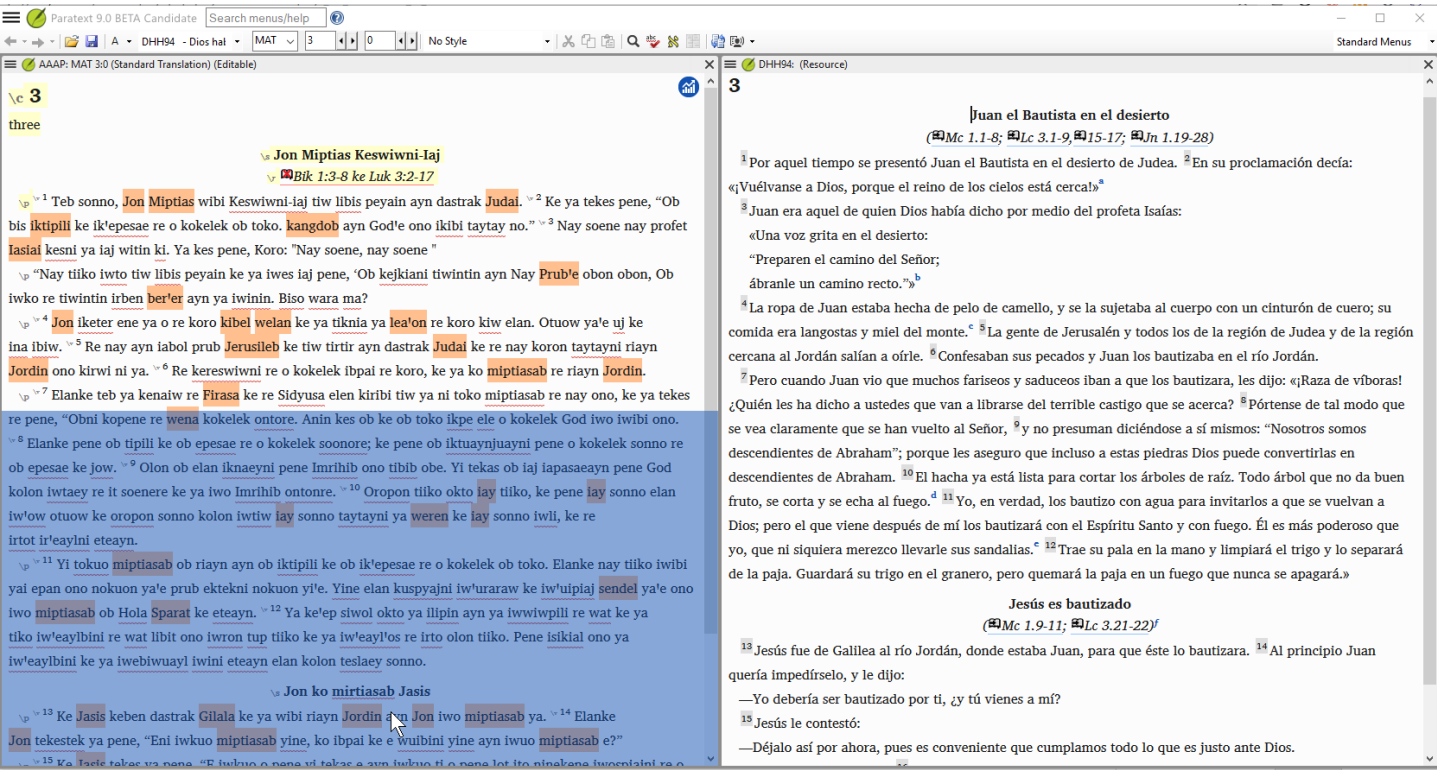


Paratext 9 Overview



Availability

Paratext 9 was released on Oct 11, 2019. You can download it from the Paratext download page: [Paratext 9 download](#)^[1]. You are registered for Paratext 9 if you have a registration for Paratext 8. There is no need to migrate Paratext 8 projects to Paratext 9, Paratext 9 accesses the same projects. Some users on a project can use Paratext 8 and others can use Paratext 9 without difficulty.

You can have Paratext 9 on the same computer as Paratext 8, and projects do not need to be migrated to Paratext 9. Paratext 9 will open the projects you have in Paratext 8.

Do not open the same project in both versions of Paratext at the same time. If you edit in one version, then save, then edit in the other version and save, your first set of edits will likely disappear.

Paratext 9 User Interface

All Paratext trainers have had the mantra telling users to “Click on the window first to activate it, then click on the menu”. With Paratext 9, this is no longer an issue.

Paratext 9 has completely redesigned the way users interact with windows and menus based on this and other long-standing usability issues in Paratext. It will be difficult for some to adapt to the new user interface, but we are confident that it will result in more efficient use of the screen space and of the tools.

Window types

Floating

Not docked inside of Paratext, floating above, ideal for a second monitor.

By default they are pinned so that they don’t disappear behind Paratext, but if you unpin them, they will quickly get hidden behind Paratext. If the floating pane is unpinned in one corner of Paratext and you click on ANY pane in Paratext, the floating pane will disappear behind Paratext. You can only bring it back by Alt+Tab.

We had floating Windows in Paratext 7 and 8, they just weren’t called that:

- Biblical Terms Tool
- Checking Inventories and settings

- Assignments and Progress
- Wordlist
- Parallel Passages
- Checklists

To be sure, it was confusing to users as to why these windows behaved differently. Now we must teach users that they can control all window behavior. If there is a type of window a user is uncomfortable with, they need to learn how to transform it to the type of window they want.

It is important to note that floating windows are the only type that can be moved onto a second monitor, so everyone who uses multiple monitors should learn to use them.

Panel

These are what users think of as normal Paratext windows. They take up their own space, docked inside of Paratext. But there are some major usability improvements over the old Paratext windows.

Panels can't be hidden by other panels

In the past, you could easily resize a window over the top of a neighboring window, even covering it completely. But the new panels can only be covered by floating panels, which are the default for tools.

Panels resize together

Dragging the edge of a panel window resizes the panels on both sides, in the same way that resizing cells in a table resizes the surrounding cells. It may be helpful to think of the Paratext program as a grid, rather than as separate windows.

Tab

Tabs are created by dropping one window onto the center drop zone of another window. They are also created by opening a new window and selecting Tab as the style. The window then appears as a tab in the same window, or most recently active window.

Only one can be seen at a time, but it is a huge space saver, and is easy to switch back and forth between different resource texts.

One advantage is that now Paratext and Logos operate in very similar ways, especially with regards to panels and tabs.

Autohide

Autohide is a radically new feature that allows you to click the auto hide button on any window to send it to the far right of the screen onto the autohide panel. When you click on an autohide panel's icon, it opens left, covering the right-most portion of the screen. While it is open, you may resize it to take up more or less screen space, and it will remember this setting until you move it again.

Autohide windows are ideally suited for something that you check briefly, and then don't return to for some time. The moment you click outside of the autohide window, it will disappear until you open it again. This would make it impossible for the user to be typing anything in another window while looking at something in the autohide window.

What windows would be most suitable for autohide?

Parallel Passages

When there is a parallel passage for the current verse, the button turns colorful at the top. If you open the parallel passage tool and then autohide it, you can fly it out for a quick peek at the parallel passages while you are translating.

Assignments and Progress

The first time I opened Assignments and Progress, it became another panel in Paratext, and I was confused. It was too small to see the contents. But if you make this an autohide, it flies out from the right so you can see your task, then disappears when you click away. Perfect!

Others?

Moving/Repositioning Panels

When dragging and dropping panels, the behavior is radically different from Paratext 8. You will need some time to experiment with it to get the feel for how it works. But it is similar to how Logos moves and arranges windows.

Paraset 9.0 BETA Candidate

AAAP: MAT 3:0 (Standard Translation) (Editable)

Jon Miptias Keswiwni-Iaj

Bik 1:3-8 ke Luk 3:2-17

Teb sonno, Jon Miptias wibi Keswiwni-iaj tiw libis peyain ayn dastrak Judai. Ke ya tekes pene, "Ob bis iktipili ke ik'epesae re o kokelek ob toko. kangdob ayn God'e ono ikti taytay no." Nay soene nay profet lasiai kesni ya iaj witin ki. Ya kes pene, Koro: "Nay soene, nay soene"

"Nay tiiko iwto tiw libis peyain ke ya iwes iaj pene, 'Ob kejiani tiwintin ayn Nay Prub'e obon obon, Ob lwko re twintin irben ber'er ayn ya iwinin. Biso wara ma?"

Ikon fiker ene ya o re koro kibei welan ke ya tikina ya lea'on re koro kiw elan. Otuow ya'e uj ke ina ibiw.

Re nay ayn iabot prub Jerusaleb ke tiw tirtir ayn dastrak Judai ke re nay koron taytayni riayn Jordin ono kirwi ni ya.

Re kereswiwni re o kokelek ibpai re koro, ke ya ko miptiasab re riayn Jordin.

Elanke teb ya kenaiv re Firasa ke re Sidyusa elen kiribi tiw ya ni toko miptiasab re nay ono, ke ya tekes re pene, "Obni kopene re wena kokelek ontore. Anin kes ob ke ob toko lkpe ele o kokelek God iwo iwbini ono."

Elanke pene ob tipili ke ob epesae re o kokelek soonere; ke pene ob iktuaynjuayni pene o kokelek sooner ob epesae ke jow.

Olon ob elan ikaeyni pene Imrihib ono tibib obe. Yi tekas ob iaj lapasaeayn pene God kolon iwtaeye re it soenere ke ya iwo Imrihib ontoone.

Oropon tiiko okto lay tiiko, ke pene lay sonno elan iw'ow otuw ke oropon sonno kolon iwtiw lay sonno taytayni ya weren ke lay sonno iwili, ke re irtot ir'eaylin eteayn.

Yi tokuo miptiasab ob riayn ayn ob iktipili ke ob ik'epesae re o kokelek ob toko. Elanke nay tiiko iwbini yai epan ono nokuan ya'e prub ekteki nokuan yi'e. Yine elan kuspyayni iw'uraw ke iw'upiaj sendel ya'e ono iwo miptiasab ob Hola Sparat ke eteayn.

Ya ke'ep siwol okto ya ilipin ayn ya iwwiwpili re wat ke ya iwo iw'eayibini re wat libit ono iwrwon tup tiiko ke ya iw'eayil'os re irtu olon tiiko. Pene iskial ono ya iw'eayibini ke ya iwebiwuayl iwinil eteayn elan kolon teslaeye sonno.

Jon ko mirtiasab Jasís

Ke Jasís keben dastrak Gilala ke ya wibi riayn Jordin ayn Jon iwo miptiasab ya.

Elanke Jon tekestek ya pene, "Eni Iwko miptiasab yine, ko ibpai ke e wuibini yine ayn iwuwo miptiasab e?"

Ya Isale takas ya pene, "E iwkua o pana yi takas ayn iwkua ti o pana lot ita ipakele iwaentalot re o"

DHH94: (Resource)

Juan el Bautista en el desierto

(Mc 1.1-8; Lc 3.1-9; Mt 15-17; Jn 1.19-28)

Por aquel tiempo se presentó Juan el Bautista en el desierto de Judea. En su proclamación decía:

«¡Vuélvanse a Dios, porque el reino de los cielos está cerca!»

Juan era aquel de quien Dios había dicho por medio del profeta Isaías:

«Una voz grita en el desierto:
“Preparen el camino del Señor;
ábranle un camino recto.”»

La ropa de Juan estaba hecha de pelo de camello, y se la sujetaba al cuerpo con un cinturón de cuero; su comida era langostas y miel del monte.

La gente de Jerusalén y todos los de la región de Judea y de la región cercana al Jordán salían a oírle. Confesaban sus pecados y Juan los bautizaba en el río Jordán.

Pero cuando Juan vio que muchos fariseos y saduceos iban a que los bautizara, les dijo: «¿Raza de víboras! ¿Quién les ha dicho a ustedes que van a librarse del terrible castigo que se acerca? ¡Pórtense de tal modo que se vea claramente que se han vuelto al Señor, y no presuman diciéndose a sí mismos: “Nosotros somos descendientes de Abraham”; porque les aseguro que incluso a estas piedras Dios puede convertirlos en descendientes de Abraham.»

El hacha ya está lista para cortar los árboles de raíz. Todo árbol que no da buen fruto, se corta y se echa al fuego.

Yo, en verdad, los bautizo con agua para invitarlos a que se vuelvan a Dios; pero el que viene después de mí los bautizará con el Espíritu Santo y con fuego. Él es más poderoso que yo, que ni siquiera merezco llevarle sus sandalias.

Trae su pala en la mano y limpiará el trigo y lo separará de la paja. Guardará su trigo en el granero, pero quemará la paja en un fuego que nunca se apagará.»

Jesús es bautizado

(Mc 1.9-11; Lc 3.21-22)

Jesús fue de Galilea al río Jordán, donde estaba Juan, para que éste lo bautizara.

Al principio Juan quería impedirselo, y le dijo:

—Yo debería ser bautizado por tí, ¿y tú vienes a mí?

Jesús le contestó:

—Déjalos así por ahora, pues es conveniente que cumplamos todo lo que es justo ante Dios.

Paratext 9.0 BETA Candidate
Search menus/help

AAAP - Advancer
MAT
3
12
p - Paragraph - Normal

AAAP: MAT 3:12 (Standard Translation) (Editable)

\c 3
three

Jon Miptias Keswiwi-Iaj
Bik 1:3-8 ke Luk 3:2-17

¹ Teb sonno, Jon Miptias wibi Keswiwi-Iaj tiw libis payain ayn dastrak Judal. ² Ke ya tekes pene, "Ob bis iktipili ke ik'epesae re o kokelek ob toko. kangdob ayn God'e ono ikibi taytay no." ³ Nay soene nay profet lasai kesi ya iaj witin ki. Ya kes pene, Koro: "Nay soene, nay soene"

⁴ "Nay tiiko iwto tiw libis payain ke ya iwes iaj pene, 'Ob kejkiani tiwintin ayn Nay Prube obon obon, Ob iwko re tiwintin irben ber'e ayn ya iwinin. Bisu wara ma?

⁵ "Jon ikteter ene ya o re koro kibet welan ke ya tiknia ya lea'on re koro kiw elan. Otuow ya'e uj ke ina ibivi." ⁶ Re nay ayn labol prub Jerusleb ke tiw tirtir ayn dastrak Judal ke re nay koron taytayni riayn Jordine ono kirwi ni ya. ⁷ Re kereswiwini re o kokelek ipai re koro, ke ya ko miptiasab re riayn Jordin.

⁸ Eланe teb ya kenaiv re Firasa ke re Sidysa elen kiribi tiw ya ni toko miptiasab re nay ono, ke ya tekes re pene, "Obni kopene re wena kokelek ontore. Anin kes ob ke ob toko ikpe ele o kokelek God iwo iwibi ono.

⁹ Eланe pene ob tipili ke ob epesae re o kokelek soonore; ke pene ob iktuaynjuayni pene o kokelek sonno re ob epesae ke jow." ¹⁰ Olon ob elan iktuayni pene Imrihib ono tibib obe. Yi tekas ob iaj iapasaeayn pene God kolon iwtayre ti se soenere ke ya iwo Imrihib ontore." ¹¹ Oropon tiiko okto iay tiiko, ke pene iay sonno elan iw'ow otuow ke oropon sonno kolon iwtiay sonno taytayni ya weren ke iay sonno iwili, ke re irtot it'eayini eteayn.

¹² "Yi tokuo miptiasab ob riayn ayn ob iktipili ke ob ik'epesae re o kokelek ob toko. Eланe nay tiiko iwibi yai epan ono nokuan ya'e prub ektetni nokuan y'e. Yine elan kuspayjni iw'urawar ke iw'uiplaj sendel ya'e ono iwo

DHH54: MAT 3:12 (Resource)

⁷ Pero cuando Juan vio que muchos fariseos y saduceos iban a que los bautizara, les dijo: «¿Raza de víboras! ¿Quiénes les ha dicho a ustedes que van a librarse del terrible castigo que se acerca? ⁸ Pórtense de tal modo que se vea claramente que se han vuelto al Señor, ⁹ y no presuman diciéndose a sí mismos: "Nosotros somos descendientes de Abraham"; porque les aseguro que incluso a estas piedras Dios puede convertirlas en descendientes de Abraham.

¹⁰ El hacha ya está lista para cortar los árboles de raíz. Todo árbol que no da buen fruto, se corta y se echa al fuego. ¹¹ Yo, en verdad, los bautizo con agua para invitarlos a que se vuelvan a Dios; pero el que viene después de mí los bautizará con el Espíritu Santo y con fuego. Él es más poderoso que yo, que ni siquiera merezco llevarle sus sandalias. ¹² Trae su pala en la mano y limpiará el trigo y lo separará de la paja. Guardará su trigo en el granero, pero quemará la paja en un fuego que nunca se apagará.»

Jesús es bautizado
(Mc 1:9-11; Lc 3:21-22)

¹³ Jesús fue de Galilea al río Jordán, donde estaba Juan, para que éste lo bautizara. ¹⁴ Al principio Juan quería impedírselo, y le dijo:

—Yo debería ser bautizado por tí, ¿y tú vienes a mí?

¹⁵ Jesús le contestó:

—Déjalo así por ahora, pues es conveniente que cumplamos todo lo que es justo ante Dios.

Entonces Juan consintió. ¹⁶ En cuanto Jesús fue bautizado y salió del agua, el cielo se le abrió y vio que el Espíritu de Dios bajaba sobre él como una paloma. ¹⁷ Se oyó entonces una voz del cielo, que decía: «Éste es mi Hijo amado, a quien he elegido.»

Menus

In Paratext 9 the menus are only visible when you want them. Open the top level Paratext menu by clicking on the three horizontal lines (hamburger button) at the top right of the main window.

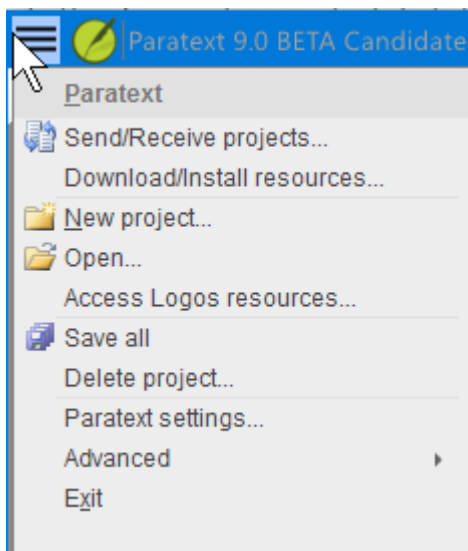


Open the project level menu by clicking the three lines at the top right of the project menu.

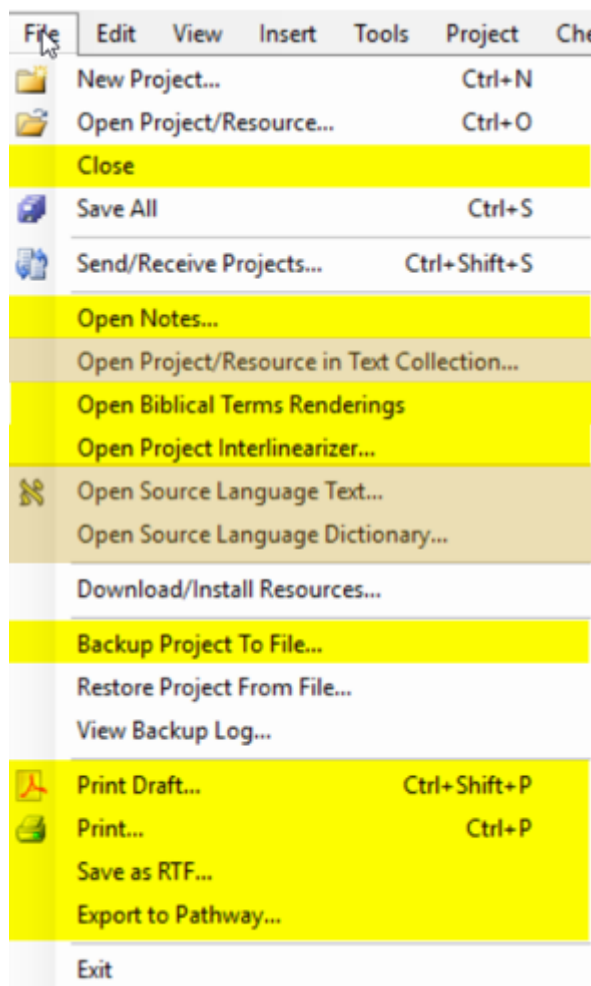


Main Menu

The main menu contains a lot less options than it used to. Look here at the File menu. What options are missing?



The answer is, any command that is specific to a particular project. Think for a moment how the yellow highlighted commands below from Paratext 8 act on specific projects, not on all of Paratext:

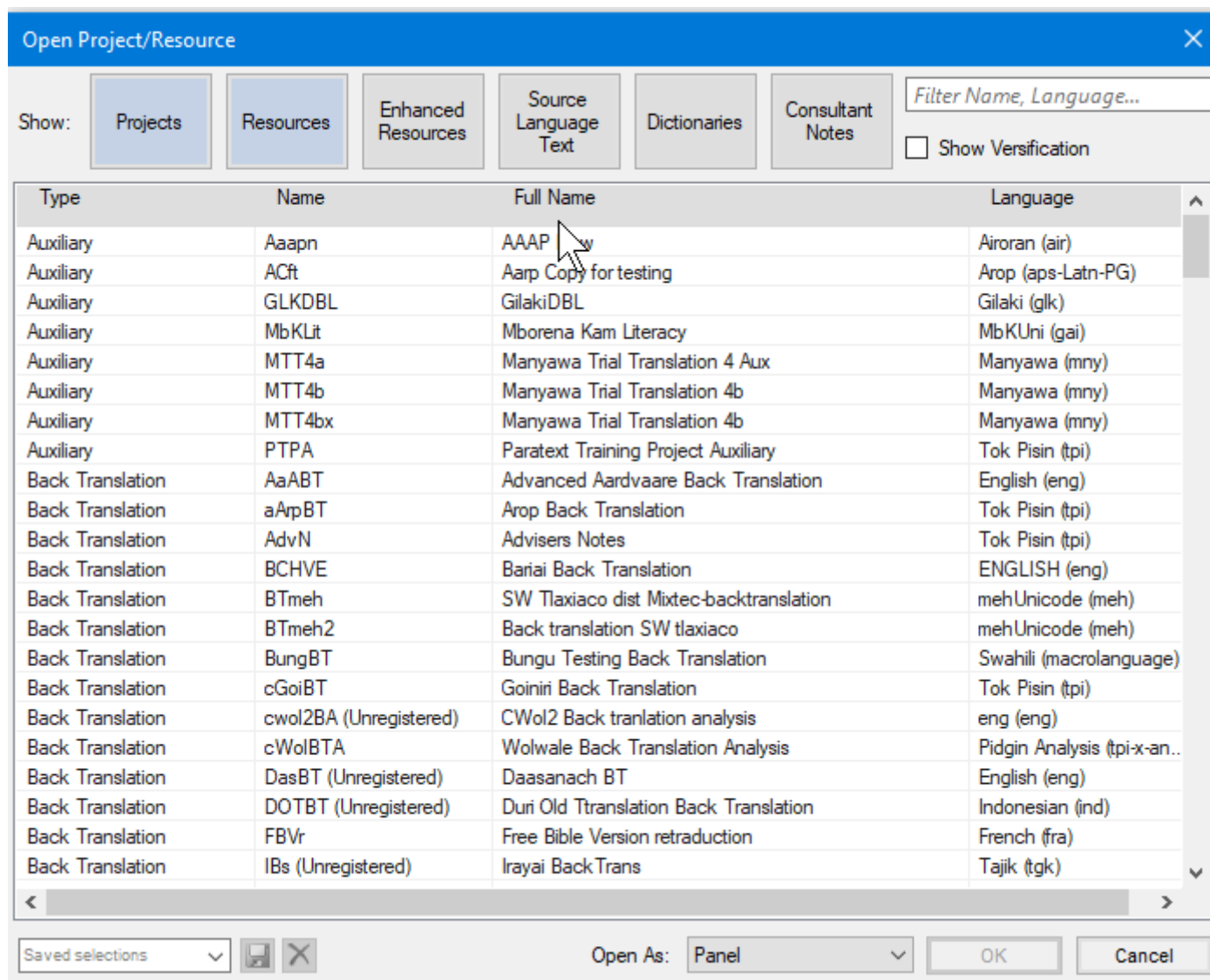


The Open commands in brown are not needed because you can select that content in the new Open dialog.

Think of it another way: If any of the highlighted commands were selected before first clicking on the correct window to activate it, the user would be frustrated with the wrong results. So Paratext 9 moves most of those commands directly to the window that they act on. (Some are hidden instead in advanced menus because of infrequent use).

Opening a new Project/Resource from the menu

The new open dialog looks like this:



The buttons across the top set filters to show or hide that type of content. Click a button to show that content, click it again to hide it. This example is showing projects and resources. It starts sorting the items by the type column (type of project). You can click on another heading to sort by the project name or short name, or the language. If you are used to pressing the first letter of the project you want, you can type one or several letters in the *Filter Name, Language* box at top right.

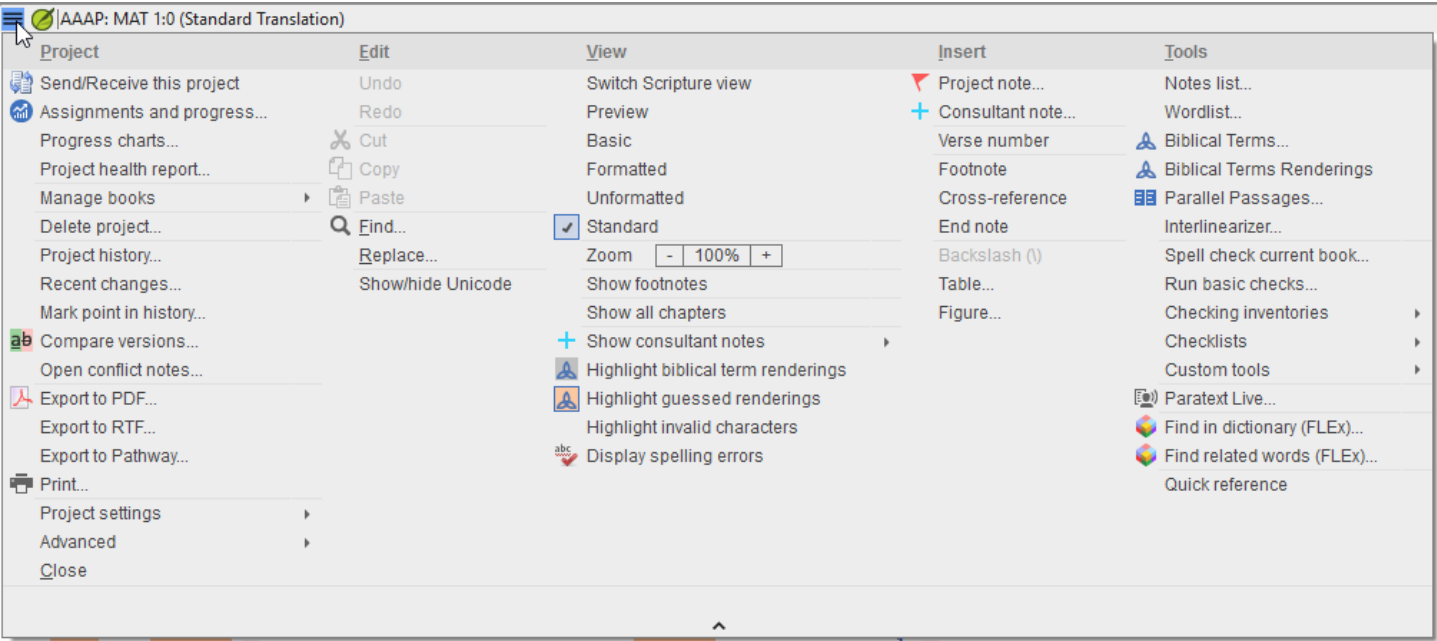
Because Paratext has so many ways of working with windows, it needs to be told which kind of window you are expecting to use when you open a new Project or Resource.

At the bottom left of this open dialog, it is set to open projects as Panels. You can select the window type from the list, which includes:

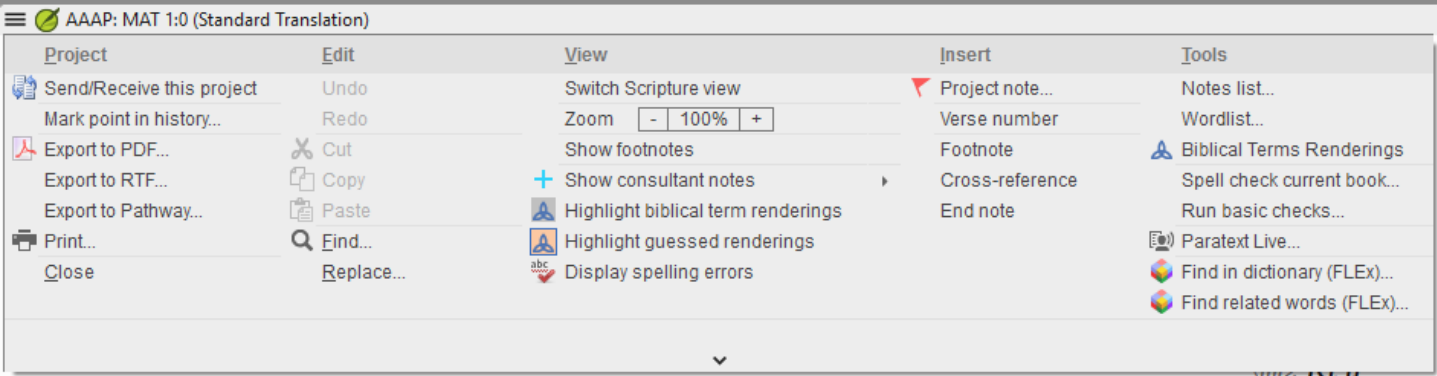
- Floating
- Panel
- Tab
- Text collection
- Autohide

Panel Menus

These contain all the commands that can act on the specific panel and active tab.



There are two lists of menu items in Paratext, Full menus or standard menus. The standard list omits some lesser-used items. The standard menu equivalent of the above looks like this:



Any standard menu can be expanded to the full menu by clicking the down wedge at the bottom of the menu. You set your preference for Full or standard menus in the help menu. Check Full to get Full menus, uncheck Full to get standard menus.



Enhanced Resources

These are a new type of resource in Paratext 9. Besides displaying the text of the chosen translation, they can also display information about the source language words in that passage (similar to the reverse Interlinear in some Logos Bibles).

Paratext 9.0 BETA Candidate
Search menus/help

A
NRS89+
English
MAT
2
4

AAAP: MAT 2:4 (Standard Translation) (Editable)

Re nay korlon ektek ayn tiw iriw tikiabi ono wi kernaiv Jasis.

1 Birai ko'ow Jasis ono iabol Metleheb¹ ekben dastrak Judai. Ke teb sonno, ko Herot ono keben pene Kang. Ke re nay korlon ektek ayn tiw iriw tikiabi ono wibi ker'ep iabol prub Jerusileb ono ke re u terertekni pene,² "Nay onton owuiw, re kor'ow ya ayn iwben pene kang re'e Judi ono wi kon tiw pai? Et tenaiw ibaib ya'e kia wi'i koto eyi ono, penek et ni tiwinin ibaib ene tibi ayn it'estek ya ene."

3 Teb Kang ni Hor iot kolon iaj soene ke ya kibti ektek ke ya keben olon naejiwini iaj sonno peyain. Ke re tebayn wuruiw ayn iabol prub Jerusileb ono repe tiwini koron ke olore kernaewini iaj sonno.⁴ Sopeneke Kang Herot ono kaybi re nay rebaen ke re tasi ayn lo ono, ke ya tekerni re pene, "Krias, Nay God ko probas ayn lwes ya iwibi ayn iwouw re tebayn wuruiw ya'e enain ke iwnaiw ektekni re ke iwo ilpab re ono, re wi kor'ow ya okon tiw pai?"

5 Ke re teresweyae ya pene, "Re kor'ow ya iabol Metleheb ekben dastrak Judai ono. Kopene profet keswiwni iaj witin pene,

6 'Eni iabol Metleheb ikban dastrak Judai ini,

epe ik'aep wisin prub.

Kopene tilko obe iwi witin

ke ya iwben pene nay ayn teknaitek re sapsap yi'e,

re Asriel.' " to ko.

7 Kang Herot kolon iaj sonno ke ya kes iaj berew tilko kiwi re nay korlon ektek ayn tiw iriw ni tikiabi ono ayn iwribi irnaiw ya. Ke Teb re kiribi ke kerkeybini ke ya tekerni re pene, "Teb ibpai ob kernaiv ibaib sonno kia wi'i koto eyi ono?"⁸ Ke epan ya epesae re ayn irwi iabol ke ya tekes re enain pene, "Ob bis iwko boayl nokuon ayn ikpayljek nay onton sonno. Ke teb ob iknaiw ya, ob bis iwikiweyaebi enain ene ke iwestekni yai ti yipe iwui iw'laestek ya."

9 Re korlon iaj ya'e konuayn, ke teb re kor'usai ayn irwi, re kernaiv⁹ ibaib¹⁰ re kernaiv ya witin ki, kia wi'i koto eyi ono enain. Ke ibaib ono kiwi re witin ke wi koto eyait ber'erni olon nay onton ono ikon ya olonbi sonno.¹⁰ Re kerpaeapaekni peyain teb re kernaiv ibaib sonno.¹¹ Re nay korlon ektek ayn tiw iriw tikiabi ono, kirpi'os olonbi ono ke re kernaiv Birai ro onton wuruiw ono kerben. Sopeneke re ker'ekuraw ke ker'estek ya. Ke epan re kir'ikia re roayn ye'aeyal re'e ono ke kereb re o obon obon koto olonbi ono ke re kerej ya. Re kerej ya gol ke sinri ke powri oroayn kebten.¹² Teb re nay korlon ektek ayn tiw iriw tikiabi ono koron

NRS89+: MAT 2:4 (Enhanced resource)

AAAP
Biblical Terms
Found
Problem

Jerusalem, asking, "Where is the child who has been born king of the Jews? For we observed his star at his rising, and have come to pay him homage." When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, "In Bethlehem of Judea; for so it has been written by the prophet: "And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel." Then Herod secretly called for the wise men and learned from them the exact time when the star had appeared. Then he sent them to Bethlehem, saying, "Go and search diligently for the child; and when you have found him, bring me word so that I may also go and pay him homage." When they had heard the king, they set out; and there, ahead of them, went the star that they had seen at its rising, until it stopped over the place where the child was. When they saw that the star had stopped, they were overwhelmed with joy. On entering the house, they saw the child with Mary his mother; and they knelt down and paid him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. And having been warned in a dream not to return to Herod, they left for their own country by another road. Now after they had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him." Then Joseph got up, took the child and his mother by night and went to Egypt.

Christos
Current Sense

zēteō (ζητέω)
inf indecl prs act (v, infinitive indeclinable present active)
Lemma: zēteō (ζητέω)
to try to learn where something is, to look for, to try to find

NRS89+
Source language
Definition

✓
Messiah
Χριστός (Christos)

Χριστός (Christos) 1 (literally: one who has been anointed) in the NT, titles for Jesus as the Messiah, but in many contexts, and especially without an article, Χριστός becomes a part of the name of Jesus; see 93.387). (66)
Glosses: *Christ; Messiah*
Domain: *Roles and Functions*
Comment: In a number of languages Χριστός (or Μεσσίας) as a reference to th...

Renderings (AAAP): *Krias'e* *Krias*

Show 1 more sense

All occurrences in all books: (529)

Was this helpful? ☐ Yes ☐ No

After clicking on **Messiah** in the NRS89 text we see the Greek word, and a definition, and even the Biblical term renderings from the translation project on the left. Currently the mouse is over the word **search** so info on that word is displayed in a tool tip.

^[1] <https://paratext.org/download/currentversion/>