in the introduction.

\imte#_text...

- Introduction major title ending.
- Used to mark a major title indicating the end of the introduction.
- The variable # represents a portion of the title, with the lesser emphasis (relative weighting) being on the higher numbers.
- **\imte = \imte1** (📖 *see* <u>Syntax Notes</u>)

▼ Example

Text - Introduction to Mark	Formatting Example
\imte End of the Introduction to the Gospel of Mark	*N/A*

\ie

- Introduction end.
- Optionally included to explicitly indicate the end of the introduction material.

▼ Example

Text - Introduction to Mark (GNT)	Formatting Example
\io1 The resurrection of Jesus (16.1-8) \io1 The appearances and ascension of the risen Lord (16.9-20) **\ie** \c 1 \s The Preaching of John the Baptist \r (Matthew 3.1-12; Luke 3.1-18; John 1.19-28) \p \v 1 This is the Good News about Jesus Christ	*N/A*

4 Titles, Headings, and Labels

Markers in this section:

\mt#, \mte#, \ms#, \mr, \s#, \sr, \r, \rq...\rq*, \d, \sp

\mt#_text...

- Major title.
- The key components in the title of a biblical book.
- The variable # represents a portion of the title, with the lesser emphasis (relative weighting) being on the higher numbers.
- **\mt = \mt1** (see Syntax Notes)

▼ Examples

Text - Introduction to Acts (GNT)

```
\h Acts
\toc1 The Acts of the Apostles
\toc2 Acts
\mt1 THE ACTS
\mt2 of the Apostles
\is Introduction
\ip \bk The Acts of the Apostles\bk* is a continuation of \bk The
Gospel according to Luke\bk*.
```

Formatting Example

THE ACTS
of the Apostles

Introduction

ostles is a continuation of *The Gospel acco*
v Jesus' early followers, led by the Holy Sp

Text - Introduction to John (GNT)

```
\h John
\toc1 The Gospel according to John
\toc2 John
\mt2 The Gospel
\mt3 according to
\mt1 JOHN
\is Introduction
```

Formatting Example

The Gospel

according to

JOHN

\mte#_text...

- Major title at ending.
- May be used in texts which repeat the main title at the end of the introduction, or to mark a major title indicating the end of the introduction.
- The content is not typically identical to \mt#.
- Th variable # represents a portion of the title, with the lesser emphasis (relative weighting) being on the higher numbers.
- **\mte = \mte1** (see Syntax Notes)

▼ Example

Text - John

```
\mte2 The End of the Gospel according to
\mte1 John
```

Formatting Example

N/A

\ms#_text...

- Major section heading.
- These are headings before larger text divisions than what is typically considered a "section" division (*see* \s#).
- The variable # represents the level of division.
- **\ms = \ms1** (*see* Syntax Notes)

▼ Examples

Text - Psalm 1 (Book 1 division) (GNT)

```
\c 1
\ms BOOK ONE
\mr (Psalms 1–41)
\s True Happiness
\q1
\v 1 Happy are those
\q2 who reject the advice of evil people,
```

Formatting Example

Text - Daniel 1.1 (GNT)

```
\c 1
\ms THE STORY OF DANIEL AND HIS FRIENDS
\mr (1.1—6.28)
\s The Young Men at Nebuchadnezzar's Court
\p
\v 1 In the third year that Jehoiakim was king of Judah, King
Nebuchadnezzar of Babylonia attacked Jerusalem and
surrounded the city.
```

Formatting Example

\mr_text...

- Major section reference range.
- The text reference range listed under a major section heading.

▼ Examples

Text - Psalm 1 (Book 1 division) (GNT)

```
\c 1
\ms BOOK ONE
\mr (Psalms 1–41)
\s True Happiness
\q1
\v 1 Happy are those
\q2 who reject the advice of evil people,
```

Formatting Example

\s#_text...

- Section heading.
- The typical (common) section division heading.
- The variable # represents the level of division.
- **\s = \s1** (📄 *see* Syntax Notes)

▼ Examples

Text - Proverbs 22.17 (GNT)	**Formatting Example**

\s1 The Thirty Wise Sayings
\p
\v 17 Listen, and I will teach you what the wise have said. Study their teachings,
\v 18 and you will be glad if you remember them and can quote them.
\v 19 I want you to put your trust in the \nd Lord\nd*; that is why I am going to tell them to you now.
\v 20 I have written down thirty sayings for you. They contain knowledge and good advice,
\v 21 and will teach you what the truth really is. Then when you are sent to find it out, you will bring back the right answer.
\s2 -1-
\p
\v 22 Don't take advantage of the poor just because you can; don't take advantage of those who stand helpless in court.

> **The Thirty Wise Sayings**
>
> ¹⁷Listen, and I will teach you what the wise have said. Study their teachings, ¹⁸and you will be glad if you remember them and can quote them. ¹⁹I want you to put your trust in the LORD; that is why I am going to tell them to you now. ²⁰I have written down thirty sayings for you. They contain knowledge and good advice, ²¹and will teach you what the truth really is. Then when you are sent to find it out, you will bring back the right answer.
>
> *-1-*
>
> ²²Don't take advantage of the poor just because you can; don't take advantage of

Text - Proverbs 22.22,24 (GNT)	**Formatting Example**

\v 21 and will teach you what the truth really is. Then when you are sent to find it out, you will bring back the right answer.
\s2 -1-
\p
\v 22 Don't take advantage of the poor just because you can; don't take advantage of those who stand helpless in court.
\v 23 The \nd Lord\nd* will argue their case for them and threaten the life of anyone who threatens theirs.
\s2 -2-
\p
\v 24 Don't make friends with people who have hot, violent tempers.
\v 25 You might learn their habits and not be able to change.

> *-1-*
>
> ²²Don't take advantage of the poor just because you can; don't take advantage of those who stand helpless in court. ²³The LORD will argue their case for them and threaten the life of anyone who threatens theirs.
>
> *-2-*
>
> ²⁴Don't make friends with people who have hot, violent tempers. ²⁵You might

\sr_text...

- Section reference range.
- The text reference range listed under a section heading.
- \sr is not equivalent to \r which is used for marking parallel references.
- 📖 *See also:* \mr.

▼ Example

Text - Proverbs 22.17 (GNT - *markup adapted***)**

| **Formatting Example** |

```
\s1 The Thirty Wise Sayings
\sr (22.17--24.22)
\p
\v 17 Listen, and I will teach you what the wise have said.
Study their teachings, ...
```

> **The Thirty Wise Sayings**
> *(22.17–24.22)*
> ¹⁷Listen, and I will teach you what the wise have said. Study their teachings,

\r_text...

- Parallel passage reference(s).
- A reference to a parallel passage usually located under a section heading \s#.

▼ Example

Text - Matthew 3.1 (GNT)

Formatting Example

```
\c 3
\s1 The Preaching of John the Baptist
\r (Mark 1.1-8; Luke 3.1-18; John 1.19-28)
\p
\v 1 At that time John the Baptist came to the desert of Judea
and started preaching.
\v 2 "Turn away from your sins," he said, ...
```

> **The Preaching of John the Baptist**
> *(Mark 1.1-8; Luke 3.1-18; John 1.19-28)*
> **3** At that time John the Baptist came to the desert of Judea and started preaching. ²"Turn away from your sins," he said,

\rq_text...\rq*

- Inline quotation reference(s).
- A reference indicating the source text for the preceding quotation (usually an Old Testament quote).

> ℹ️ **\rq notes:**
> The reference(s) are intended to be formatted (typeset) within the scripture body text column, and not extracted from the text as are regular cross references (\x...\x*). They are also typically separated from the main text of Scripture using a different type style and alignment.

▼ Example

Text - Hebrews 1.5 (GNT)

Formatting Example

```
\p
\v 4 The Son was made greater than the angels, just as the
name that God gave him is greater than theirs.
\v 5 For God never said to any of his angels,
\q1 "You are my Son;
\q2 today I have become your Father."
\rq Psa 2.7\rq*
\b
\m Nor did God say about any angel,
\q1 "I will be his Father,
\q2 and he will be my Son."
\rq 2Sa 7.14; 1Ch 17.13\rq*
```

> **The Greatness of God's Son**
> ⁴The Son was made greater than the angels, just as the name that God gave him is greater than theirs. ⁵For God never said to any of his angels,
> "You are my Son;
> today I have become your Father."
> *Psa 2.7*
> Nor did God say about any angel,
> "I will be his Father,
> and he will be my Son."
> *2Sa 7.14; 1Ch 17.13*

\d_text...

- Descriptive title (or "Hebrew subtitle")
- Sometimes used in Psalms under the section heading (e.g. "For the director of Music").

▼ Example

Text - Psalm 3.1 (NRSV)

```
\c 3
\s1 Trust in God under Adversity
\d A Psalm of David, when he fled from his son Absalom.
\q1
\v 1 O \nd Lord\nd*, how many are my foes!
\q2 Many are rising against me;
\q1
\v 2 many are saying to me,
\q2 "There is no help for you in God." \qs Selah\qs*
```

Formatting Example

Trust in God under Adversity

A Psalm of David, when he fled from his son Absalom.

3 O Lord, how many are my foes!
Many are rising against me;
2 many are saying to me,
"There is no help for you[b] in God."
Selah

\sp_text...

- Speaker Identification (e.g. Job and Song of Songs)

▼ Example

Text - Job 3.1 (GNT)

```
\c 3
\s1 Job's Complaint to God
\p
\v 1 Finally Job broke the silence and cursed the day on which he had been born.
\sp Job
\q1
\v 2-3 O God, put a curse on the day I was born;
\q2 put a curse on the night when I was conceived!
```

Formatting Example

Job's Complaint to God

3 Finally Job broke the silence and cursed the day on which he had been born.

Job

2-3 O God, put a curse on the day I was born;
put a curse on the night when I was conceived!

5   Chapters and Verses

Markers in this section:

<u>\c</u>, <u>\ca...\ca*</u>, <u>\cl</u>, <u>\cp</u>, <u>\cd</u>, <u>\v</u>, <u>\va...\va*</u>, <u>\vp...\vp*</u>

\c_#

- Chapter number
- The marker is followed by the chapter number #.
- No text should follow this marker.

▼ Example

Text - Matthew 1 (GNT)

> \io1 The last week in and near Jerusalem (21.1–27.66)
> \io1 The resurrection and appearances of the Lord (28.1-20)
> **\c 1**
> \s1 The Ancestors of Jesus Christ
> \r (Luke 3.23-38)
> \p
> \v 1 This is the list of the ancestors of Jesus Christ, a
> descendant of David, who was a descendant of Abraham.

Formatting Example

The Ancestors of Jesus Christ
(Luke 3.23-38)

1 This is the list of the ancestors of Jesus Christ, a descendant of David, who was a descendant of Abraham.
  2-6a From Abraham to King David, the following ancestors are listed: Abraham, Isaac, Jacob, Judah and his brothers; then Perez and Zerah (their mother was Tamar), Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz (his mother was Rahab),

\ca_#\ca*

- Alternate (second) chapter number.
- Used for marking the chapter number used in an alternate versification scheme. Required when different versification traditions need to be supported in the same translation text.
- The content within the marker pair should only contain the alternate chapter number, and not include any formatting/presentation characters (e.g. brackets or parentheses).

▼ Example

Text - Psalm 54 (GNT - *markup adapted***)**

> \c 54
> **\ca 53\ca***
> \s1 A Prayer for Protection from Enemies
> \d \va 1\va* A poem by David, \va 2\va* after the men from
> Ziph went to Saul and told him that David was hiding in their
> territory.
> \q1
> \v 1 \va 3\va* Save me by your power, O God;
> \q2 set me free by your might!
> \q1
> \v 2 \va 4\va* Hear my prayer, O God;
> \q2 listen to my words!

Formatting Example

Psalm 54 *(53)*

A Prayer for Protection from Enemies

*(1) A poem by David, (2) after the men
from Ziph went to Saul and told him that
David was hiding in their territory.*

1*(3)* Save me by your power, O God;
    set me free by your might!
2*(4)* Hear my prayer, O God;
    listen to my words!

\cl_

- The chapter "label" to be used when the chosen publishing presentation will render chapter divisions as headings, and not drop cap numerals.

> ℹ️ **Usage note:**
> If \cl is entered _once before_ chapter 1 (\c 1) it represents the text for "chapter" to be used throughout the current book. If \cl is used _after_ each individual chapter marker, it represents the particular text to be used for the display of the current chapter heading (usually done if numbers are being presented as words, not numerals).

▼ Examples

Text - Psalm 1 (GNT - _markup adapted_**)**
(general chapter label)

```
\cl Psalm
\c 1
\q1
\v 1 Happy are those
\q2 who reject the advice of evil people,
```

Formatting Example

Psalm 1

True Happiness

Happy are those
  who reject the advice of evil people,
  who do not follow the example
    of sinners
  or join those who have no use
    for God.

Text - Psalm 1 (GNT - _markup adapted_**)**
(specific chapter label)

```
\c 1
\cl Psalm One
\q1
\v 1 Happy are those
\q2 who reject the advice of evil people,
```

Formatting Example

Psalm One

True Happiness

Happy are those
  who reject the advice of evil people,
  who do not follow the example
    of sinners
  or join those who have no use
    for God.

\cp_#

- Published chapter character.
- This is the chapter character (number, letter) which should be displayed in the published text (where the published marker is different than the \c # used within the translation editing environment).

▼ Example

Text - Esther-Greek 1 ("A") (GNT)

```
\c 1
\cp A
\s1 Mordecai's Strange Dream
\p
\v 1-3 \va 2-4\va* Mordecai, a Jew who belonged to the tribe
of Benjamin, was taken into exile, along with King Jehoiachin of
Judah, when King Nebuchadnezzar of Babylonia captured
Jerusalem. ...
```

Formatting Example

Mordecai's Strange Dream

A ¹⁻³Mordecai, a Jew who belonged to the tribe of Benjamin, was taken into exile, along with King Jehoiachin of Judah, when King Nebuchadnezzar of Babylonia captured Jerusalem. Mordecai was the son

\cd_#

- Chapter description
- A brief description of chapter content (similar to \d - descriptive heading, or \iex -).

▼ Example

Text - Genesis 1 (Russian Synodal, Protestant Version)

```
\c 2
\cd 1 Бог благословляет седьмой день; 8 человек в раю
Едемском; четыре реки; дерево познания добра и зла. 18
Человек дает названия животным. 21 Создание женщины.
\p
\v 1 Так совершены небо и земля и все воинство их.
\p
\v 2 И совершил Бог к седьмому дню дела Свои, которые Он
делал, и почил в день седьмой от всех дел Своих, которые
делал.
```

Formatting Example

> *1 Бог благословляет седьмой день; 8 человек в раю Едемском; четыре реки; дерево познания добра и зла. 18 Человек дает названия животным. 21 Создание женщины.*

2 Так совершены небо и земля и все воинство их.

²И совершил Бог к седьмому дню дела Свои, которые Он делал, и почил в день седьмой от всех дел Своих, которые делал.

\v_#

- Verse number.
- Marker is followed by the verse number #, and the text of the verse.

▼ Example

Text - Matthew 1.18,19 (GNT)

```
\s1 The Birth of Jesus Christ
\r (Luke 2.1-7)
\p
\v 18 This was how the birth of Jesus Christ took place. His
mother Mary was engaged to Joseph, but before they were
married, she found out that she was going to have a baby by
the Holy Spirit.
\v 19 Joseph was a man who always did what was right, but
he did not want to disgrace Mary publicly; so he made plans to
break the engagement privately.
```

Formatting Example

The Birth of Jesus Christ
(Luke 2.1-7)

[18] This was how the birth of Jesus Christ took place. His mother Mary was engaged to Joseph, but before they were married, she found out that she was going to have a baby by the Holy Spirit. [19] Joseph was a

\va_#\va*

- Alternate (second) verse number.
- Used for marking verse numbers used in an alternate versification scheme. Required when different versification traditions need to be supported in the same translation text.
- The content within the marker pair should only contain the alternate verse number, and not include any formatting/presentation characters (e.g. brackets or parentheses)

▼ Example

Text - Psalm 54 (GNT - *markup adapted***)**

Formatting Example

Psalm 54 *(53)*

A Prayer for Protection from Enemies

[(1)]A poem by David, [(2)]after the men from Ziph went to Saul and told him that David was hiding in their territory.

1[(3)]Save me by your power, O God;
　set me free by your might!

2[(4)]Hear my prayer, O God;
　listen to my words!

```
\c 54
\ca 53\ca*
\s1 A Prayer for Protection from Enemies
\d \va 1\va* A poem by David, \va 2\va* after the men
from Ziph went to Saul and told him that David was hiding in
their territory.
\q1
\v 1 \va 3\va* Save me by your power, O God;
\q2 set me free by your might!
\q1
\v 2 \va 4\va* Hear my prayer, O God;
\q2 listen to my words!
```

\vp_#\vp*

- Published verse character.
- This is the verse character (number, letter) which should be displayed in the published text (where the published character(s) are different than the \v # digit used within the translation editing environment).

▼ Example

Text - Esther-Greek 3.14,15 ("Addition B") (CEV)

```
\cp 13
\ms1 Addition B
\s A Copy of the Letter
\p
\v 14 \vp 1b\vp* This is a copy of the letter:
\pmo From Artaxerxes, the Great King, to the governors and
officials of my one hundred twenty-seven provinces from India
to Ethiopia.
\pm
\v 15 \vp 2b\vp* I rule many nations, and I am the most
powerful king in the world. But I have never used my power in
a proud or arrogant way. Instead, I have always been
reasonable and kind to the people in my kingdom. I know they
want peace, and so I have decided to make every part of my
kingdom peaceful and safe for travel.
```

Formatting Example

Addition B

A Copy of the Letter

B [1b] This is a copy of the letter:

From Artaxerxes, the Great King, to the governors and officials of my one hundred twenty-seven provinces from India to Ethiopia.

[2b] I rule many nations, and I am the most powerful king in the world. But I have never used my power in a proud or arrogant way. Instead, I have always

6   Paragraphs

Markers in this section:

\p, \m, \pmo, \pm, \pmc, \pmr, \pi#, \mi, \nb, \cls, \li#, \pc, \pr, \ph#, \b

---

\p(_text...)

- Normal paragraph.
- Followed immediately by a space and paragraph text, or by a new line and a verse marker.

▼ Example

Text – Mark 1.1-4 (GNT)

```
\c 1
\s1 The Preaching of John the Baptist
\r (Matthew 3.1-12; Luke 3.1-18; John 1.19-28)
\p
\v 1 This is the Good News about Jesus Christ, the Son of God.
\v 2 It began as the prophet Isaiah had written:
\q1 "God said, 'I will send my messenger ahead of you
\q2 to open the way for you.'
\q1
\v 3 Someone is shouting in the desert,
\q2 'Get the road ready for the Lord;
\q2 make a straight path for him to travel!'"
\p
\v 4 So John appeared in the desert, baptizing and preaching. "Turn away from your sins and be baptized," he told the people, "and God will forgive your sins."
```

Formatting Example

The Preaching of John the Baptist
(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)

1 This is the Good News about Jesus Christ, the Son of God.[a] [2]It began as the prophet Isaiah had written:
"God said, 'I will send my messenger ahead of you
   to open the way for you.'
[3] Someone is shouting in the desert,
   'Get the road ready for the Lord;
   make a straight path for him to travel!'"

[4]So John appeared in the desert, baptizing and preaching.[b] "Turn away from your sins and be baptized," he told the people, "and God will forgive your sins." [5]Many

---

\m(_text...)

- Flush left (margin) paragraph.
- No first line indent.
- Followed immediately by a space and paragraph text, or by a new line and a verse marker.
- Usually used to resume prose at the margin (without indent) after poetry or OT quotation (i.e. continuation of the previous paragraph).

▼ Example

Text – Mark 12.37 (GNT)

```
\p
\v 35 As Jesus was teaching in the Temple, he asked the question, "How can the teachers of the Law say that the Messiah will be the descendant of David?
\v 36 The Holy Spirit inspired David to say:
\q1 'The Lord said to my Lord:
\q2 Sit here at my right side
\q2 until I put your enemies under your feet.'
\b
\m
\v 37 David himself called him 'Lord'; so how can the Messiah be David's descendant?"
```

Formatting Example

[35]As Jesus was teaching in the Temple, he asked the question, "How can the teachers of the Law say that the Messiah will be the descendant of David? [36]The Holy Spirit inspired David to say:
   'The Lord said to my Lord:
      Sit here at my right side
      until I put your enemies under your feet.'

[37]David himself called him 'Lord'; so how can the Messiah be David's descendant?"

\pmo(_text...)

- Embedded text opening.

▼ Example

Text – Acts 15.24 (CEV)

> \p
> \v 22 The apostles, the leaders, and all the church members decided to send some men to Antioch along with Paul and Barnabas. They chose Silas and Judas Barsabbas, who were two leaders of the Lord's followers.
> \v 23 They wrote a letter that said:
> **\pmo** We apostles and leaders send friendly greetings to all of you Gentiles who are followers of the Lord in Antioch, Syria, and Cilicia.
> \pm
> \v 24 We have heard that some people from here have terribly upset you by what they said. But we did not send them!

Formatting Example

A Letter to Gentiles Who Had Faith in the Lord

22 The apostles, the leaders, and all the church members decided to send some men to Antioch along with Paul and Barnabas. They chose Silas and Judas Barsabbas, *g* who were two leaders of the Lord's followers. 23 They wrote a letter that said:

We apostles and leaders send friendly greetings to all of you Gentiles who are followers of the Lord in Antioch, Syria, and Cilicia.

24 We have heard that some people from here have terribly upset you by what they said. But we did not send

\pm(_text...)

- Embedded text paragraph.

▼ Example

Text – Act 15.24-27,28-29 (CEV)

> \pmo We apostles and leaders send friendly greetings to all of you Gentiles who are followers of the Lord in Antioch, Syria, and Cilicia.
> **\pm**
> \v 24 We have heard that some people from here have terribly upset you by what they said. But we did not send them!
> \v 25 So we met together and decided to choose some men and to send them to you along with our good friends Barnabas and Paul.
> \v 26 These men have risked their lives for our Lord Jesus Christ.
> \v 27 We are also sending Judas and Silas, who will tell you in person the same things that we are writing.
> **\pm**
> \v 28 The Holy Spirit has shown us that we should not place any extra burden on you...

Formatting Example

We apostles and leaders send friendly greetings to all of you Gentiles who are followers of the Lord in Antioch, Syria, and Cilicia.

24 We have heard that some people from here have terribly upset you by what they said. But we did not send them! 25 So we met together and decided to choose some men and to send them to you along with our good friends Barnabas and Paul. 26 These men have risked their lives for our Lord Jesus Christ. 27 We are also sending Judas and Silas, who will tell you in person the same things that we are writing.

28 The Holy Spirit has shown us that we should not place any extra burden on you. 29 But you should not eat any-

\pmc(_text...)

- Embedded text closing.

▼ Example

Text – Act 15.28-29 (CEV)

> \pm
> \v 28 The Holy Spirit has shown us that we should not place any extra burden on you.
> \v 29 But you should not eat anything offered to idols. You should not eat any meat that still has the blood in it or any meat of any animal that has been strangled. You must also not commit any terrible sexual sins. If you follow these instructions, you will do well.
> **\pmc** We send our best wishes.

Formatting Example

[28] The Holy Spirit has shown us that we should not place any extra burden on you. [29] But you should not eat anything offered to idols. You should not eat any meat that still has the blood in it or any meat of any animal that has been strangled. You must also not commit any terrible sexual sins. If you follow these instructions, you will do well.

We send our best wishes.

[30] The four men left Jerusalem and went to Antioch. Then they called the church

\pmr_text...

- Embedded text refrain.

▼ Example

Text – Deuteronomy 27.15,16,17 (GNT - *markup adapted***)**

> \p
> \v 15 " 'God's curse on anyone who makes an idol of stone, wood, or metal and secretly worships it; the \nd Lord\nd* hates idolatry.'
> **\pmr** "And all the people will answer, 'Amen!'
> \p
> \v 16 " 'God's curse on anyone who dishonors his father or mother.'
> **\pmr** "And all the people will answer, 'Amen!'
> \p
> \v 17 " 'God's curse on anyone who moves a neighbor's property line.'
> **\pmr** "And all the people will answer, 'Amen!'

Formatting Example

[15] " 'God's curse on anyone who makes an idol of stone, wood, or metal and secretly worships it; the LORD hates idolatry.'

"And all the people will answer, 'Amen!'

[16] " 'God's curse on anyone who dishonors his father or mother.'

"And all the people will answer, 'Amen!'

[17] " 'God's curse on anyone who moves a neighbor's property line.'

"And all the people will answer, 'Amen!'

\pi#(_Sample text...)

- Indented paragraph.
- Used in some texts for discourse sections.
- The variable # represents the level of indent.
- 🖻 *See also:* \pm
- **\pi = \pi1** (🖻 *see* <u>Syntax Notes</u>)

▼ Example

Text – Matthew 13.37-39 (CEV)

> \s1 Jesus Explains the Story about the Weeds
> \p
> \v 36 After Jesus left the crowd and went inside, his disciples came to him and said, "Explain to us the story about the weeds in the wheat field."
> \p
> \v 37 Jesus answered:
> **\pi** The one who scattered the good seed is the Son of Man.
> \v 38 The field is the world, and the good seeds are the people who belong to the kingdom. The weed seeds are those who belong to the evil one,
> \v 39 and the one who scattered them is the devil. The harvest is the end of time, and angels are the ones who bring in the harvest.

Formatting Example

> ### Jesus Explains the Story about the Weeds
>
> [36] After Jesus left the crowd and went inside,[r] his disciples came to him and said, "Explain to us the story about the weeds in the wheat field."
> [37] Jesus answered:
>
> > The one who scattered the good seed is the Son of Man. [38] The field is the world, and the good seeds are the people who belong to the kingdom. The weed seeds are those who belong to the evil one, [39] and the one who scattered them is the devil. The harvest is the end of time, and angels are the ones who bring in the harvest.

\mi(_text...)

- Indented flush left paragraph.
- No first line indent.
- 🖻 *See also:* \pmo, \pmc.

▼ Example

Text – Matthew 11.18-19 (CEV)

> \pi
> \v 16 You people are like children sitting in the market and shouting to each other,
> \b
> \q1
> \v 17 "We played the flute,
> \q2 but you would not dance!
> \q1 We sang a funeral song,
> \q2 but you would not mourn!"
> \b
> **\mi**
> \v 18 John the Baptist did not go around eating and drinking, and you said, "That man has a demon in him!"
> \v 19 But the Son of Man goes around eating and drinking, and you say, "That man eats and drinks too much! He is even a friend of tax collectors ...

Formatting Example

> [16] You people are like children sitting in the market and shouting to each other,
>
> [17] "We played the flute,
> > but you would not dance!
> We sang a funeral song,
> > but you would not mourn!"
>
> > [18] John the Baptist did not go around eating and drinking, and you said, "That man has a demon in him!" [19] But the Son of Man goes around eating and drinking, and you say, "That man eats and drinks too much! He is even a friend of tax collectors[h] and

\nb

- Indicates "no-break" with previous paragraph (regardless of previous paragraph type).
- Commonly used in cases where the previous paragraph spans the chapter boundary.

▼ Example

Text – John 7.53–8.2 (CEV)	**Formatting Example**

```
\p
\v 52 Then they said, "Nicodemus, you must be from Galilee!
Read the Scriptures, and you will find that no prophet is to
come from Galilee."
\s1 A Woman Caught in Sin
\p
\v 53 Everyone else went home,
\c 8
\nb
\v 1 but Jesus walked out to the Mount of Olives.
\v 2 Then early the next morning he went to the temple. The
people came to him, and he sat down and started teaching
them.
```

⁵²Then they said, "Nicodemus, you must be from Galilee! Read the Scriptures, and you will find that no prophet is to come from Galilee."

A Woman Caught in Sin

⁵³Everyone else went home, ¹but Jesus **8** walked out to the Mount of Olives. ²Then early the next morning he went to the temple. The people came to him, and he sat down^n and started teaching them.

> ℹ **No-break markup within poetry:**
> Some translations have a publishing tradition of inserting a small amount of additional white-space at chapter boundaries. It is important in these texts to use the \nb marker within any specific poetic contexts where no visible break in the flow of the the text is intended at a particular chapter boundary.

\cls_text...

- Closure of an epistle/letter.
- Similar to "With love," or "Sincerely yours,".

▼ Example

Text - Colossians 4.18 (GNT - *markup adapted*)	**Formatting Example**

```
\p
\v 18 With my own hand I write this: \sig Greetings from
Paul\sig*. Do not forget my chains!
\cls May God's grace be with you.
```

¹⁸With my own hand I write this: *Greetings from Paul.* Do not forget my chains!

May God's grace be with you.

\li#(_text...)

- List item.
- An out-dented paragraph meant to highlight the items of a list.
- Lists may be used to markup the elements of a recurrent structure, such as the days within the creation account, or the Decalogue (10 commandments).
- The variable # represents the level of indent.
- **\li = \li1** (📖 see Syntax Notes)

▼ Example

Text - Numbers 7.84-88 (GNT)

```
\p
\v 84-88 The totals of the offerings brought by the twelve
leaders for the dedication of the altar were as follows:
\li –twelve silver bowls and twelve silver basins weighing a
total of 60 pounds
\li –twelve gold dishes weighing a total of 48 ounces, filled
with incense
\li –twelve bulls, twelve rams, and twelve one-year-old lambs,
plus the grain offerings that go with them, for the burnt
offerings
\li –twelve goats for the sin offerings
\li –twenty-four bulls, sixty rams, sixty goats, sixty one-year-
old lambs, for the fellowship offerings
```

Formatting Example

84-88 The totals of the offerings brought by the twelve leaders for the dedication of the altar were as follows:

–twelve silver bowls and twelve silver basins weighing a total of 60 pounds
–twelve gold dishes weighing a total of 48 ounces, filled with incense
–twelve bulls, twelve rams, and twelve one-year-old lambs, plus the grain offerings that go with them, for the burnt offerings

\pc(_text...)

- Centered paragraph.

✅ **Recommended use:** Inscriptions.

▼ Example

Text - Revelation 17.5 (CEV)

```
\v 4 The woman was dressed in purple and scarlet robes, and
she wore jewelry made of gold, precious stones, and pearls. In
her hand she held a gold cup filled with the filthy and nasty
things she had done.
\v 5 On her forehead a mysterious name was written:
\pc I AM THE GREAT CITY OF BABYLON, THE MOTHER OF
EVERY IMMORAL AND FILTHY THING ON EARTH.
\m
\v 6 I could tell that the woman was drunk on the blood of
God's people who had given their lives for Jesus. This
surprising sight amazed me, ...
```

Formatting Example

In her hand she held a gold cup filled with the filthy and nasty things she had done. 5 On her forehead a mysterious name was written:

I AM THE GREAT CITY OF BABYLON, THE MOTHER OF EVERY IMMORAL AND FILTHY THING ON EARTH.

6 I could tell that the woman was drunk on the blood of God's people who had given their lives for Jesus. This surprising sight amazed me, 7 and the angel said:

\pr(_text...)

- Right-aligned paragraph.
- "Deprecated" (i.e. use is strongly discouraged).

✅ **Recommended alternate:** \pmr

\ph#(_text...)

- Indented paragraph with hanging indent.
- "Deprecated" (i.e. use is strongly discouraged).
- The variable # represents the level of overall paragraph indent.
- **\ph = \ph1** (🖼 *see* Syntax Notes)

✅ **Recommended alternate:** \li#

\b

- Blank line.
- May be used to explicitly indicate additional white space between paragraphs.
- 🖼 *See also:* Poetry Elements \b (used for stanza breaks in poetry, or between poetry and prose).

⛔ No text should follow this marker, and it should not be used before or after titles to indicate white-space.

7 Poetry

Markers in this section:

\q#, \qr, \qc, \qs...\qs*, \qa, \qac...\qac*, \qm#, \b

\q#(_text...)

- Poetic line.
- The variable # represents the level of indent (i.e. \q1, \q2, \q3 etc.).
- **\q = \q1** (*see* Syntax Notes)

▼ Examples

Text - Habakkuk 3.1-2 (GNT)

```
\c 3
\s1 A Prayer of Habakkuk
\p
\v 1 This is a prayer of the prophet Habakkuk:
\b
\q1
\v 2 O \nd Lord\nd*, I have heard of what you have done,
\q2 and I am filled with awe.
\q1 Now do again in our times
\q2 the great deeds you used to do.
\q1 Be merciful, even when you are angry.
```

```
\q1
\v 2 O \nd Lord\nd*, I have heard of what you have done,
\q2 and I am filled with awe.
\q1 Now do again in our times
\q2 the great deeds you used to do.
\q1 Be merciful, even when you are angry.
```

Formatting Example

A Prayer of Habakkuk

3 This is a prayer of the prophet Habakkuk:

² O Lᴏʀᴅ, I have heard of what
   you have done,
      and I am filled with awe.
Now do again in our times
   the great deeds you used to do.
Be merciful, even when you are angry.

² O Lᴏʀᴅ, I have heard of what
   you have done,
      and I am filled with awe.
Now do again in our times
   the great deeds you used to do.
Be merciful, even when you are angry.

\qr_text...

- Right-aligned poetic line.

✅ **Common use:** Poetic refrain.

▼ Example

Text - Psalm 136.1-3 (CEV - *markup adapted***)**

```
\c 136
\s1 God's Love Never Fails
\q1
\v 1 Praise the \nd Lord\nd*! He is good.
\qr God's love never fails.
\q1
\v 2 Praise the God of all gods.
\qr God's love never fails.
\q1
\v 3 Praise the Lord of lords.
\qr God's love never fails.
```

Formatting Example

Psalm 136

God's Love Never Fails

Praise the Lᴏʀᴅ! He is good.
                    God's love never fails.
² Praise the God of all gods.
                    God's love never fails.
³ Praise the Lord of lords.
                    God's love never fails.

\qc_text...

- Centered poetic line.

▼ Example

Text - Psalm 72.19 (GNT)

```
\q1
\v 18 Praise the \nd Lord\nd*, the God of Israel!
\q1 He alone does these wonderful things.
\q1
\v 19 Praise his glorious name forever!
\q1 May his glory fill the whole world.
\b
\qc Amen! Amen!
\b
\q1
\v 20 This is the end of the prayers of David son of Jesse.
```

Formatting Example

¹⁸ Praise the Lord, the God of Israel!
He alone does these wonderful
things.
¹⁹ Praise his glorious name forever!
May his glory fill the whole world.

Amen! Amen!

²⁰ This is the end of the prayers of
David son of Jesse.

\qs_(Selah)\qs*

- Used for the expression "Selah" commonly found in Psalms and Habakkuk.
- *A character style*.
- This text is frequently right aligned, and rendered on the same line as the previous poetic text, if space allows.

▼ Examples

Text - Psalm 3.2 (NRSV)

```
\c 3
\s1 Trust in God under Adversity
\d A Psalm of David, when he fled from his son Absalom.
\q1
\v 1 O \nd Lord\nd*, how many are my foes!
\q2 Many are rising against me;
\q1
\v 2 many are saying to me,
\q2 "There is no help for you \qs Selah\qs*
```

Formatting Example

Trust in God under Adversity
*A Psalm of David, when he fled
from his son Absalom.*

3 O Lord, how many are my foes!
Many are rising against me;
² many are saying to me,
"There is no help for you[b] in God."
Selah

Text - Psalm 24.10 (NRSV)

```
\q1
\v 10 Who is this King of glory?
\q2 The \nd Lord\nd* of hosts,
\q2 he is the King of glory. \qs Selah\qs*
```

Formatting Example

¹⁰ Who is this King of glory?
The Lord of hosts,
he is the King of glory.   *Selah*

\qa_text...

- Acrostic heading.

▼ Example

Text - Psalm 119 (NIV)

```
\c 119
\qa Aleph
\q1
\v 1 Blessed are they whose ways are blameless,
\q2 who walk according to the law of the \nd Lord\nd*.
...
\qa Beth
\q1
\v 9 How can a young man keep his way pure?
\q2 By living according to your word.
```

Formatting Example

Psalm 119

Aleph

[1] Blessed are they whose ways
are blameless,
who walk according to the law
of the LORD.

Beth

[9] How can a young man keep his
way pure?
By living according to your word.

\qac_text...\qac*

- Marker to indicate the acrostic letter within a poetic line.
- A *character* style.

▼ Example

Text - Lamentations 1.1,2 (Spanish TLA)

```
\c 1
\s1 Primer lamento acróstico
\s2 El profeta
\q1
\v 1 ¡\qac P\qac*obrecita de ti, Jerusalén!
\q1 Antes eras la más famosa
\q1 de todas las ciudades.
\q1 ¡Antes estabas llena de gente,
\q1 pero te has quedado muy sola,
\q1 te has quedado viuda!
\q1 ¡Fuiste la reina de las naciones,
\q1 pero hoy eres esclava de ellas!
\b
\q1
\v 2 \qac O\qac*lvidada y bañada en lágrimas
\q1 pasas todas las noches.
\q1 Muchos decían que te amaban,
\q1 pero hoy nadie te consuela.
\q1 Los que se decían tus amigos
\q1 hoy son tus enemigos.
```

Formatting Example

Primer lamento acróstico

El profeta

1 ¡*P*obrecita de ti, Jerusalén!
Antes eras la más famosa
de todas las ciudades.
¡Antes estabas llena de gente,
pero te has quedado muy sola,
te has quedado viuda!
¡Fuiste la reina de las naciones,
pero hoy eres esclava de ellas!

[2] *O*lvidada y bañada en lágrimas
pasas todas las noches.
Muchos decían que te amaban,
pero hoy nadie te consuela.
Los que se decían tus amigos
hoy son tus enemigos.

\qm#(_text...)

- Embedded text poetic line.
- The variable # represents the level of indent (i.e. \qm1, \qm2 etc.).
- **\qm = \qm1** (📄 *see* Syntax Notes)

▼ Example

Text - 1 Chronicles 12.18 (GNT - *markup adapted***)**

```
\p
\v 18 God's spirit took control of one of them, Amasai, who
later became the commander of "The Thirty," and he called out,
\qm1 "David son of Jesse, we are yours!
\qm1 Success to you and those who help you!
\qm1 God is on your side."
\b
\m David welcomed them and made them officers in his army.
```

Formatting Example

¹⁸ God's spirit took control of one of them, Amasai, who later became the commander of "The Thirty," and he called out,

> *"David son of Jesse, we are yours!*
> *Success to you and those who*
>   *help you!*
> *God is on your side."*

David welcomed them and made them officers in his army.

\b

- Blank line.
- Use for stanza breaks in poetry, or between poetry and prose.

> 🚫 No text should follow this marker, and it should not be used before or after titles to indicate white-space.

▼ Examples

Text - Psalm 3 (GNT)

```
\c 3
\s1 Morning Prayer for Help
\q1
\v 1 I have so many enemies, \nd Lord\nd*,
\q2 so many who turn against me!
\q1
\v 2 They talk about me and say,
\q2 "God will not help him."
\b
\q1
\v 3 But you, O \nd Lord\nd*, are always my shield from danger;
\q2 you give me victory
\q2 and restore my courage.
\q1
\v 4 I call to the \nd Lord\nd* for help,
\q2 and from his sacred hill he answers me.
\b
\q1
\v 5 I lie down and sleep,
\q2 and all night long the \nd Lord\nd* protects me.
\q1
\v 6 I am not afraid of the thousands of enemies
\q2 who surround me on every side.
```

Formatting Example

Psalm 3

Morning Prayer for Help[c]

I have so many enemies, Lord,
  so many who turn against me!
[2] They talk about me and say,
  "God will not help him."

[3] But you, O Lord, are always my
  shield from danger;
  you give me victory
  and restore my courage.
[4] I call to the Lord for help,
  and from his sacred hill[d] he
  answers me.

[5] I lie down and sleep,
  and all night long the Lord
  protects me.

Text - Habakkuk 3.1 (GNT)

```
\c 3
\s1 A Prayer of Habakkuk
\p
\v 1 This is a prayer of the prophet Habakkuk:
\b
\q1
\v 2 O \nd Lord\nd*, I have heard of what you have done,
\q2 and I am filled with awe.
```

Formatting Example

A Prayer of Habakkuk

3 This is a prayer of the prophet Habakkuk:

[2] O Lord, I have heard of what
  you have done,
  and I am filled with awe.

8　Tables

> **Markers in this section:**
>
> <u>\tr</u>, <u>\th#</u>, <u>\thr#</u>, <u>\tc#</u>, <u>\tcr#</u>

\tr_

- Table row start.
- The first \tr initiates a new table.
- Rows contain column <u>headings</u> or <u>cells</u>.

\th#_text...

- Table column heading.
- The variable # represents the table column number.

\thr#_text...

- Right aligned table column heading.
- The variable # represents the table column number.

▼ Examples

Text - Numbers 7.12-83 (GNT)

```
\p
\v 12-83 They presented their offerings in the following order:
\tr \th1 Day \th2 Tribe \th3 Leader
\tr \tcr1 1st \tc2 Judah \tc3 Nahshon son of Amminadab
\tr \tcr1 2nd \tc2 Issachar \tc3 Nethanel son of Zuar
\tr \tcr1 3rd \tc2 Zebulun \tc3 Eliab son of Helon
\tr \tcr1 4th \tc2 Reuben \tc3 Elizur son of Shedeur
\tr \tcr1 5th \tc2 Simeon \tc3 Shelumiel son of Zurishaddai
...
```

Formatting Example

[12-83] They presented their offerings in the following order:

Day	Tribe	Leader
1st	Judah	Nahshon son of Amminadab
2nd	Issachar	Nethanel son of Zuar
3rd	Zebulun	Eliab son of Helon
4th	Reuben	Elizur son of Shedeur
5th	Simeon	Shelumiel son of Zurishaddai

Text - Numbers 2.10-16 (GNT)

```
\p
\v 10-16 On the south, those under the banner of the division
of Reuben shall camp in their groups, under their leaders,
as follows:
\tr \th1 Tribe \th2 Leader \thr3 Number
\tr \tc1 Reuben \tc2 Elizur son of Shedeur \tcr3 46,500
\tr \tc1 Simeon \tc2 Shelumiel son of Zurishaddai \tcr3 59,300
\tr \tc1 Gad \tc2 Eliasaph son of Deuel \tcr3 45,650
\tr \tcr2 Total: \tcr3 151,450
```

Formatting Example

[3-9] On the east side, those under the banner of the division of Judah shall camp in their groups, under their leaders, as follows:

Tribe	Leader	Number
Judah	Nahshon son of Amminadab	74,600
Issachar	Nethanel son of Zuar	54,400
Zebulun	Eliab son of Helon	57,400
	Total:	186,400

\tc#_text...

- Table cell.
- The variable # represents the table column number.

\tcr#_text...

- Right aligned table cell.
- The variable # represents the table column number.

▼ Examples

Text - Numbers 2.10-16 (GNT)

> \p
> \v 10-16 On the south, those under the banner of the division of Reuben shall camp in their groups, under their leaders, as follows:
> \tr \th1 Tribe \th2 Leader \thr3 Number
> **\tr \tc1** Reuben **\tc2** Elizur son of Shedeur **\tcr3** 46,500
> **\tr \tc1** Simeon **\tc2** Shelumiel son of Zurishaddai **\tcr3** 59,300
> **\tr \tc1** Gad **\tc2** Eliasaph son of Deuel **\tcr3** 45,650
> **\tr \tc1 \tcr2** Total: **\tcr3** 151,450

Formatting Example

3-9On the east side, those under the banner of the division of Judah shall camp in their groups, under their leaders, as follows:

Tribe	Leader	Number
Judah	Nahshon son of Amminadab	74,600
Issachar	Nethanel son of Zuar	54,400
Zebulun	Eliab son of Helon	57,400
	Total:	186,400

⊖ **Markup for empty table cells:**
As shown in the example for \tc# (above), an empty table cell still requires a corresponding marker in the table text. The following markup would be *incorrect*:
\tr \tcr2 Total: \tcr3 151,450

9   Footnotes

Footnote Syntax

Footnotes are entered inline within the main scripture body text using the following general syntax. The boundaries of the footnote text are defined by an opening and closing marker.

> **\f**_+_(\fr_REF_)footnote content**\f***

The individual elements which make up the note content are described under the heading <u>Footnote Content Elements</u> below.

\f_

- Beginning (opening) of the footnote element.

+

- The footnote caller, which may be one of the following three types:
    - **+** — indicates that the caller should be generated automatically by the translation editor, or publishing tools.
    - **-** — indicates that no caller should be generated, and is not used.
    - **?** — where ? represents the character to be used for the caller. The caller is defined for the specific note by the author.

footnote content

- All of the text elements which make up the footnote:
    - origin reference
    - special footnote elements such as keywords, quotations, alternate renderings etc.
    - footnote text
- Each element should be prefixed by the appropriate marker (listed below).

> ⓘ **Important:** *See* ⓘ <u>Syntax Notes</u> for addition information on the use of endmarkers for elements within footnote content.

\f*

- End (closing) of the footnote element.

Endnote Syntax

Notes which are intended as "Endnotes" should be marked using the following alternative format:

> **\fe**_+_(\fr_REF)footnote content**\fe***

Footnote Content Elements

The following markup can be included as part of the footnote content:

\fr_##SEP##

- Footnote "origin" reference.
- This is the chapter and verse(s) that note refers to.
- "SEP" indicates where the appropriate chapter/verse separator should be used (i.e. colon ":", full stop "." etc.)

\fk_

- Footnote keyword.
- The specific keyword/term from the text for which the footnote is being provided.

\fq_

- Footnote translation quotation.
- A quotation from the current scripture text translation for which the note is being provided.
- Longer quotations are sometimes shortened using an ellipsis (i.e. suspension dots "...").

> ℹ Many existing translation texts have marked both quotations from the existing translation text, as well as alternative translations, using \fq. An additional marker – \fqa – is provided for marking alternative translations, and can be used to distinguish between quotations and alternatives.

\fqa_

- Footnote alternate translation.
- Used to distinguish between a quotation of the current scripture text translation, and an alternate translation.

\fl_

- Footnote "label" text.
- Can be used for marking or "labeling" a word or words which are used consistently across certain types of translation notes (such as the words "Or" in an alternative translation note, "Others", "Heb.", "LXX" etc.).

\fp_

- Footnote additional paragraph.
- Use this marker to if you need to indicate the start of a new paragraph within a footnote (uncommon).

> ℹ If you are editing your scripture translation using **Paratext 6.x**, add a soft-return before the \fp marker in order to display a new line in formatted view.

\fv_##\fv*

- Footnote verse number.
- To mark a verse number in the the text quotation or alternative translation.

> ℹ This marker will typically be *nested* within another footnote content element, like \ft, \fq or \fqa. See ▣ Nesting Character Markup for details.

\ft_

- Footnote text.
- The essential (explanatory) text of the footnote.

\fdc_refs...\fdc*

- Text between these markers is material to be included only in published editions that contain the Deuterocanonical books.

\fm_...\fm*

- Footnote reference mark.
- Used where two or more locations in the scripture text should ideally refer the reader to the same footnote text (as seen in identical footnote text which is referred to at Gen 2.9 and Gen 2.17 in some English translations).

> 🚫 Because the nature of this marker is related directly to the published form of the text, it is not intended for use in scripture authoring. It may be used during the publishing process to connect two callers to the same footnote text.

Footnote Examples

▼ Quotations and Alternative Translations

Text - Mark 1.1; 1.4 (GNT)

```
\s1 The Preaching of John the Baptist
\r (Matthew 3.1-12; Luke 3.1-18; John 1.19-28)
\p
\v 1 This is the Good News about Jesus Christ, the Son of God. \f + \fr 1.1: \ft Some
manuscripts do not have \fq the Son of God.\f*
...
```

```
\p
\v 4 So John appeared in the desert, baptizing and preaching. \f + \fr 1.4: \fq John
appeared in the desert, baptizing and preaching; \ft some manuscripts have \fqa John the
Baptist appeared in the desert, preaching.\f* "Turn away from your sins and be baptized," he
told the people, "and God will forgive your sins."
```

Formatting Example - *footnotes*

> *a* **1.1:** Some manuscripts do not have *the Son of God.*
> *b* **1.4:** *John appeared in the desert, baptizing and preaching;* some manuscripts have *John the Baptist appeared in the desert, preaching.*

Formatting Example - *footnote caller in body text*

The Preaching of John the Baptist
(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)

1 This is the Good News about Jesus Christ, the Son of God *a* ²It began as the prophet Isaiah had written:

▼ Keywords

Text - Genesis 3.20 (GNT)

> \p
> \v 20 Adam **\f + \fr** 3.20: **\fk** Adam: **\ft** This name in Hebrew means "all human beings." **\f*** named his wife Eve, **\f + \fr** 3.20: **\fk** Eve: **\ft** This name sounds similar to the Hebrew word for "living," which is rendered in this context as "human beings."**\f*** because she was the mother of all human beings.
> \v 21 And the \nd Lord\nd* God made clothes out of animal skins for Adam and his wife, and he clothed them.

Formatting Example

> *p* **3.20:** ADAM: This name in Hebrew means "all human beings."
> *q* **3.20:** EVE: This name sounds similar to the Hebrew word for "living," which is rendered in this context as "human beings."

▼ Footnote Verse

Text - John 7.38 (GNT)

> \p
> \v 37 On the last and most important day of the festival Jesus stood up and said in a loud voice, "Whoever is thirsty should come to me, and
> \v 38 whoever believes in me should drink. As the scripture says, 'Streams of life-giving water will pour out from his side.'" **\f + \fr** 7.38: **\ft** Jesus' words in verses 37-38 may be translated: **\fqa** "Whoever is thirsty should come to me and drink. **\fv** 38**\fv*** As the scripture says, 'Streams of life-giving water will pour out from within anyone who believes in me.'"**\f***

Formatting Example

> *p* **7.38:** Jesus' words in verses 37-38 may be translated: *"Whoever is thirsty should come to me and drink.* [38] *As the scripture says, 'Streams of life-giving water will pour out from within anyone who believes in me.'"*

▼ Deuterocanonical Content

Text - Hebrews 1.3 (Spanish DHE)

> \v 3 Él es el resplandor glorioso de Dios,**\f c \fr** 1.3: **\fk** Resplandor: **\ft** Cf. Jn 1.4-9,14**\fdc** ; también Sab 7.25-26, donde algo parecido se dice de la sabiduría.**\f*** la imagen misma de lo que Dios es y el que sostiene todas las cosas con su palabra poderosa. Después de limpiarnos de nuestros pecados, se ha sentado en el cielo, a la derecha del trono de Dios,
> \v 4 y ha llegado a ser superior a los ángeles, pues ha recibido en herencia un título mucho más importante que el de ellos.

10 Cross References

Markers in this section:

\x...\x*, \xo, \xk, \xq, \xt, \xot...\xot*, \xnt...\xnt*, \xdc...\xdc* ᴑ Examples

Cross Reference Syntax

Cross references are entered inline within the main scripture body text using the following general syntax. The boundaries of the cross reference text are defined by an opening and closing marker.

> **\x**_+_(\xo_REF_)cross reference content**\x***

The individual elements which make up the cross reference content are described under the heading Cross Reference Content Elements below.

\x_

- Beginning (opening) of the cross reference element.

+

- The cross reference caller, which may be one of the following three types:
    - **+** — indicates that the caller should be generated automatically by the translation editor, or publishing tools.
    - **-** — indicates that no caller should be generated, and is not used.
    - **?** — where ? represents the character to be used for the caller. The caller is defined for the specific cross reference by the author.

cross reference content

- All of the text elements which make up the cross reference:
    - origin reference
    - special cross reference elements such as keywords or quotations
    - target references
- Each element should be prefixed by the appropriate marker (listed below).

> ⓘ **Important:** *See* ᴑ Syntax Notes for addition information on the use of endmarkers for elements within cross reference content.

\x*

- End (closing) of the cross reference element.

Cross Reference Content Elements

The following markup can be included as part of the cross reference content:

\xo_##SEP##

- Cross reference "origin" reference.
- This is the chapter and verse(s) that <u>target reference(s)</u> are being provided for.
- "SEP" indicates where the appropriate chapter/verse separator should be used (i.e. colon ":", full stop "." etc.)

\xk_

- A keyword from the scripture translation text which the <u>target reference(s)</u> also refer to.

\xq_

- A quotation from the scripture text.
- Use of a quotation would be intended to help the reader to understand the portion of text (or concept) for which the <u>target reference(s)</u> are being supplied.

\xt_

- Target reference(s).
- The list of target scripture locations being provided as alternate references to the text (or concept) of the <u>origin</u> reference.
- This is a list of book name abbreviations and chapter + verse references, separated by semicolons (though there may be an alternate references format for this list in different areas and countries).

\xot_refs…\xot*

- References (or other text) between these markers is material to be included only in published editions that contain the Old Testament books. *(optional)*

\xnt_refs…\xnt*

- References (or other text) between these markers is material to be included only in published editions that contain the New Testament books. *(optional)*

\xdc_refs…\xdc*

- References (or other text) between these markers is material to be included only in published editions that contain the Deuterocanonical books. *(optional)*

Cross Reference Examples

▼ Typical Cross Reference

Text - Matthew 2.23 (GNT)

> \p
> \v 22 But when Joseph heard that Archelaus had succeeded his father Herod as king of Judea, he was afraid to go there. He was given more instructions in a dream, so he went to the province of Galilee
> \v 23 **\x - \xo** 2.23: **\xt** Mrk 1.24; Luk 2.39; Jhn 1.45.**\x*** and made his home in a town named Nazareth. And so what the prophets had said came true: "He will be called a Nazarene."

Formatting Example

2.18: Jer 31.15.   **2.23:** Mrk 1.24; Luk 2.39; Jhn 1.45.   3.2: Mat 4.17; Mrk 1.15.   3.3: Isa 40.3 (LXX).
3.4: 2Ki 1.8.   3.7: Mat 12.34; 23.33.   3.9: Jhn 8.33.   3.10: Mat 7.19.   3.12: Ws 5.14, 23.
3.17: Gen 22.2; Psa 2.7; Isa 42.1; Mat 12.18; 17.5; Mrk 1.11; Luk 9.35.   4.1: Heb 2.18; 4.15.

▼ Multiple Origin Parts

Text - Mark 10.19 (GNT)

> \p
> \v 18 "Why do you call me good?" Jesus asked him. "No one is good except God alone.
> \v 19 **\x - \xo** 10.19: a **\xt** Exo 20.13; Deu 5.17; **\xo** b **\xt** Exo 20.14; Deu 5.18; **\xo** c **\xt** Exo 20.15; Deu 5.19; **\xo** d **\xt** Exo 20.16; Deu 5.20; **\xo** e **\xt** Exo 20.12; Deu 5.16. **\x*** You know the commandments: 'Do not commit murder; do not commit adultery; do not steal; do not accuse anyone falsely; do not cheat; respect your father and your mother.'"

Formatting Example

10.4: Deu 24.1-4; Mat 5.31.   10.6: Gen 1.27; 5.2.   10.7,8: Gen 2.24.
10.11,12: Mat 5.32; 1Co 7.10,11.   10.15: Mat 18.3.   **10.19:** a Exo 20.13; Deu 5.17;
b Exo 20.14; Deu 5.18; **c** Exo 20.15; Deu 5.19; **d** Exo 20.16; Deu 5.20; **e** Exo 20.12; Deu 5.16.
10.31: Mat 20.16; Luk 13.30.

▼ Deuterocanonical Content

Text - 1 Corinthians 15.51-52 (GNT)

> \p
> \v 51-52 **\x - \xo** 15.51,52: **\xdc** 2Es 6.23; **\xt** 1Th 4.15-17.**\x*** Listen to this secret truth: we shall not all die, but when the last trumpet sounds, we shall all be changed in an instant, as quickly as the blinking of an eye. For when the trumpet sounds, the dead will be raised, never to die again, and we shall all be changed.

Text - Genesis 1.26 (GNT)

> \p
> \v 26 **\x - \xo** 1.26: **\xt \xdc** Wis 2.23; Sir 17.3,4;**\xdc*** 1Co 11.7.**\x*** Then God said, "And now we will make human beings; they will be like us and resemble us.

\rq_text...\rq*

- Inline quotation reference(s).
- See details and examples in 📖 Titles, Heading, and Labels

11 Special Text and Character Styles

Markers in this section:

- **Special Text**: \add...\add*, \bk...\bk*, \dc...\dc*, \k...\k*, \lit, \nd...\nd*, \ord...\ord*, \pn...\pn*, \qt...\qt*, \sig...\sig*, \sls...\sls*, \tl...\tl*, \wj...\wj*
- **Character Styling**: \em...\em*, \bd...\bd*, \it...\it*, \bdit...\bdit*, \no...\no*, \sc...\sc*
- **Spacing and Breaks**: ~, //, \pb
- **Special Features**: \fig...\fig*, \ndx...\ndx*, \pro...\pro*, \w...\w*, \wg...\wg*, \wh...\wh*

Nesting Character Markup

Notes about character-level markup in USFM:

- Elements in this section mark portions of text within a larger paragraph unit. This type of element is often referred to generically as a *character style*, where the larger containing text units are often referred to as *paragraph styles*. In the case of a text markup scheme like USFM, the term "style" is somewhat misleading, in that the essential goal of USFM it to mark common scriptural element types, and not formatting information. Bearing that in mind, USFM has also inherited and attempted to unify a long history of SFM type scripture markup "standards", some of which were more or less strict in their tolerance for format-oriented markers. We have not wished to create an unworkable migration task for legacy SFM encoded texts.

- Translation editing software which implement support for USFM encoded text may provide a formatted view of the text using a set of style definitions for each USFM marker. These "stylesheets" most often refer to the formatting definitions as paragraph and character styles.

> ℹ **About nesting character level markup in USFM** (>2.4)**:**
> USFM 2.4 adds a new syntax for indicating that a *nesting* of one character level marker within another is taking place within a text. See Nesting Character Markup for details.

Special Text

\add_...\add*

- Translator's addition.
- A translator's explanation; words added by the translator for clarity – text which is not literally a part of the original language, but which was supplied to make the meaning of the original clear.

▼ Example

Text - Genesis 5.29 (Russian Synodal, Protestant Version)

```
\p
\v 29 И нарек ему имя: Ной, сказав: он утешит нас в работе
нашей и в трудах рук наших при \add возделывании\add*
земли, которую проклял Господь.
```

Formatting Example

²⁹И нарек ему имя: Ной, сказав: он утешит нас в работе нашей и в трудах рук наших при *возделывании* земли, которую проклял Господь.

\bk_...\bk*

- Quoted book title.

▼ Example

Text - Introduction to Mark (GNT)

```
\mt1 THE ACTS
\mt2 of the Apostles
\is Introduction
\ip \bk The Acts of the Apostles\bk* is a continuation of \bk
The Gospel according to Luke\bk* Its chief purpose is to tell
how Jesus' early followers, led by the Holy Spirit, spread the
Good News about him "in Jerusalem, in all of Judea and
Samaria, and to the ends of the earth" (1.8).
```

Formatting Example

THE ACTS

of the Apostles

Introduction

The Acts of the Apostles is a continuation of *The Gospel according to Luke.* Its chief purpose is to tell how Jesus' early followers, led by the Holy Spirit, spread the Good News about him "in Jerusalem, in all of Judea and Samaria, and to the ends of the earth" (1.8). It is the story of

\dc_...\dc*

- Deuterocanonical/LXX additions or insertions in the Protocanonical text.

\k_...\k*

- Keyword/keyterm.

\lit

- Liturgical note/comment. (e.g. a guide which tells the reader/worshipper that he should recite a prayer or recitation etc.)
- *A paragraph style.*

▼ Example

Text - Psalm 3 (Russian Synodal, Orthodox Version)

```
\c 3
\d
\v 1 Псалом Давида, когда он бежал от Авессалома, сына
своего.
\p
\v 2 Господи! как умножились враги мои! Многие восстают
на меня;
\v 3 многие говорят душе моей: «нет ему спасения в Боге».
\v 4 Но Ты, Господи, щит предо мною, слава моя, и Ты
возносишь голову мою.
\v 5 Гласом моим взываю к Господу, и Он слышит меня со
святой горы Своей.
\v 6 Ложусь я, сплю и встаю, ибо Господь защищает меня.
\v 7 Не убоюсь тем народа, которые со всех сторон
ополчились на меня.
\v 8 Восстань, Господи! спаси меня, Боже мой! ибо Ты
поражаешь в ланиту всех врагов моих; сокрушаешь зубы
нечестивых.
\v 9 От Господа спасение. Над народом Твоим
благословение Твое.
\lit Слава:
```

Слава: = "Glory".

Formatting Example

Psalm 3

Псалом Давида, когда он бежал
от Авессалома, сына своего.

²Господи! как умножились враги
мои! Многие восстают на меня;
³многие говорят душе моей: «нет ему
спасения в Боге». ⁴Но Ты, Господи,
щит предо мною, слава моя, и Ты
возносишь голову мою. ⁵Гласом моим
взываю к Господу, и Он слышит меня
со святой горы Своей. ⁶Ложусь я,
сплю и встаю, ибо Господь защищает
меня. ⁷Не убоюсь тем народа, которые
со всех сторон ополчились на меня.
⁸Восстань, Господи! спаси меня, Боже
мой! ибо Ты поражаешь в ланиту
всех врагов моих; сокрушаешь зубы
нечестивых. ⁹От Господа спасение.
Над народом Твоим благословение
Твое.

Слава:

\nd_...\nd*

- Name of God (name of Deity).

▼ Example

Text - Exodus 3.15 (GNT)

```
\p
\v 14 God said, "I am who I am. You must tell them: 'The one
who is called I AM  has sent me to you.'
\v 15 Tell the Israelites that I, the \nd Lord\nd*, the God of
their ancestors, the God of Abraham, Isaac, and Jacob, have
sent you to them. This is my name forever; this is what all
future generations are to call me.
```

Formatting Example

¹⁴God said, "I am who I am. You must
tell them: 'The one who is called I AM has
sent me to you.' ¹⁵Tell the Israelites that I,
the Lord, the God of their ancestors, the
God of Abraham, Isaac, and Jacob, have
sent you to them. This is my name forever;

\ord_...\ord*

- Ordinal number ending (i.e. in "1ˢᵗ" — 1\ord st\ord*)

\pn_...\pn*

- Proper name.

\qt_...\qt*

- Quoted text.
- Old Testament quotations in the New Testament, or other quotations.

▼ Example

Text Example - Poetic format, where all text is a quotation.

```
\q1 \qt ......................................\qt*
\q2 \qt ......................................\qt*
\q1 \qt ......................................\qt*
\q2 \qt ......................................\qt*
```

Text Example - Poetic format, where text is mixed (only some is a quotation).

```
\q1 \qt ...............\qt* ..............\qt ........\qt*
\q2 \qt .....\qt* ..............................
\q1 ................................................
\q2 \qt......................................\qt*
```

Text - Mark 1.2-3 (GNT)

```
\p
\v 1 This is the Good News about Jesus Christ, the Son of God.
\v 2 It began as the prophet Isaiah had written:
\q1 \qt "God said, 'I will send my messenger ahead of you
\qt*
\q2 \qt to open the way for you.'\qt*
\q1
\v 3 \qt Someone is shouting in the desert,\qt*
\q2 \qt 'Get the road ready for the Lord;\qt*
\q2 \qt make a straight path for him to travel!' "\qt*
```

Formatting Example

The Preaching of John the Baptist
(Matthew 3.1-12; Luke 3.1-18; John 1.19-28)

1 This is the Good News about Jesus Christ, the Son of God.*a* **2**It began as the prophet Isaiah had written:

> *"God said, 'I will send my messenger*
>   *ahead of you*
> *to open the way for you.'*
> **3** *Someone is shouting in the desert,*
>   *'Get the road ready for the Lord;*
>   *make a straight path for him*
>   *to travel!' "*

\sig_...\sig*

- Signature of the author of an epistle.

▼ Example

Text - Colossians 4.18 (GNT)

```
\p
\v 18 With my own hand I write this: \sig Greetings from Paul
\sig*. Do not forget my chains!
\cls May God's grace be with you.
```

Formatting Example

18With my own hand I write this: *Greetings from Paul.* Do not forget my chains!

    May God's grace be with you.

\sls_...\sls*

- Passage of text based on a secondary language or alternate text source.
- E.g. The NBS02 has large sections of text in EZR and DAN in italics, to represent where the original text is in Aramaic, not Hebrew.

▼ Example

Text - Ezra 4.8—6.18 (NBS - French, Nouvelle Bible Segond)

\v 7 Et aux jours d'Artaxerxès, Bishlam, Mitredath, Tabéel et le reste de leurs collègues écrivirent à Artaxerxès, roi de Perse. Le texte de la lettre fut écrit en araméen, traduit en araméen.
\p
\v 8 **\sls** Rehoum, chancelier, et Shimshaï, secrétaire, écrivirent au roi Artaxerxès la lettre suivante concernant Jérusalem, savoir:**\sls***
\v 9 **\sls** «Rehoum, chancelier, Shimshaï, secrétaire, et le reste de leurs collègues, ceux de Dîn, d'Apharsatak, de Tarpel, d'Apharas, d'Erek, de Babylone, de Suse, de Déha, d'Elam, **\sls***
...

Formatting Example

Tabéel et le reste de leurs collègues écrivirent à Artaxerxès, roi de Perse. Le texte de la lettre fut écrit en araméen, traduit en araméen.

⁸*Rehoum, chancelier, et Shimshaï, secrétaire, écrivirent au roi Artaxerxès la lettre suivante concernant Jérusalem, savoir:* ⁹*«Rehoum, chancelier, Shimshaï, secrétaire, et le reste de leurs collègues, ceux de Dîn, d'Apharsatak, de Tarpel, d'Apharas, d'Erek, de Babylone, de Suse, de Déha, d'Elam,* ¹⁰*et les autres peuples*

\tl_...\tl*

- Transliterated (or foreign) word(s).

▼ Example

Text - Matthew 27.46 (GNT)

\s1 The Death of Jesus
\r (Mark 15.33-41; Luke 23.44-49; John 19.28-30)
\p
\v 45 At noon the whole country was covered with darkness, which lasted for three hours.
\v 46 At about three o'clock Jesus cried out with a loud shout, **\tl** "Eli, Eli, lema sabachthani?"**\tl*** which means, "My God, my God, why did you abandon me?"

Formatting Example

The Death of Jesus
(Mark 15.33-41; Luke 23.44-49; John 19.28-30)

⁴⁵At noon the whole country was covered with darkness, which lasted for three hours. ⁴⁶At about three o'clock Jesus cried out with a loud shout, *"Eli, Eli, lema sabachthani?"* which means, "My God, my God, why did you abandon me?"

\wj_...\wj*

- Words of Jesus.

Character Styling

> 🚫 **Note:**
> The use of formatting oriented character markup is strongly discouraged. Please search for the appropriate USFM element to markup content, wherever possible.

\em_...\em*

- Emphasis text.

\bd_...\bd*

- Bold text.

\it_...\it*

- Italic text.

\bdit_...\bdit*

- Bold-italic text.

\no_...\no*

- Normal text.
- May be used when a larger paragraph element is set in an alternate font style (e.g. italic), and a selected section of text should be displayed in normal text.

\sc_...\sc*

- Small-cap text.

Spacing and Breaks

~

- No-break space.
- *c.f.* Unicode character U+00A0 (NO-BREAK SPACE)

//

- Discretionary (optional) line break.
- Primarily used in poetic text, but could also be used for marking optional breaks for titles, headings, or table cell content breaks).

▼ Example

Text - Matthew 9.1 (GNT)

```
\c 9
\s1 Jesus Heals a Man // Who Could Not Walk
\r (Mark 2.1-12; Luke 5.17-26)
```

Formatting Example

Jesus Heals a Man
Who Could Not Walk
(Mark 2.1-12; Luke 5.17-26)

9 Jesus got into a boat and crossed back over to the town where he lived. ² Some people soon brought to him a crippled man lying on a mat. When Jesus saw

\pb

- Explicit page break.

Special Features

\fig DESC|FILE|SIZE|LOC|COPY|CAP|REF\fig*

- For defining illustrations to be used within a publication.
- A series of parameters for the illustration are provided between the opening and closing \fig...\fig* markers. Parameters are separated by a vertical bar.
- Required parameters are indicated in the list below with a red asterisk (*****).

DESC — Illustration description. (This material does not show up on the printed page.)

*FILE — Illustration filename.

*SIZE — Illustration relative size. Options are:
  - **col** - illustration should be inserted inline within the current text column.
  - **span** - illustration should be inserted across (spanning) text columns.

LOC — Illustration location/range. Specify a range of references at which the illustration might be inserted.

COPY — Illustration copyright info. This material will be used to give the appropriate illustration credits.

*CAP — Illustration caption. This text will be printed with the illustration.

*REF — Illustration reference (e.g. Luke 19.5). This text will be printed together with the illustration caption.

▼ Example - Spanning Columns

Text - Mark 1.18 (GNT)

\p
\v 16 As Jesus walked along the shore of Lake Galilee, he saw two fishermen, Simon and his brother Andrew, catching fish with a net.
\v 17 Jesus said to them, "Come with me, and I will teach you to catch people."
\v 18 At once they left their nets and went with him. **\fig** |avnt016.tif|span|||At once they left their nets.|1.18**\fig***

Formatting Example

1182   Mark 1
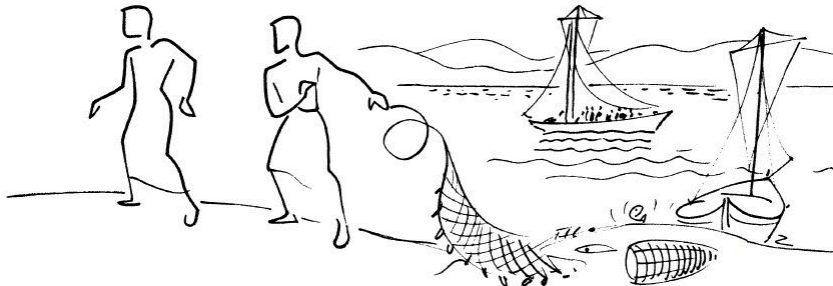
At once they left their nets. (1.18)

am. I am not good enough even to bend down and untie his sandals. [8]I baptize you with water, but he will baptize you with the Holy Spirit."

their nets ready. [20]As soon as Jesus saw them, he called them; they left their father Zebedee in the boat with the hired men and went with Jesus.

▼ Example - Current Column

Text - Mark 1.31 (GNT)

> \v 30 Simon's mother-in-law was sick in bed with a fever, and as soon as Jesus arrived, he was told about her.
> \v 31 He went to her, took her by the hand, and helped her up. The fever left her, and she began to wait on them. **\fig** |avnt017.tif|col|||Took her by the hand, and...the fever left her.|1.31**\fig***
> \p
> \v 32 After the sun had set and evening had come ...

Formatting Example

in bed with a fever, and as soon as Jesus arrived, he was told about her. ³¹He went to her, took her by the hand, and helped her up. The fever left her, and she began to wait on them.

Took her by the hand, and...the fever left her. (1.31)

³²After the sun had set and evening had come, people brought to Jesus all the sick and those who had demons. ³³All the people

begged him for help. "If you want to," he said, "you can make me clean."^c

⁴¹Jesus was filled with pity,^d and reached out and touched him. "I do want to," he answered. "Be clean!" ⁴²At once the disease left the man, and he was clean. ⁴³Then Jesus spoke sternly to him and sent him away at once, ⁴⁴after saying to him, "Listen, don't tell anyone about this. But go straight to the priest and let him examine you; then in order to prove to everyone that you are cured, offer the sacrifice that Moses ordered."

⁴⁵But the man went away and began to spread the news everywhere. Indeed, he talked so much that Jesus could not go into a town publicly. Instead, he stayed out in lonely places, and people came to him from everywhere.

Jesus Heals a Paralyzed Man
(Matthew 9.1-8; Luke 5.17-26)

2 A few days later Jesus went back to Capernaum, and the news spread that

\ndx_...\ndx*

- Subject index entry.
- Surround word(s) with this markup to indicate that it appears (or should appear) in the subject.

\pro_...\pro*

- Pronunciation information. *Used for CJK texts.*

\w_...\w*

- Wordlist/glossary/dictionary entry.
- Surround word(s) with this markup to indicate that it appears (or should appear) in the word list.

\wg_...\wg*

- Greek word list entry.

\wh_...\wh*

- Hebrew word list entry.

11.1 Nesting Character Markup

In USFM, character level markup is applied to text *within* a containing <u>paragraph</u> element like \p or \q1. <u>Footnotes</u> and <u>cross references</u> are marked using a containing element pair like \f ...\f* or \x ...\x*. The USFM markup used within note elements (like <u>\fq</u> or <u>\ft</u> etc.) are also a type of character level marker.

In some scripture translation texts, the USFM markup required to properly mark the types of content within the text will result in one character level marker being "nested" within another character level marker. In this situation it is critical that the editing and publishing environments used for working with the text understand how to interpret, present, and validate the nested markup contexts. Normally, in 🔗 Paratext, the start of a new character level marker environment is also recognized by the program as an implicit closure of the the previous character environment. When a nested character markup is actually intended, the meaning and formatting applied to the outer layer of the nested markup context should also apply to the inner level(s). The inner markup communicates an additional meaning and formatting for the nested text.

Perhaps the most common occurrence for nested character markup is within footnotes, where some text occurring within a footnote quotation (\fq), keywords (\fk), or footnote text itself (\ft), needs to be marked further.

USFM 2.4 adds a new syntax for indicating that a nesting of one character level marker within another is taking place within a text. Full support for the nested markup syntax has been included in Paratext >=7.4, Publishing Assistant >=4.1, and the XML export format from Paratext known as "USX".

Indicating that a character marker is nested

When a character level marker is used to mark text already inside of an existing character level environment, a plus sign "+" should be used as a prefix to the opening and closing forms of the new nested marker. The + is added after the backslash, and before the marker text. The + indicates that a new character environment has started, without closing the previous one.

In the following example:

- \+nd indicates to start a new character environment nested inside the existing \add environment (without closing \add)
- \+nd* indicates to end the nested environment without closing \add

> The following is a **\add** translator's addition containing the word **\+nd** Lord**\+nd*** within it **\add***

All normal character marker starts (without the + prefix) close all existing nesting. The following two examples are both valid nested character markup.

> \p ... **\add** an addition containing the word **\+nd** Lord**\+nd*\add*** and further text to follow ...
>
> \p ... **\add** an addition containing the word **\+nd** Lord**\add*** and further text to follow ...

If necessary, multiple levels of nesting character markup can occur.

> ℹ️ A 🔗 Paratext project's project stylesheet(s) will not contain definitions for the nested markers containing +.

▼ Example

Text - Numbers 21.14 (GNT)

> \v 14 That is why **\bk** The Book of the **\+nd** Lord**\+nd*** 's
> Battles**\bk*** speaks of "…the town of Waheb in the area of
> Suphah, and the valleys; the Arnon River,
> \v 15 and the slope of the valleys that extend to the town
> of Ar and toward the border of Moab."

Formatting Example

From Mount Hor to the Valley of the Moabites

[10] The Israelites moved on and camped at Oboth. [11] After leaving that place, they camped at the ruins of Abarim in the wilderness east of Moabite territory. [12] Then they camped in Zered Valley. [13] From there they moved again and camped on the north side of the Arnon River, in the wilderness which extends into Amorite territory. (The Arnon was the border between the Moabites and the Amorites.) [14] That is why *The Book of the* Lord*'s Battles* speaks of "…the town of Waheb in the area of Suphah, and the valleys; the Arnon River, [15] and the slope of the valleys that extend to the town of Ar and toward the border of Moab."

▼ Footnote Example

Text - Genesis 2.4 (GNT)

> \s1 The Garden of Eden
> \p When the \nd Lord\nd* \f + \fr 2.4: **\fk** the **\+nd** Lord**\+nd***: **\ft** Where the Hebrew
> text has Yahweh, traditionally transliterated as Jehovah, this translation employs **\+nd** Lord
> **\+nd*** with capital letters, following a usage which is widespread in English versions.\f* God
> made the universe,
> \v 5 there were no plants on the earth and no seeds had sprouted, because he had not sent
> any rain, and there was no one to cultivate the land;

Formatting Example

[c] **1.14:** *religious festivals; or seasons.*
[d] **1.26:** One ancient translation *animals, domestic and wild;* Hebrew *domestic animals and all the earth.*
[e] **2.3:** *by that day he had completed his creation; or on that day he completed his creation.*
[f] **2.4:** *the* Lord Where the Hebrew text has Yahweh, traditionally transliterated as Jehovah, this translation employs Lord with capital letters, following a usage which is widespread in English versions.

12 Peripherals

Introduction

The following represents a strategy for applying USFM markup to various peripheral content elements which may be prepared for publication in addition to the scripture body text. Peripheral content markup is accomplished through re-purposing the most appropriate existing USFM marker for the current content type.

As with scripture text books, an \id marker is used for identifying the content of the peripheral file. Content should be created in separate book files according to the following general groupings. Within each book, divisions (sub-sections) of content are denoted using the marker **\periph** followed by an additional division argument/title. In practice we find that some back matter content is large enough to require storing it in its own book file (Concordance, Glossary, Topical Index, Names Index).

> ℹ️ **USFM 2.0x** defined a unique marker for each peripheral content division. **USFM 2.1** uses a single \periph marker. Where relevant, the previous 2.0x division marker is listed below in parentheses, following the 2.1 syntax.

Peripheral Books and Content Divisions

Front Matter \id FRT	Introductions \id INT	Back Matter \id BAK
Divisions	**Divisions**	**Divisions**
\periph Title Page	**\periph** Bible Introduction	**\periph** Chronology
\periph Half Title Page	**\periph** Old Testament Introduction	**\periph** Weights and Measures
\periph Promotional Page	**\periph** Pentateuch Introduction	**\periph** Map Index
\periph Imprimatur	**\periph** History Introduction	**\periph** NT Quotes in LXX
\periph Publication Data	**\periph** Poetry Introduction	**Additional Back Matter Books**
\periph Foreword	**\periph** Prophecy Introduction	Concordance **\id CNC**
\periph Preface	**\periph** Deuterocanon Introduction	Glossary **\id GLO**
\periph Table of Contents	**\periph** New Testament Introduction	Topical Index **\id TDX**
\periph Alphabetical Contents	**\periph** Gospels Introduction	Names Index **\id NDX**
\periph Table of Abbreviations	**\periph** Epistles Introduction	**Other \id OTH**
	\periph Letters Introduction	**Division**
		\periph Cover
		\periph Spine

User defined peripheral content divisions:

As needed, a user may add peripheral content for a division not defined in the list above. The new division should begin with \periph, plus a division argument/title. However, USFM compliant publishing applications should use the list presented here as a reference for content to support.

USFM Markup for Peripherals

In the following topics there is a recommendation and a brief description of the USFM markers which will be most appropriate for use in each peripheral content division. The recommended markup is sufficient for most projects and should be used as a first option. However, in general, any of the existing USFM standard markers may be used in addition to the recommended markers, if the required content cannot be adequately encoded.

Any non-standard markers used in these books will need to be added to the stylesheet associated with the project.

Authoring peripheral materials within Paratext

Paratext includes the named peripheral books FRT, INT, BAK, CNC, GLO, TDX, NDX, and OTH in addition to the XXA-XXG set.

Paratext supports a set of non-Biblical books, named XXA-XXG. These appear at the end of a project's list of books, and may be used to author non-biblical text for Front Matter (titles, preface etc.), Back Matter (glossary, concordance etc.), or any other kind of text which should logically be stored as part of the translation project.

12.1 Front Matter

Divisions in the FRT book:

\periph <u>Title Page</u>
\periph <u>Half Title Page</u>
\periph <u>Promotional Page</u>
\periph <u>Imprimatur</u>
\periph <u>Publication Data</u>
\periph <u>Foreword</u>
\periph <u>Preface</u>
\periph <u>Table of Contents</u>
\periph <u>Alphabetical Contents</u>
\periph <u>Table of Abbreviations</u>

\id FRT

The FRT book and its divisions can be used for storing various material which is typically presented at the start of a scripture publication, before the first book of scripture.

▼ \periph Title Page

- <u>\mt#</u> - Main title.
- <u>\pc</u> - Centered paragraph.
- <u>\fig...\fig</u> - Figure.

▼ Example

\id FRT
...
\periph Title Page
\mt1 Holy Bible
\mt3 with
\mt2 Deuterocanonicals/Apocrypha
\pc Good News Translation
\pc \fig |gntLogo.jpg|span||||\fig*
\pc \fig |absLogo.jpg|span||||\fig*
\pc American Bible Society
\pc New York

\id FRT
...
\periph Title Page
\mt1 Holy Bible
\pc Good News Translation
\pc \fig |gntLogo.jpg|span||||\fig*
\pc \fig |absLogo.jpg|span||||\fig*
\pc American Bible Society
\pc New York

▼ \periph Half Title Page

- \mt# - Main title.
- \pc - Centered paragraph.
- \fig...\fig - Figure.

▼ Example

> \id FRT
> ...
> **\periph** Half Title Page
> \mt1 Holy Bible
> \pc Good News Translation
> \pc \fig |gntLogo.jpg|span||||\fig*

▼ \periph Promotional Page

- \mt# - Main title.
- \s# - Section heading.
- \p - Paragraph.
- \m - Flush left (margin) paragraph.
- \pi# - Indented paragraph.
- \li# - List item.
- \q# - Poetic line.

▼ \periph Imprimatur

- \mt# - Main title.
- \pc - Centered paragraph.
- \p - Paragraph.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.
- \fig...\fig - Figure.

▼ \periph Publication Data

- \mt# - Main title.
- \pc - Centered paragraph.
- \p - Paragraph.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.

▼ \periph Foreword

- \mt# - Main title.
- \s# - Section heading.
- \p - Paragraph.
- \m - Flush left (margin) paragraph.
- \pi# - Indented paragraph.
- \li# - List item.
- \q# - Poetic line.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.
- \bk ...\bk*, \qt ...\qt*, \tl ...\tl* or other character styles
- \fig...\fig - Figure.

▼ Example

> \id FRT
> ...
> **\periph** Foreword
> \mt1 Foreword
> \p The \bk Good News Translation\bk* of the Bible is a translation which seeks to state clearly and accurately the meaning of the original texts in words and forms that are widely accepted by people who use English as a means of communication. This translation does not follow the traditional vocabulary and style found in the historic English Bible versions. Rather it attempts for our time to set forth the biblical content and message in the standard, everyday, natural form of English.
> \p The aim of this Bible is to give today's reader best possible understanding of the content of the original texts. The Preface sets forth the basic principles which the translators followed in their work and explains the nature of special aids for readers.
> \p The bk Good News Translation was translated and published by the United Bible Societies for use throughout the world. The Bible Societies trust that the reading and study of this translation will result in a better understanding of the meaning of the Bible. We also earnestly pray that readers will discover the message of saving faith and hope for all people, which the Bible announces anew to each generation.

▼ \periph Preface

- \mt# - Main title.
- \s# - Section heading.
- \p - Paragraph.
- \m - Flush left (margin) paragraph.
- \pi# - Indented paragraph.
- \li# - List item.
- \q# - Poetic line.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.
- \bk ...\bk*, \qt ...\qt*, \tl ...\tl* or other character styles
- \fig...\fig - Figure.

▼ Example

> \id FRT
> ...
> **\periph** Preface
> \mt1 Preface
> \p In September 1966 the American Bible Society published \bk The New Testament in Today's English Version\bk*, the first publication of a new Bible translation intended for people everywhere for whom English is either their mother tongue or an acquired language. Shortly thereafter the United Bible Societies (UBS) requested the American Bible Society (ABS) to undertake on its behalf a translation of the Old Testament following the same principles.
> ...
> \s1 The text used for this translation
> \p The basic Hebrew (and Aramaic) text for the Old Testament is the Masoretic Text made available through printed editions, published by the UBS, and since 1977 under the title of \bk Biblia Hebraica Stuttgartensia\bk*. In some instances the words of the printed consonantal text have been divided differently or have been read with a different set of vowels; at times a variant reading in the margin of the Hebrew text (\tl qere\tl*) has been followed instead of the reading in the text (\tl kethiv\tl*); and in other instances a variant reading supported by one or more Hebrew manuscripts has been adopted.
> ...
> \p The basic text for the translation of the New Testament is \bk The Greek New Testament\bk* published by the UBS (3rd edition, l975), but in a few instances the translation is based on a variant reading supported by one or more Greek manuscripts.
> \s1 The translation process
> \p Drafts of the translation in its early stages were sent for comments and suggestions to a Review Panel consisting of prominent theologians and biblical scholars appointed by the American Bible Society Board of Managers in its capacity as trustee for the translation. In addition, drafts were sent to major English-speaking Bible Societies throughout the world. Final approval of the translation on behalf of the United Bible Societies was given by the American Bible Society's Board of Managers upon recommendation of its Translations Committee.
> ...

▼ \periph Table of Contents

- \mt# - Main title.
- \s# - Section heading.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.

> ℹ The \toc1, \toc2, and \toc3 markers are intended to assist publishing tools in automating the generation of a table of contents. They can be included in the main text file for each scripture book, after \h.

▼ Example

In the following example, the variable **#** represents the location of a page number, to be inserted during the typesetting process.

```
\id FRT
...
\periph Table of Contents
\mt Contents
\s Old Testament
\tr \th1 Name  \thr2 Page \th3 Name \thr4 Page
\tr \tc1 Genesis \tcr2 # \tc3 Ecclesiates \tcr4 #
\tr \tc1 Exodus \tcr2 # \tc3 Song of Songs \tcr4 #
\tr \tc1 Leviticus \tcr2 # \tc3 Isaiah \tcr4 #
...
\s New Testament
\tr \th1 Name  \thr2 Page \th3 Name \thr4 Page
\tr \tc1 Matthew \tcr2 # \tc3 1 Timothy \tcr4 #
```

▼ \periph Alphabetical Contents

- \mt# - Main title.
- \s# - Section heading.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.

▼ **\periph Table of Abbreviations**

- \mt# - Main title.
- \s# - Section heading.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.

▼ Example

In the following example, the variable **#** represents the location of a page number, to be inserted during the typesetting process.

```
\id FRT
...
\periph Table of Abbreviations
\mt1 Alphabetical List of Biblical Books and Abbreviations
\tr \th1 Name  \th2 Abbrev.  \thr3 Page
\tr \tc1 Acts  \tc2 Ac  \tcr3 #
\tr \tc1 Amos  \tc2 Am  \tcr3 #
\tr \tc1 1 Chronicles  \tc2 1 Ch  \tcr3 #
\tr \tc1 2 Chronicles  \tc2 2 Ch  \tcr3 #
\tr \tc1 Colossians  \tc2 Col  \tcr3 #
\tr \tc1 1 Corinthians  \tc2 1 Co  \tcr3 #
\tr \tc1 2 Corinthians  \tc2 2 Co  \tcr3 #
\tr \tc1 Daniel  \tc2 Dn  \tcr3 #
\tr \tc1 Deuteronomy  \tc2 Dt  \tcr3 #
\tr \tc1 Ecclesiastes  \tc2 Ec  \tcr3 #
\tr \tc1 Ephesians  \tc2 Eph  \tcr3 #
\tr \tc1 Esther  \tc2 Es  \tcr3 #
...
\s1 Other Abbreviations
\tr \tc1 Circa (around)  \tc2 c  \tc3 #
\tr \tc1 Old Testament  \tc2 OT  \tc3 #
\tr \tc1 New Testament  \tc2 NT  \tc3 #
\tr \tc1 Septuagint  \tc2 LXX  \tc3 #
```

12.2 Introductions

> **Divisions in the INT book:**
>
> \periph <u>Bible Introduction</u>
> \periph <u>Old Testament Introduction</u>
> \periph <u>Pentateuch Introduction</u>
> \periph <u>History Introduction</u>
> \periph <u>Poetry Introduction</u>
> \periph <u>Prophecy Introduction</u>
> \periph <u>New Testament Introduction</u>
> \periph <u>Gospels Introduction</u>
> \periph <u>Acts Introduction</u>
> \periph <u>Epistles Introduction</u>
> \periph <u>Revelation Introduction</u>
> \periph <u>Deuterocanon Introduction</u>

\id INT

The INT book and its divisions can be used for storing introductory material related to the various book groupings within a scripture publication. At times this material has also been referred to as "mid-matter". The following USFM markers are recommended for use in Introduction content.

- <u>\mt#</u> - Main title.
- <u>\s#</u> - Section heading.
- <u>\p</u> - Paragraph.
- <u>\m</u> - Flush left (margin) paragraph.
- <u>\pi#</u> - Indented paragraph.
- <u>\li#</u> - List item.
- <u>\q#</u> - Poetic line.
- <u>\tr, \th#, \thr#, \tc#, \tcr#</u> - For any tabular data.
- <u>\bk ...\bk*, \qt ...\qt*, \tl ...\tl*</u> or other <u>character styles</u>
- <u>\fig...\fig</u> - Figure.

▼ Example

\id INT
\periph Old Testament Introduction
\mt1 Introduction to the Old Testament
\p The Old Testament is a record of Israel's experience of what God is like and what the people who worship God should be like. It proclaims the LORD God as the creator of the world and it tells how God blesses people and establishes relations with people through special agreements called covenants.
...
\periph Pentateuch Introduction
\s1 The Pentateuch
\p "Pentateuch" is a term that means "five scrolls (books)" and is used to describe the five books that are positioned at the beginning of both Jewish and Christian Bibles.
...
\periph History Introduction
\s1 Historical Books
\p The books in this section describe important events in Israel's history. It begins with descriptions of how the people entered Canaan, the land which God promised to Abraham and Sarah and their descendants, and goes on to describe the time of Israel's great kings (Saul, David, and Solomon) and the division of Israel into two kingdoms (Israel in the north and Judah in the south) who often found themselves in conflict.
...
\periph Poetry Introduction
\s1 Books of Wisdom and Poetry
...
\periph Prophecy Introduction
\s1 The Prophets
...
\periph Deuterocanon Introduction
\mt1 Deuterocanonicals/Apocrypha
\p Most of the books gathered in this section were part of an ancient translation of the Hebrew Scriptures into Greek called the Septuagint which was widely read by Christians in the early church.
...
\periph New Testament Introduction
\mt1 New Testament
\p The books of the New Testament were written by the followers of Jesus Christ.
...
\periph Gospels Introduction
\s1 Gospels and Acts
...
\periph Epistles Introduction
\s1 The Letters of Paul
...
\periph Letters Introduction
\s1 General Letters and Revelation
...

12.3 Back Matter

> **Divisions in the BAK book:**
>
> \periph <u>Chronology</u>
> \periph <u>Weights and Measures</u>
> \periph <u>Map Index</u>
> \periph <u>NT Quotes from LXX</u>
>
> Additional Back Matter Books: <u>CNC</u>, <u>GLO</u>, <u>TDX</u>, <u>NDX</u>

\id BAK

The BAK book and its divisions can be used for storing various material which is typically presented at the end of a scripture publication. In practice we find that some back matter content is large enough to require storing it in its own book file (Concordance, Glossary, Topical Index, Names Index).

General

Use the following markup (or other appropriate USFM, as required) to create general back matter information or introductory content.

- <u>\mt#</u> - Main title.
- <u>\s#</u> - Section heading.
- <u>\p</u> - Paragraph.
- <u>\m</u> - Flush left (margin) paragraph.
- <u>\pi#</u> - Indented paragraph.
- <u>\li#</u> - List item.
- <u>\q#</u> - Poetic line.

▼ \periph Chronology

- <u>\mt#</u> - Main title.
- <u>\is#</u> - Introduction heading.
- <u>\ip</u> - Introduction paragraph.
- <u>\s#</u> - Section heading.
- <u>\tr, \th#, \thr#, \tc#, \tcr#</u> - For any tabular data.

▼ \periph Weights and Measures

- <u>\mt#</u> - Main title.
- <u>\is#</u> - Introduction heading.
- <u>\ip</u> - Introduction paragraph.
- <u>\s#</u> - Section heading.
- <u>\tr, \th#, \thr#, \tc#, \tcr#</u> - For any tabular data.

▼ \periph Map Index

- \mt# - Main title.
- \ip - Introduction paragraph.
- \s# - Section heading.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.
- \xt - Index target reference.

▼ Example

In the following example, the variable **#** represents the location of a page number, to be inserted during the typesetting process.

```
\id BAK
...
\periph Map Index
\mt1 Map Index
\ip This atlas contains the following maps. Since a number of these maps are especially
helpful when reading specific books of the Bible, some have also been placed within the
text of the Bible. The page number indicated below will help you find these maps both
within the text and within this atlas.
\tr \th1 Map \thr2 Page
\tr \tc1 Ancient World \tcr2 #
\tr \tc1 Egypt and Sinai \tcr2 #
\tr \tc1 Division of Canaan \tcr2 #
\tr \tc1 United Israelite Kingdom \tcr2 #
\tr \tc1 The Assyrian Empire \tcr2 #
\tr \tc1 Jerusalem in Old Testament Times \tcr2 #
\tr \tc1 The Kingdoms of Israel and Judah \tcr2 #
\tr \tc1 Palestine in the Time of the Maccabees \tcr2 #
\tr \tc1 Palestine in the Time of Jesus \tcr2 #
\tr \tc1 Palestine and Syria \tcr2 #
\tr \tc1 Paul's First and Second Journeys \tcr2 #
\tr \tc1 Paul's Third Journey \tcr2 #
\tr \tc1 Paul's Journey to Rome \tcr2 #
\tr \tc1 Jerusalem in New Testament Times \tcr2 #
\tr \tc1 The World of the New Testament \tcr2 #
\s1 Index to Places
\s2 A
\tr \th1 Place \tc2 Map \tcr3 Page
\tr \tc1 Abel \tc2 United Israelite Kingdom \tcr3 #
\tr \tc1 Abila \tc2 Palestine in the Time of Jesus\tcr3 #
\tr \tc1 Abilene \tc2 Palestine in the Time of Jesus\tcr3 #
\tr \tc1 Accad \tc2 Ancient World\tcr3 #
...
\s2 B
\tr \tc1 Baal Zephon \tc2 Egypt and Sinai \tcr3 #
\tr \tc1 Babylon \tc2 The Assyrian Empire \tcr3 #
\tr \tc1 Babylonia \tc2 The Assyrian Empire \tcr3 #
...
```

▼ \periph NT Quotes from LXX

- \mt# - Main title.
- \ip - Introduction paragraph.
- \s# - Section heading.
- \p - Paragraph.
- \k ...\k* - Keyword.

▼ Example

\id BAK
...
\periph NT Quotes from LXX
\ip The writers of the New Testament generally quoted or paraphrased the ancient Greek translation of the Old Testament, commonly known as the Septuagint Version (LXX), made some two hundred years before the time of Christ. In a number of instances this version differs significantly in meaning from the Masoretic Hebrew text, and as a special help to the reader such occurrences of LXX quotations, paraphrases, or evident allusions are listed here. The following translations of the LXX passages reflect in general the wording of \bk Good News Translation\bk* of the New Testament. When, however, a LXX quotation occurs several times in the New Testament, the GNT wording of the translation may vary because of evident differences in meaning or emphasis reflected in the different contexts. Chapter and verse numbers are those of the English Bible.
\p \k Matthew 1.23\k* (Isaiah 7.14) A virgin will become pregnant and have a son.
\p \k Matthew 3.3\k* (Isaiah 40.3) Someone is shouting in the desert, "Prepare a road for the Lord; make a straight path for our God to travel!"
\p \k Matthew 12.21\k* (Isaiah 42.4) And on him all people will put their hope.
...

The following back matter content should each be created within their own book file

- Concordance
- Glossary
- Topical Index
- Names Index

▼ Concordance (\id CNC)

- <u>\mt#</u> - Main title.
- <u>\is#</u> - Introduction heading.
- <u>\ip</u> - Introduction paragraph.
- <u>\s#</u> - Section heading (e.g. headings of alphabetical divisions - "A", "B", "C" etc.)
- <u>\p</u> - Main entry + example "cut string" *(required)*.
- <u>\k...\k*</u> - Main entry keyword *(required)*.
- <u>\d</u> - Keyword description.
- <u>\xt...\xt*</u> - Entry target reference(s) *(required)*.
- <u>\bd...\bd*</u> - Highlight of the main entry within the cut string (bold)
- <u>\pi#</u> - Sub-entries, or secondary paragraph(s) (if indentation is preferred).
- <u>\add...\add*</u> - Grammar abbreviation (optional)
- <u>\tr, \th#, \thr#, \tc#, \tcr#</u> - For any tabular data.
- \xtSee...\xtSee* - Alternate entry target reference. (= custom Concordance and Names Index markup)
- \xtSeeAlso...\xtSeeAlso* - Additional entry target reference. (= custom Concordance and Names Index markup)

▼ Example

ℹ The following example is taken from output generated by the UBS 🔗 Concordance Builder tool.

```
\id CNC
\mt Concordance
\ip The entries in this concordance have been carefully selected by a team of editors. They
have aimed to include all of the verses most likely to be looked up.
\ip A concordance of this size cannot include every occurrence of each individual word.
...
\s A
\p \k Abandon\k*
\p \xt Lev 19.4\xt* Do not \bd abandon\bd* me and worship idols.
\p \xt Deu 31.6\xt* He will not fail you or \bd abandon\bd* you."
\p \xt Deu 32.15\xt* They \bd abandoned\bd* God their Creator
...
\p \k Able\k*
\p \xt Exo 31.3\xt* understanding, skill, and \bd ability\bd*
\p \xt Dan 3.17\xt* If the God whom we serve is \bd able\bd*
\p \xt Mat 26.61\xt* and said, "This man said, 'I am \bd able\bd*
...
\s B
```

▼ Glossary (\id GLO)

- \mt# - Main title.
- \is# - Introduction heading.
- \ip - Introduction paragraph.
- \s# - Section heading (e.g. headings of alphabetical divisions - "A", "B", C" etc.)
- \p - Main entry *(required)*. May also be used for any additional paragraphs in the definition entry (optional).
- \k...\k* - Main entry keyword *(required)*.
- \pi# - Sub-entries, or secondary paragraph(s) (if indentation is preferred).
- \li# - List item.
- \tl...\tl* - National idiom word(s).

▼ Example

> **\id GLO**
> \mt Glossary
> \ip This dictionary is divided into 21 sections. The indexes below list all of the sections, and all of the entries in alphabetical order, so that you can find what you are looking for more easily.
> \p \k Angel\k* A supernatural being who tells God's messages to people or protects those who belong to God.
> ...
> \p \k Council\k* (1) A group of leaders who meet and make decisions for their people.
> \pi (2) The Old Testament refers to God's council as a group of angels who meet and talk with God in heaven.
> ...

▼ Topical Index (\id TDX)

- \mt# - Main title.
- \is# - Introduction heading.
- \ip - Introduction paragraph.
- \ms - Major section heading.
- \s# - Section heading
- \p - Main entry *(required)*. May also be used for any additional paragraphs in the index entry (optional).
- \k...\k* - Main entry keyword *(required)*.
- \xt - Entry target reference(s) *(required)*. More than one \xt entry can be provided to create logical groupings of references (per chapter; per book etc.).
- \pi# - Sub-entries, or secondary paragraph(s) (if indentation is preferred).
- \li# - List item. Use for simple lists, where more complex tabular layout is not required.
- \tr, \th#, \thr#, \tc#, \tcr# - For any tabular data.

▼ Example

> **\id TDX**
> \mt Subject Index
> \ip Introductory paragraph(s)
> …
> \ms A
> \p \k Aaron\k*
> \xt Act 7.40
> \xt Heb 5.4; 7.11; 9.4
> …
> \p \k Angels\k*
> \pi (a) messengers and agents of God
> \xt Mat 1.20-24; 4.11; 13.39,41,49; 16.27; 34.31; 25.31; 28.2-7
> \xt Luk 1.11-19; 26-38; 2.9-21
> \xt Jhn 1.51
> …
> \pi (b) in heaven
> \xt Mat 22.30
> \xt Luk 12.8-9; 15.10; 20.36
> …

▼ Names Index (\id NDX)

- \mt# - Main title.
- \is# - Introduction heading.
- \ip - Introduction paragraph.
- \ms - Major section heading.
- \s# - Section heading
- \p - Main entry *(required)*. May also be used for any additional paragraphs in the index entry (optional).
- \k...\k* - Main entry keyword *(required)*.
- \xt - Entry target reference(s) *(required)*. More than one \xt entry can be provided to create logical groupings of references (per chapter; per book etc.).
- \xtSee...\xtSee* - Alternate entry target reference. (= custom Concordance and Names Index markup)
- \xtSeeAlso...\xtSeeAlso* - Additional entry target reference. (= custom Concordance and Names Index markup)

▼ Example

🛈 The following example is taken from output generated by the UBS ↗ Names Index Builder tool. The Names Index Builder will also optionally generate a number in parentheses at the end of each \xt entry which indicates the number of occurrences of the name within the references indicated. (A variety of styles are available for the occurrences display syntax.)

```
\id NDX
\mt Names Index
\ip Introductory paragraph(s) ...
...
\s A
\p \k Aaron\k*
\xt Exo 4.14-30 (x5)
\xt Exo 5.1-21 (x5)
...
\p \k Abraham\k*
\p See Also \xtSeeAlso Abram\xtSeeAlso*
\xt Gen 17.5-27 (x8)
\xt Gen 18.1-33 (x15)
...
\s B
\p \k Baal\k*
\xt Num 22.41
\xt Num 25.3-5 (x2)
```

12.4 Other

Divisions in the OTH book:
\periph <u>Cover</u> \periph <u>Spine</u>

\id OTH

▼ **\periph Cover**

- <u>\mt#</u> - Cover main title *(required)*.

▼ **\periph Spine**

- <u>\mt#</u> - Spine book title *(required)* and language name title.

13 Study Bible Content

A study Bible project text is based on an existing scripture translation text. It may be referred to as a "derived text". Typically one or more of the following study content types are added to the text. To distinguish study Bible content from the base translation text, a small set of additional USFM markers are used to indicate the beginning and ending point of the extended study content types.

- Extended book introductions
- Division and section introductions
- Extended footnotes: \ef ... \ef*
- Extended cross references: \ex ... \ex*
- Sidebars (also referred to as "mini-articles"): \esb ... \esbe

A set of study Bible content categories can be defined and inserted into any study content type using the \cat ... \cat* markers.

> **Important Notes:**
> The use of USFM markup for study Bible authoring is supported by an editing environment which understands the structure of study additions to a standard USFM scripture translation text. Paratext 7.3 and beyond provides support for study Bible content authoring through an enhanced multi-pane editing window. A project must be initiated in Paratext specifically as a Study Bible project in order to have these enhancements enabled.
>
> Study Bible projects initiated in earlier versions of Paratext will have used a multiple project arrangement in order to manage the various study content items. These projects will need to be merged into a single study Bible project in order to make use of the enhanced editor in Paratext 7.3. Paratext 7.3 provides a software tool to assist with merging multi-project study Bible contents.
>
> Please ask your Paratext supporter for additional help with initial study Bible setup and configuration. Paratext Helps on working with study Bibles, and a ⬈ Study Bible Authoring guide are also available to registered users from the Paratext website.

13.1 Extended Book Introductions

Extended or alternative book introduction text should replace any existing book introduction text from the base scripture translation text. Any USFM identification (metadata) elements (\h, \toc1, \toc2, \toc3), main title(s), introduction elements, and table elements can be included within the extended book introduction.

▼ Example 1 - Introduction Outline; Paragraphs

Text - Introduction to Mark (GNSB)

> \id MRK - Good News Study Bible - Notes Material
> \iot Outline of Contents
> \io1 The beginning of the gospel 1.1-13
> \io1 Jesus' public ministry in Galilee 1.14-9.50
> \io1 From Galilee to Jerusalem 10.1-52
> \io1 The last week in and near Jerusalem 11.1-15.47
> \io1 The resurrection of Jesus 16.1-8
> \io1 [An Old Ending to the Gospel 16.9-20]
> \io1 [Another Old Ending 16.9-10]
> \ip The opening words of \bk The Gospel according to Mark\bk* tell its readers that the subject of this book is the Good News about Jesus Christ. With the coming of Jesus Christ, it announces, the time set by God to bring salvation to humankind has arrived (1.15). Though the book concentrates on his deeds and words, it is not a biography of Jesus of Nazareth. Only one year, or a little more, of Jesus' life appears to be recorded (chapters 1--10), and over one-third of the book (chapters 11--16) is taken up with the last week of Jesus in and near \w Jerusalem\w*. Nothing is said about his birth, childhood, home, or parents. When he first appears, unknown and unannounced, Jesus is a full-grown adult who comes to John the Baptist to be \w baptized\w* by him.
> \ip The author's primary interest in writing is religious. The Gospel is written "from \w faith\w* to faith". ...

Formatting Example

Outline of Contents

> The beginning of the gospel 1.1-13
> Jesus' public ministry in Galilee 1.14-9.50
> From Galilee to Jerusalem 10.1-52
> The last week in and near Jerusalem 11.1-15.47
> The resurrection of Jesus 16.1-8
> An Old Ending to the Gospel 16.9-20
> Another Old Ending 16.9-10

The opening words of *The Gospel according to Mark* tell its readers that the subject of this book is the Good News about Jesus Christ. With the coming of Jesus Christ, it announces, the time set by God to bring salvation to humankind has arrived (1.15). Though the book concentrates on his deeds and words, it is not a biography of Jesus of Nazareth. Only one year, or a little more, of Jesus' life appears to be recorded (chapters 1−10), and over one-third of the book (chapters 11−16) is taken up with the last week of Jesus in and near JERUSALEM. Nothing is said about his birth, childhood, home, or parents. When he first appears, unknown and unannounced, Jesus is a full-grown adult who comes to John the Baptist to be BAPTIZED by him.

The author's primary interest in writing is religious. The Gospel is written "from FAITH to faith".

▼ Example 2 - Introduction Section

Text - Introduction to Mark (GNSB)

> \is1 The Story
> \ip \bk Mark's\bk* story of Jesus is told quickly and with an abundance of details that enhance its dramatic impact. Jesus appears suddenly in Judea, where he joins those who are being baptized in the Jordan by John the Baptist. Just as suddenly, he returns to Galilee, where he proclaims the message that the \w kingdom of god\w* is about to arrive...

Formatting Example

The Story

Mark's story of Jesus is told quickly and with an abundance of details that enhance its dramatic impact. Jesus appears suddenly in Judea, where he joins those who are being baptized in the Jordan by John the Baptist. Just as suddenly, he returns to Galilee, where he

▼ Example 3 - Introduction List

Text - Introduction to Mark (GNSB)

> \ip However, he is more than a teacher, healer, or \w miracle\w*-worker. He is also the Messiah, the Son of God, the Son of Man. These three titles express the first Christians' understanding of who Jesus is.
> \ili 1 \k The Messiah\k* is the one promised by God, the one who would come and free God's people. By the time \bk The Gospel of Mark\bk* appeared, the title "Messiah" (in Greek, "\w christ\w*") had become a proper name, so that the Gospel opens with "the Good News about Jesus Christ" (and not "Jesus the Christ"). Peter's confession (8.29) marks a turning-point in the ministry of Jesus. The title "\w son of david\w* " (10.46-48) also identifies Jesus as the Messiah, who would restore to Israel the power and glory it enjoyed under David's reign (also 12.35-37).
> \ili 2 \k The Son of God\k* is the title by which the heavenly voice addresses Jesus at his baptism (1.11) and his transfiguration (9.7). And at Jesus' death the Roman officer confesses that Jesus is the Son of God (15.39).
> \ili 3 \k The Son of Man\k* is the title most often used of Jesus, and it appears only on the lips of Jesus. This enigmatic title appears in \bk The Book of Daniel\bk* (Dan 7.13n), where it is applied to the exalted figure to whom God gives universal dominion. In \bk Mark\bk* the title is used of Jesus in three ways: the Son of Man acts with divine power (2.10, 28); he will be rejected, will suffer and die (8.31; 9.9, 12, 31; 10.33-34, 45; 14.21, 41); he will return in power and glory (8.38; 13.26; 14.62).

Formatting Example

However, he is more than a teacher, healer, or MIRACLE-worker. He is also the Messiah, the Son of God, the Son of Man. These three titles express the first Christians' understanding of who Jesus is.

1 *The Messiah* is the one promised by God, the one who would come and free God's people. By the time *The Gospel of Mark* appeared, the title "Messiah" (in Greek, "CHRIST") had become a proper name, so that the Gospel opens with "the Good News about Jesus Christ" (and not "Jesus the Christ"). Peter's confession (8.29) marks a turning-point in the ministry of Jesus. The title "SON OF DAVID" (10.46-48) also identifies Jesus as the Messiah, who would restore to Israel the power and glory it enjoyed under David's reign (also 12.35-37).

2 *The Son of God* is the title by which the heavenly voice addresses Jesus at his baptism (1.11) and his transfiguration (9.7). And at Jesus' death the Roman officer confesses that Jesus is the Son of God (15.39).

3 *The Son of Man* is the title most often used of Jesus, and it appears only on the lips of Jesus. This enigmatic title appears in *The Book of Daniel* (Dan 7.13n), where it is applied to the exalted figure to whom God gives universal dominion. In *Mark* the title is used of Jesus in three ways: the Son of Man acts with divine power (2.10, 28); he will be rejected, will suffer and die (8.31; 9.9, 12, 31; 10.33-34, 45; 14.21, 41); he will return in power and glory (8.38; 13.26; 14.62).

13.2 Division and Section Introductions

Study Bibles often include additional explanatory text at the beginning of **divisions** or **sections** within the scripture text. The following USFM marker and content sequence can be added to the text:

1. A major section (\ms), or section (\s) marker
2. An *optional* parallel reference or scope markers (\mr, \sr, \r)
3. One or more introduction paragraph markers (\ip)

In some cases the base translation text does NOT already contain a division or section heading. In these cases the major section or section markers should be added to the text. In other cases the base translation text already includes a division or section heading. In these cases the content of the headings can be edited or replaced, if necessary, and introduction paragraph marker(s) added below.

▼ Example

Text - Mark 1.14 (GNSB)

\p
\v 12 At once the Spirit made him go into the desert, \v 13 where he stayed 40 days, being tempted by Satan. Wild animals were there also, but angels came and helped him.
\ms Jesus' Public Ministry in Galilee
\mr 1.14--9.50
\ip Jesus returns to Galilee and does not go back to Judea until the close of his public ministry. There is no indication of how long his Galilean ministry lasted: only when he is back in Judea is a \w festival \ft (\w passover\ft) mentioned (14.1). He spends much of his time in Capernaum (1.21; 2.1; 3.1, 20; 9.33) and other places around Lake Galilee (1.9; 2.13; 3.7; 4.1). Twice Jesus ventures out of Galilee: into the region of the Ten Towns (5.1-20) and Phoenicia (7.24-31). His actions and teachings soon arouse opposition from the religious leaders (2.6-7, 24; 3.6, 22; 7.1-13; 8.11-12), and before long he predicts his coming arrest, condemnation, and crucifixion (8.31; 9.30-31).
\s1 Jesus Calls Four Fishermen
\r (Mt 4.12-22; Lk 4.14-15; 5.1-11)
\ip Jesus' message is about the arrival of the \w kingdom of god\w*, which will happen soon. To prepare for it, the people need to repent (1.15). He immediately summons two pairs of fishermen brothers to be his followers and helpers.
\v 14 After John had been put in prison, Jesus went to Galilee and preached the Good News from God.

Formatting Example

Jesus' Public Ministry in Galilee *1.14--9.50*

Jesus returns to Galilee and does not go back to Judea until the close of his public ministry. There is no indication of how long his Galilean ministry lasted: only when he is back in Judea is a FESTIVAL (PASSOVER) mentioned (14.1). He spends much of his time in Capernaum (1.21; 2.1; 3.1, 20; 9.33) and other places around Lake Galilee (1.9; 2.13; 3.7; 4.1). Twice Jesus ventures out of Galilee: into the region of the Ten Towns (5.1-20) and Phoenicia (7.24-31). His actions and teachings soon arouse opposition from the religious leaders (2.6-7, 24; 3.6, 22; 7.1-13; 8.11-12), and before long he predicts his coming arrest, condemnation, and crucifixion (8.31; 9.30-31).

Jesus Calls Four Fishermen
(Mt 4.12-22; Lk 4.14-15; 5.1-11)

Jesus' message is about the arrival of the KINGDOM OF GOD, which will happen soon. To prepare for it, the people need to repent (1.15). He immediately summons two pairs of fishermen brothers to be his followers and helpers.

[14]After John had been put in prison, Jesus went to Galilee and preached the Good News from God.* [15]"The right time has come," he said, "and the Kingdom of God is near! Turn away from your sins and believe the Good News!"*

13.3 Extended Footnotes

The **extended footnotes** are inserted inline within the study project text using the following general syntax. The boundaries of the footnote text are defined by an opening and closing marker. The remainder of the note is written using standard USFM <u>footnote content element</u> markers.

> **\ef**_+_(\fr_REF_)<u>footnote content</u>**\ef***

\ef_

- Beginning (opening) of the extended footnote element.

+

- The extended footnote caller, which may be one of the following three types:
    - **+** — indicates that the caller should be generated automatically by the translation editor, or publishing tools.
    - **-** — indicates that no caller should be generated, and is not used.
    - **?** — where ? represents the character to be used for the caller. The caller is defined for the specific note by the author.

footnote content

- All of the text elements which make up the extended footnote. Refer to the documentation on using standard USFM <u>footnote content element</u> markers.

\ef*

- End (closing) of the extended footnote element.

- The <u>\xt</u> (cross reference target) element can be used for the purpose of marking references within note text to other scripture or note passages
- Other standard USFM character level markup may be included, such as:
    - <u>\w</u> - Wordlist/Glossary/Dictionary reference
    - <u>\nd</u>, <u>\bk</u>, <u>\tl</u>, <u>\pn</u> - Name of Deity, Quoted book title, Transliterated word, Proper name

▼ Examples

Text - Mark 1.1-5 (GNSB)

```
\p
\v 1 This is the Good News about Jesus Christ,
the Son of God\ef - \fr 1.1: \fq the Son of God:
\ft Not included in some manuscripts.\ef*.\f +
\fr 1.1 \ft Some manuscripts do not have \fq the
Son of God.\f*
\v 2 \ef - \fr 1.2: \fk Prophet\ef*It began as
the prophet Isaiah had written\ef - \fr 1.2: \fq
Isaiah had written: \ft The quotation in 1.2 is
from Mal 3.1; "ahead of you" may be from Ex
23.20, "Someone is shouting in the desert, 'Get
the road ready for the Lord; make a straight
path for our God to travel!' ".\ef*:\x - \xo 1.2:
\xt Mal 3.1\x*
\q1 "God said, 'I will send my messenger ahead
of you
\q2 to clear the way for you.'
\q1
\v 3 Someone is shouting in the desert,\x - \xo
1.3: \xt Is 40.3 (LXX)\x*
\q2 'Get the road ready for the Lord;
\q2 make a straight path for him to travel\ef -
\fr 1.3: \fq someone is…travel: \ft is from Is
40.3, following Septuagint; the Hebrew means,
"Get the road ready in the desert".\ef*!' "
\p
\v 4 \ef - \fr 1.4: \fk Baptizing\ef*So John
appeared\ef - \fr 1.4: \fq John appeared: \ft
John probably began his ministry in AD 27 (Lk
3.1-3).\ef* in the desert\ef - \fr 1.4: \fq the
desert: \ft The desolate region on the west side
of the River Jordan, not far from where it
empties into the Dead Sea.\ef*, baptizing and
preaching.\f + \fr 1.4 \fq John appeared in the
desert, baptizing and preaching; \ft some
manuscripts have \fq John the Baptist appeared
in the desert, preaching.\f*\ef - \fr 1.4: \fq
John…baptizing and preaching.: \ft Some
manuscripts have "John the Baptist appeared in
the desert, preaching".\ef* "Turn away from
your sins and be baptized," he told the people,
"and God will forgive your sins."
\v 5 Many people from the province of Judea\ef
- \fr 1.5: \fq Judea: \ft One of the provinces, in
the south, into which the land of Israel was then
divided.\ef* and the city of Jerusalem went out
to hear John. They confessed their sins, and he
baptized them in the River Jordan.
...
```

Formatting Example

1.1 *the* SON OF GOD Not included in some manuscripts.

1.2 PROPHET

Isaiah had written The quotation in 1.2 is from Mal 3.1; "ahead of you" may be from Ex 23.20, "Someone is shouting in the desert, 'Get the road ready for the Lord; make a straight path for our God to travel!'".

1.3 *someone is...travel* is from Is 40.3, following SEPTUAGINT; the Hebrew means, "Get the road ready in the desert".

1.4 *John appeared* John probably began his ministry in AD 27 (Lk 3.1-3).

the desert The desolate region on the west side of the River Jordan, not far from where it empties into the Dead Sea.

John...baptizing and preaching. Some manuscripts have "John the Baptist appeared in the desert, preaching".

BAPTIZING

1.5 *Judea* One of the provinces, in the south, into which the land of Israel was then divided.

13.4 Extended Cross References

The **extended (study) cross references** are inserted inline within the study project text using the following general syntax. The boundaries of the cross reference text are defined by an opening and closing marker. The remainder of the cross reference is written using standard USFM <u>cross reference content element</u> markers.

> **\ex**_+_(\xo_REF_)<u>cross reference content</u>**\ex***

\ex_

- Beginning (opening) of the cross reference element.

+

- The cross reference caller, which may be one of the following three types:
    - **+** — indicates that the caller should be generated automatically by the translation editor, or publishing tools.
    - **-** — indicates that no caller should be generated, and is not used.
    - **?** — where ? represents the character to be used for the caller. The caller is defined for the specific cross reference by the author.

cross reference content

- All of the text elements which make up the extended cross reference. Refer to the documentation on using standard USFM <u>cross reference content element</u> markers.

> ℹ️ **Important:** *See* 🔖 <u>Syntax Notes</u> for addition information on the use of endmarkers for elements within cross reference content.

\ex*

- End (closing) of the cross reference element.

13.5 Sidebars

Sidebars may contain larger sections of topical content, or information for more in-depth study. This content is associated with a general area in the scripture reference text, but not necessarily a specific verse or word. Sidebars are inserted within the study project text using the following general syntax. The boundaries of the sidebar content are defined by an opening and closing marker. The remainder of the sidebar content is written using any USFM <u>title</u>, <u>paragraph</u>, <u>poetry</u>, <u>table</u>, or <u>special text</u> marker elements.

> **\esb**
> \ms Sidebar Title
> \<sidebar content>
> **\esbe**

\esb_

- Beginning (opening) of the sidebar content section.

sidebar content

- All of the text elements which make up the sidebar content. Refer to the documentation on using standard USFM <u>title</u>, <u>paragraph</u>, <u>poetry</u>, <u>table</u>, or <u>special text</u> marker elements.
- Sidebars normally begin with an <u>\ms</u> marker, used for providing a title to the sidebar content.
- Illustrations can be added to sidebar content sections using the USFM \fig...\fig* marker.

\esbe

- End (closing) of the sidebar content.

> ⓘ **Important:** The normal USFM syntax for other note or character type markers which define *content boundaries* is to close the content section using a marker which is identical to the opening marker plus an added asterisk (e.g. <u>\f ...\f*</u> or <u>\ef ...\ef*</u>). The syntax for sidebar content does not follow this pattern. The closing marker is unique (\esbe). This is necessary because the content of a sidebar contains many additional paragraph style types. All other note types with content boundaries only contain character styles.

▼ Example

Text - Mark 1 (Learning Bible)

\v 14
\esb \cat History\cat*
\ms Fish and Fishing
\p In Jesus' time, fishing took place mostly on lake Galilee, because Jewish people could not use many of the harbors along the coast of the Mediterranean Sea, since these harbors were often controlled by unfriendly neighbors. The most common fish in the Lake of Galilee were carp and catfish. The Law of Moses allowed people to eat any fish with fins and scales, but since catfish lack scales (as do eels and sharks) they were not to be eaten (\xt Lev 11.9-12\xt*). Fish were also probably brought from Tyre and Sidon, where they were dried and salted.
...
\p Among early Christians, the fish was a favorite image for Jesus, because the Greek word for fish (\tl ichthus\tl*) consists of the first letters of the Greek words that tell who Jesus is: \fig Christian Fish Image|christfish.jpg||||Ihsous Christos Theou Uios Swthr|\fig*
\esbe

Formatting Example

3.6, 22; 7.1-13; 8.11-12), and before long he predicts his coming arrest, condemnation, and crucifixion (8.31; 9.30-31).

Jesus Calls Four Fishermen

(Mt 4.12-22; Lk 4.14-15; 5.1-11)

Jesus' message is about the arrival of the KINGDOM OF GOD, which will happen soon. To prepare for it, the people need to repent (1.15). He immediately summons two pairs of fishermen brothers to be his followers and helpers.

¹⁴After John had been put in prison, Jesus went to Galilee and preached the Good News from God.* ¹⁵"The right time has come," he said, "and the Kingdom of God is near! Turn away from your sins and believe the Good News!"*

¹⁶As Jesus walked along the shore of Lake Galilee, he saw two fishermen, Simon and his brother Andrew, catching fish with a net.* ¹⁷Jesus said to them, "Come with me, and I will teach you to catch people." ¹⁸At once they left their nets and went with him.

¹⁹He went a little farther on and saw two other brothers, James and John, the sons of Zebedee. They were in their boat getting their nets ready.* ²⁰As soon as Jesus saw them, he called them; they left their father Zebedee in the boat with the hired men and went with Jesus.*

Ihsous Christos Theou Uios Swthr

1.14 *John...in prison* John was arrested by order of HEROD Antipas (6.17-18), TETRARCH of the provinces of Galilee and Perea.
1.15 *is near* Or "has arrived"; also Mt 3.2.
1.16 *Lake Galilee* A body of fresh water in the province of Galilee, some 21 km (12.5 miles) long and 13 km (7.5 miles) wide at its widest.

net A circular casting net that was looped on the arm and thrown out over the water.
1.19 *getting their nets ready* Or "mending their nets".
1.20 *hired men* Hired on a daily basis to help with the fishing.

Fish and Fishing

In Jesus' time, fishing took place mostly on lake Galilee, because Jewish people could not use many of the harbors along the coast of the Mediterranean Sea, since these harbors were often controlled by unfriendly neighbors. The most common fish in the Lake of Galilee were carp and catfish. The Law of Moses allowed people to eat any fish with fins and scales, but since catfish lack scales (as do eels and sharks) they were not to be eaten (Lev 11.9-12). Fish were also probable brought from Tyre and Sidon, where they were dried and salted.

The creation story tells that God ordered the waters of the earth to bring forth fish along with all other kinds of sea plants and animals (Gen 1.20-22). God gave human beings control over creation, including fish (Gen 1.28; Psa 8.6-8), but people are forbidden to make or worship and image of any created thing, including fish (Deu 4.15-18). When God renews the creation, the salty Dea Sea will become fresh water and will be filled with fish (Ezk 47.7-10).

Fishing was also and important source of jobs and income in Galilee, and several of Jesus' followers were fishermen. Jesus told them that they were going to bring in people instead of fish (\nxt Mrk 1.16,17; Mat 4.18,19\nxt*). When Jesus fed the hungry crowd that followed him out of town, the food he provided was bread and fish (Mrk 6.30-44; Mat 14.14-21; Luk 9.10-17). Jesus used fishing to show his disciples the amazing results they could expect from having faith in him and sharing the good news with others. the net the apostles thre into the lake became so full of fish that they could not pull it into their boat (Jhn 21.4-12).

Among early Christians, the fish was a favorit image for Jesus, because the Greek word for fish (*ichthus*) consists of the first letters of the Greek words that tell who Jesus is:

13.6 Content Categories

Categories can *optionally* be assigned to extended study notes or sidebars by supplying a **category tag** (name) inside of opening and closing \cat ...\cat* markers. Category tags should be restricted to alpha-numeric characters. A list of category tags are defined individually and uniquely for each study Bible project.

\cat_*<TAG>*\cat*

The ⬛ Paratext translation editor provides an interface for supplying a pre-defined content category tag list for a study Bible project. Paratext can use this list to guide the author toward using only categories from the pre-defined set. Support for formatting content with different category tags needs to be provided by the publishing solution in use. The Custom Layout features in ⬛ Publishing Assistant (>=4.0) provide advanced support for handling study content categories.

▼ Example - Extended Footnote with Category Tag

Text - Matthew 2.4 (Good News Study Bible - UK)

> \p
> \v 1 This is the list of the ancestors of Jesus Christ, a descendant of David, who was a descendant of Abraham.
> \p
> \v 2-6a From Abraham to King David, the following ancestors are listed: Abraham, Isaac, Jacob, Judah and his brothers; then Perez and Zerah (their mother was Tamar\ef - **\cat** People**\cat***\fr 1.2-6a: \fq Tamar: \ft Bore her twin sons out of wedlock (Gen 38.6-30).\ef*), Hezron, Ram, Amminadab, Nahshon, Salmon, Boaz (his mother was Rahab\ef - **\cat** People **\cat***\fr 1.2-6a: \fq Rahab: \ft A prostitute in Jericho (Josh 2.1-21; 6.17-25; Jas 2.25).\ef*), Obed (his mother was Ruth\ef - **\cat** People**\cat***\fr 1.2-6a: \fq Ruth: \ft A Moabite (Ruth 1.4). Only outstanding women were normally included in Jewish genealogical lists.\ef*), Jesse, and King David.
> \p
> \v 6b-11 From David to the time when the people of Israel were taken into exile in Babylon\ef - \fr 1.6b-11: \fq exile in Babylon: \ft In 597 \sc BC\sc* King Nebuchadnezzar of Babylonia conquered Jerusalem and took many of its inhabitants as prisoners to his country (2 Kgs 24.10-16; 2 Chr 36.9-10).\ef*, the following ancestors are listed: ...

Formatting Example

1.2-6a: *Tamar:* Bore her twin sons out of wedlock (Gen 6-30).
1.2-6a: *Rahab:* A prostitute in Jericho (Josh 1-21; 17-25; Jas 25).
1.2-6a: *Ruth:* A MOABITE (Ruth 4). Only outstanding women were normally included in Jewish genealogical lists.
1.6b-11: *exile in Babylon:* In 597 BC King Nebuchadnezzar of Babylonia conquered Jerusalem and took many of its inhabitants as prisoners to his country (2 Kgs 10-16; 2

▼ Example - Sidebar with Category Tag

Text - Matthew 2.4 (Learning Bible)

> \v 4 \ef - \fr 2.4: \fk Chief Priests\ef*\ef - \fr 2.4: \fk Teachers of the Law\ef*He called together all the chief priests and the teachers of the Law and asked them, "Where will the Messiah be born?"
> \esb **\cat** Ideas**\cat***
> \ms Dates in B.C. and A.D.
> \p The initials \sc b.c.\sc* have traditionally been an abbreviation for "Before Christ." If \bk Luke\bk*'s dating is correct, then Jesus was born at least four years before the years known as \sc a.d.\sc* began. (\sc a.d.\sc* stands for the Latin phrase "in the year of our Lord"). Christian dating was actually not introduced until \sc a.d.\sc* 526 by a monk named Dionysius Exiguus. He was given the job of creating a calendar for the feasts of the church. He fixed the birth of Jesus in the Roman year 754, which was selected as the first year of the Christian era beginning on January 1. Dionysius apparently misjudged Herod's reign by about five years.
> \p The initials \sc b.c.\sc*e. (Before the Common Era) and c.e. (in the Common Era) are sometimes used for the traditional \sc b.c.\sc* and \sc a.d.\sc*
> \esbe
> \p
> \v 5 \ef - \fr 2.5: \fk Prophet\ef*"In the town of Bethlehem in Judea," they answered. "For this is what the prophet wrote:

Formatting Examples

tions: "Go and make a careful search for the child, and when you find him, let me know, so that I too may go and worship him."

done to make what the Lord had said through the prophet come true, "I called my Son out of Egypt."

Dates in B.C. and A.D.

The initials B.C. have traditionally been an abbreviation for "Before Christ." If *Luke*'s dating is correct, then Jesus was born at least four years before the years known as A.D. began. (A.D. stands for the Latin phrase "in the year of our Lord"). Christian dating was actually not introduced until A.D. 526 by a monk named Dionysius Exiguus. He was given the job of creating a calendar for the feasts of the church. He fixed the birth of Jesus in the Roman year which was selected as the first year of the Christian era beginning on January Dionysius apparently misjudged Herod's reign by about five years.

The initials B.C.e. (Before the Common Era) and c.e. (in the Common Era) are sometimes used for the traditional B.C. and A.D.

2.1: *HEROD*
2.1: *BETHLEHEM:* Birthplace of King David.
2.1: *men who studied the stars came from the east:* Or "men from

2.11: *FRANKINCENSE:* A sweet-smelling incense, used in offering sacrifices.
2.11: *MYRRH:* A perfume made from the hardened sap of a

Example 1: Category based formatting using background colors

tions: "Go and make a careful search for the child, and when you find him, let me know, so that I too may go and worship him."

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2.1: *HEROD*
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2.11: *MYRRH:* A perfume made from the hardened sap of a

Example 2: Category based formatting using image/icon insertion

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