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Acts

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Introduction to Acts

Part 1: General Introduction

Outline of the book of Acts

The apostles spread the good news about Jesus in Jerusalem (1:1–6:7)
The church expands into Judea and Samaria (6:8–9:31)
The church expands to include Gentiles (9:32–12:24)
Paul goes to Asia Minor as an apostle to the Gentiles (12:25–16:5)
The church expands into the middle Mediterranean area (16:6–19:20)
Paul reaches Rome, but as a prisoner and after several trials (19:21–28:31)

What is the book of Acts about?

The book of Acts tells the story of the early church. It relates how more and more people, from different backgrounds and in different parts of the Roman Empire, became believers in Jesus. It shows the power of the Holy Spirit helping the early Christians. The events in this book begin with the return of Jesus to heaven and they end about 30 years later.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "The Acts of the Apostles." Or translators may choose a different title, for example, "The Acts of the Holy Spirit through the Apostles."

Who wrote the book of Acts?

The author of this book does not give his own name. However, the book is dedicated to Theophilus, the same person to whom Luke dedicated his story of the life of Jesus, the Gospel of Luke. Also, in parts of this book, the author uses the word "we." This indicates that the author traveled with Paul. Most scholars think that Luke was this person who traveled with Paul. Therefore, since early Christian times, most Christians have thought that Luke was the author of the book of Acts as well as the Gospel of Luke.

Luke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. He personally witnessed many of the events that he describes in the book of Acts.

Part 2: Important Religious and Cultural Concepts

What is the church?

The church is the community of people who believe in Jesus as their Lord and Savior. The church includes both Jewish and Gentile believers. The book of Acts shows God helping the church. It shows God doing signs and wonders to confirm the church's testimony to Jesus, leading many people to have faith in Jesus, guiding the church about where and how to share the good news, and enabling believers to resolve conflicts and endure persecution.

The kingdom of God

The "kingdom of God" is a major concept in the book of Acts, as it is in the Gospel of Luke. This concept is very rich in meaning. It includes the idea of eternal life in the presence of God, but it also includes the idea of what the earth will be like in the future when God rules everything, and the idea of life on earth right now, when and where God's

wishes are carried out fully. The unifying concept behind all of these ideas is that of God ruling and of people embracing God's rule over their lives. Wherever the expression "the kingdom of God" occurs, translation notes will suggest communicating the idea behind the abstract noun "kingdom" with some phrase that uses the verb "rule." UST models this approach consistently. (See: Abstract Nouns)

Part 3: Important Translation Issues

Possible translation difficulties in the book of Acts

"to the same"

The phrase "to the same" occurs five times in this book (1:15, 2:1, 2:44, 2:47, 4:26). It is not entirely clear what this phrase means. In the first three instances it could mean "in the same place," but it could also mean "in one accord," that is, "in full agreement." In 2:47 it seems to mean "to their group." Paul uses the same phrase in 1 Corinthians 11:20 and 14:23, where it could mean "in the same place" or it could have the sense of full agreement and mean something like "in Christian fellowship." That sense would fit Acts 2:47, where the phrase could be translated "to their Christian fellowship." In 4:26 it could mean "to the same place," but it could also mean "by agreement." Notes will discuss the different possibilities in each case where the phrase could mean more than one thing.

"in/to/into the temple"

Luke uses this phrase many times in this book, but it does not refer to the temple building itself. Only priests were allowed to enter that building, so the phrase refers to the courtyard or area around the temple. The phrase "in the porch that is called Solomon's" in 3:11 makes it clear that Peter and John and the crowd that gathered on the occasion that chapter describes were not inside the temple building. Notes will address this phrase to explain its meaning each time it occurs in the book.

What are the major issues in the text of the book of Acts?

The following are the most significant textual issues in Acts. Notes will address them where they occur in the book.

First, there are some verses that are found in traditional versions of the Bible, but they are not found in the most accurate ancient manuscripts of the Bible. Some modern versions put these verses in square brackets [ ]. The ULT and UST put them in footnotes. If a translation of the Bible already exists in your area, you could consider including these verses if that translation does. If there is not already a Bible translation in your area, we recommend that you put these verses in footnotes. These verses are:

- Acts 8:37, "Philip said, 'If you believe with all your heart, you may be baptized.' The Ethiopian answered, 'I believe that Jesus Christ is the Son of God.'"
- Acts 15:34, "But it seemed good to Silas to remain there."
- Acts 24:6-8, "And we wanted to judge him according to our law. But Lysias, the officer, came and forcibly took him out of our hands, sending him to you."
- Acts 28:29, "When he had said these things, the Jews departed, having a great dispute among themselves."

Second, in some verses, it is uncertain what the original text said. The ULT uses the first readings listed below, but it includes the second readings in footnotes. If a translation of the Bible already exists in your area, you could consider following the same reading that it does. If there is not already a Bible translation in your area, we recommend that you follow the same reading that ULT does. These verses are:

- Acts 3:22, "the Lord our God." Some versions read "the Lord your God," and other versions read "the Lord God."
- Acts 12:25, "They returned from Jerusalem." Some versions read, "They returned to Jerusalem" (or "to there").
- Acts 13:18, "he put up with them." Some versions read, "he cared for them."

- Acts 15:17-18, "This is what the Lord says, who has done these things that have been known from ancient times." Some older versions read, "This is what the Lord says, to whom are known all his deeds from ancient times."

(See: Textual Variants)

Acts 1

Acts 1 General Notes

Structure and formatting

The UST has set the words "Dear Theophilus" apart from the other words. This is because English speakers often start letters this way. You may want to start this book in the way that people start letters in your culture.

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the two quotations from the book of Psalms in 1:20.

Special concepts in this chapter

The Ascension

This chapter records an event that is commonly known as the "Ascension." That word describes how Jesus returned to heaven after he became alive again. In the future he will come back to earth again, and his return to earth is known as his "Second Coming." (See: heaven, sky, heavens, heavenly and resurrection)

Baptism

Luke uses the word "baptize" with two different meanings in 1:5. In the first instance, it refers literally to the water baptism of John. In the second instance, it refers figuratively to people being filled with the Holy Spirit. Luke uses the term "filled" to mean this same thing in 2:4. (See: baptize, baptized, baptism)

"He spoke things concerning the kingdom of God"

Some scholars believe that when Jesus spoke "things concerning the kingdom of God," as Luke describes in 1:3, he explained to the disciples why the kingdom of God had not come while he was on earth the first time. Other scholars believe that the kingdom of God did begin while Jesus was on earth and that Jesus explained that it had come in a form different from the one the disciples had expected. Since Christians hold different views about the kingdom of God coming, translators should be careful to avoid letting how they understand that issue affect how they translate this verse.

Possible translation difficulties in this chapter

Long sentence

As was common in compositions of this time, for stylistic purposes Luke begins this book with a very long sentence. It goes from the beginning of 1:1 to the end of 1:3. ULT represents all of this as a single sentence. It may be helpful to your readers to divide it into several sentences, as UST does.

The details of the death of Judas

There are some differences in detail between the way Luke describes the death of Judas in the book of Acts and the way Matthew describes it in his gospel. Luke says that Judas used the money he got for betraying Jesus to buy a field; Matthew says that Judas returned the money to the Jewish leaders and that they bought the field with it. Luke

says that Judas killed himself by falling onto the field from a height; Matthew says that Judas hanged himself. Luke says that the field was named the "Field of Blood" because Judas died a bloody death there; Matthew says the field was given that name because it was purchased with "blood money," that is, money paid to ensure someone's death.

It is possible to reconcile many of these details. For example, the body of Judas may have fallen and split open on the field if he fell when he tried to hang himself. Luke may say that Judas bought the field because the Jewish leaders would not take back the money that they had paid him, and so in a sense it was still his money when the field was purchased with it.

But it would probably be best to avoid trying to reconcile these details within your translation. For example, when Luke says in 1:18 that Judas fell onto the field, instead of saying that he fell when he was trying to hang himself, you can let Luke and Matthew each tell the story the way they do. Then you can leave it up to preachers and teachers of the Bible to explain how their accounts are compatible.

The 12 disciples

There is one small difference between the list of the 12 disciples that Matthew and Mark provide in their gospels and the list that Luke provides in his gospel and in the book of Acts.

All three writers list Simon Peter and his brother Andrew; James and John, the two sons of Zebedee; Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Simon the Zealot, and Judas Iscariot. But Matthew and Mark say that the twelfth disciple was Thaddeus, while Luke says he was Judas the son of James. However, it is quite likely that Thaddeus was another name by which this other Judas was known.

Once again it is not necessary to try to reconcile these details within your translation. Specifically, in 1:13 instead of saying, "Judas the son of James, who was also known as Thaddeus," you can let each of the biblical writers tell the story in the way that they do. Then you can leave it up to preachers and teachers of the Bible to explain how their accounts are compatible.

Acts 1:1

I made the first account

Luke assumes that Theophilus will know that by **the first account** he
means the book that has become known as the Gospel of Luke. Since
that book was not known by that title at this time, it would not be
accurate to put the title in your translation as a name that Luke
would have used to describe the book to Theophilus. However, you
could explain this in a footnote and use another expression here. Alternate translation: "I wrote in my first volume"
(See: Assumed Knowledge and Implicit Information)

O Theophilus (ULT)

Here Luke is identifying and addressing the man for whom he complied this account of the early church. Since this
is like the salutation of a letter, in your translation you may wish to follow your culture's way of identifying and
greeting the addressee of a letter. UST models this by saying "Dear Theophilus" and putting the phrase at the
beginning of the sentence.

Theophilus (ULT)

Theophilus is the name of a man. It means "friend of God." It may be his actual name, or it may describe what this
man was like. Most translations treat it as his name. (See: How to Translate Names)

about all…that Jesus began both to do and to teach (ULT)

Luke is using the word **began** in an idiomatic way to indicate that Jesus had been doing something else (he had
been working as a carpenter), but he then began to do something new when he started his ministry. In many
languages it would not be necessary to translate the word **began.** Alternate translation: "about all that Jesus did
and taught" (See: Idiom)

about all…that Jesus began both to do and to teach (ULT)

This is a generalization for emphasis. Alternate translation: "about some of the most important things that Jesus
did and taught" (See: Hyperbole)

Acts 1:2

until that day (ULT)

While this did happen on a specific day, Luke is likely using the word **day** idiomatically to mean a specific time. Alternate translation: "up to the time when" (See: Idiom)

he was taken up (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "God took him up" (See: Active or Passive)

he was taken up (ULT)

Luke is referring to Jesus being **taken up** into heaven. See the discussion of "Ascension" in the General Notes to this chapter. Alternate translation: "he was taken up into heaven" or "God took him up into heaven" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **2** until that day when he was taken up, having given commands through the Holy Spirit to the apostles whom he had chosen,

Acts 1:3

to whom also, after he had suffered, he presented himself living with many proofs (ULT)

As the General Notes to this chapter suggest, it be helpful to begin a new sentence here. Alternate translation: "Jesus also presented himself alive with many proofs to his apostles after he had suffered"

after he had suffered (ULT)

This refers to how Jesus suffered and died on the cross. Alternate translation: "after he had suffered and died on the cross" (See: Assumed Knowledge and Implicit Information)

with many proofs (ULT)

The word translated **proofs** describes items of evidence that are decisive and convincing. Alternate translation: "with many definitive proofs" (See: Assumed Knowledge and Implicit Information)

appearing to them for 40 days and speaking (ULT)

While the antecedent of **whom** is "the apostles whom he had chosen" in the previous verse, Jesus actually appeared to many other disciples besides his apostles. If it would be helpful to your readers, you could indicate that explicitly. It may be helpful to begin a new sentence here. Alternate translation: "For 40 days he appeared to his apostles and many of his other disciples, and he spoke" (See: Assumed Knowledge and Implicit Information)

things concerning the kingdom of God (ULT)

See the discussion of the concept of the **kingdom of God** in Part 2 of the General Introduction to Acts. If your readers would misunderstand this, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule," as UST does. (See: Abstract Nouns)

Acts 1:4

not to depart from Jerusalem, but (ULT)

If your readers would misunderstand this, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **depart**. Alternate translation: "to remain in Jerusalem and" (See: Double Negatives)

not to depart from Jerusalem (ULT)

The content of Jesus' instructions to the apostles on this occasion begins here. If it would be helpful to your readers, you could translate and punctuate the material from here to the end of the verse as a direct quotation, as UST does. (See: Quote Markings)

Jerusalem (ULT)

Jerusalem is the name of a city. (See: How to Translate Names)

the promise of the Father (ULT)

Jesus is referring figuratively to the Holy Spirit by association with the way God made a **promise** to send the Holy Spirit. Alternate translation: "the Holy Spirit, whom the Father promised" (See: Metonymy)

of the Father (ULT)

Father is an important title for God. Alternate translation: "of God the Father" (See: Translating Son and Father)

which you heard from me (ULT)

In keeping with his engaging storytelling style, Luke begins a quotation from Jesus here without introducing it with a formula such as "he said." If it would be helpful to your readers, you could include an introductory formula in your translation. It may be helpful to begin a new sentence here. Alternate translation: "He said, 'You heard about this from me'" or "He said, 'I told you about this'" (See: Direct and Indirect Quotations)

you heard (ULT)

Here, **you** is plural because Jesus is speaking to the apostles, so use the plural form of "you" in your translation if your language marks that distinction. In 1:6, "you" is singular because Jesus alone is being addressed, so the singular form would be accurate there. In general these notes will not discuss whether **you** is singular or plural when this should be clear from the context, but they will address ambiguous cases where this may not be clear. (See: Forms of You)

Acts 1:5

John (ULT)

John is the name of a man. (See: How to Translate Names)

Jesus is referring to the man who was known as John the Baptist because he baptized people. It may help to identify him if you use that title after his name in your translation. However, because the word "Baptist" is associated with a group of churches in many parts of the world, it may be helpful to your readers to use a different form of the word as a title, as UST does by saying "Baptizer." Alternate translation: "John the Baptist" or "John the Baptizer" (See: Assumed Knowledge and Implicit Information)

you...will be baptized in the Holy Spirit (ULT)

After describing earlier in the verse how John baptized people literally, Jesus is using baptism in this second instance as a metaphor. See the discussion in the General Notes to this chapter. Alternate translation: "the Holy Spirit will come and empower you" (See: Metaphor)

you...will be baptized (ULT)

You may wish to retain the metaphor of baptism in your translation. If you do, and if your readers would misunderstand this, you could say this with an active form, and you can say who will do the action. Alternate translation: "God will baptize" (See: Active or Passive)

after these not many days (ULT)

Jesus is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "just a few days from now" (See: Litotes)

ULT

5 that John indeed baptized with water, but you will be baptized in the Holy Spirit after these not many days."

Acts 1:6

They therefore having assembled, they were asking him

In the first instance, **they** describes Jesus and the apostles, while in the second instance, **they** refers to the apostles. (Other disciples could have been present on this occasion, but the instructions that Jesus gives about being "witnesses" in 1:8 apply specifically to the apostles, so it would be good to name them directly.) Alternate translation: "When the apostles were together with Jesus, the apostles were asking him" (See: Pronouns — When to Use Them)

if you are restoring the kingdom to Israel at this time (ULT)

This is an idiomatic way of asking a question. Alternate translation: "are you restoring the kingdom to Israel at this time" or "will you now restore the kingdom to Israel" (See: Idiom)

if…you are restoring the kingdom to Israel (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **kingdom** with a concrete noun such as "king." Alternate translation: "are you going to give Israel its own king again" or "are you going to become the restored king of Israel" (See: Abstract Nouns)

to Israel (ULT)

Israel is the name of a nation. (See: How to Translate Names)

Acts 1:7

It is not for you to know (ULT)

Jesus is saying implicitly by this response that he is not going to tell the apostles when the thing they are asking about will happen. If it would be helpful to your readers, you could indicate that explicitly in your translation. Alternate translation: "I am not going to tell you when that will happen, because it is not for you to know" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **7** But he said to them, "It is not for you to know the times or the seasons that the Father has set by his own authority.

the times or the seasons (ULT)

The words **times** and **seasons** could: (1) refer to different kinds of time. Alternate translation: "the general period of time or the specific date" (2) have similar meanings, being used together for emphasis. Alternate translation: "the exact time" (See: Doublet)

the Father (ULT)

Father is an important title for God. Alternate translation: "God the Father" (See: Translating Son and Father)

by his own authority (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **authority** with a verb such as "control." Alternate translation: "as the one who controls all things" (See: Abstract Nouns)

Acts 1:8

you will receive power when the Holy Spirit has come upon you, and you will be my witnesses (ULT)

Jesus is using the word translated **and** to describe a result. Alternate translation: "when the Holy Spirit comes upon you, then you will receive power to be my witnesses" (See: Connect — Reason-and-Result Relationship)

power (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **power** with an adjective such as "powerful." Alternate translation: "powerful ability" (See: Abstract Nouns)

Jerusalem...Judea...Samaria (ULT)

Jerusalem is the name of a city, and **Judea** and **Samaria** are the names of regions. (See: How to Translate Names)

to the end of the earth (ULT)

This is a reference to place, not to time. Jesus does not mean "until the world ends." Alternate translation: "all over the world" or "to the places on the earth that are farthest away from here" (See: Idiom)

> **ULT**
>
> **8** But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses both in Jerusalem and in all Judea and Samaria, and to the end of the earth."

Acts 1:9

as they were looking (ULT)

Your language may require you to specify the object of **looking**.
Alternate translation: "as they were looking at him" (See: Assumed
Knowledge and Implicit Information)

he was raised up (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who did the
action. (See the discussion of "Ascension" in the General Notes to this chapter.) Alternate translation: "he rose up"
or "God raised him up" (See: Active or Passive)

from their eyes (ULT)

Luke is using the **eyes** of the apostles figuratively to mean their capacity to see. Alternate translation: "from their
sight" (See: Metonymy)

Acts 1:10

they were looking intently into heaven (ULT)

Since a cloud was able to block the apostles' view, it is clear that Luke is using the word translated **heaven** here in one of its specific senses to mean "sky." It would be good to make clear that the apostles were not seeing into heaven itself. Alternate translation: "gazing at the sky" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **10** And while they were looking intently into heaven as he was going up, and behold, two men stood by them in white clothes.

and behold, two men (ULT)

Luke is using the term **behold** to focus readers' attention on how suddenly these **two men** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: "just then two men" (See: Metaphor)

And (ULT)

Luke uses the word translated **And** to indicate that the event of the men appearing happened after the event of Jesus going up. Alternate translation: "Then" (See: Connect — Sequential Time Relationship)

two men (ULT)

These were actually angels. Luke calls them **men** because they appeared in human form. Alternate translation: "two angels" (See: Assumed Knowledge and Implicit Information)

white clothes (ULT)

In this context, the word **white** likely has the specific sense of "bright" or "shining." Alternate translation: "bright clothes" or "shining clothes"

Acts 1:11

they...said (ULT)

This could mean: (1) one of the angels had spoken on behalf of both of them. Alternate translation: "one of them said" (2) the two angels had each said different parts of the quotation. (See: Assumed Knowledge and Implicit Information)

they...said (ULT)

If you retain the word **they** in your translation and if your language uses dual forms for verbs, it would be accurate to use the dual form here, since two men are speaking. (See: Verbs)

Men, Galileans (ULT)

This is an idiomatic form of address. Alternate translation: "You Galileans" (See: Idiom)

Men, Galileans (ULT)

Galileans are people who are from the region of Galilee. Alternate translation: "You men from Galilee" (See: How to Translate Names)

why do you stand looking into heaven (ULT)

The angels are not looking for information. They are using the question form for emphasis. If your readers would misunderstand this, you could translate their words as a statement or an exclamation. Alternate translation: "there is no reason for you to stand looking into heaven!" (See: Rhetorical Question)

why do you stand looking (ULT)

This is an idiom. Alternate translation: "why do you keep looking" or "there is no reason for you to keep looking" (See: Idiom)

into heaven...Jesus...who has been taken up...from you...heaven...into heaven...you saw him going (ULT)

In its second occurrence in this sentence, the term translated **heaven** likely means "the sky," as in the previous sentence and in the previous verse. However, in its first occurrence in this sentence, the term likely means "heaven" itself. It would not be accurate to say that Jesus was just "taken up from you into the sky." Alternate translation: "who has been taken up from you into heaven ... you saw him going into the sky"

who has been taken up (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who has done the action. Alternate translation: "whom God has taken up" (See: Active or Passive)

in which manner (ULT)

This is an idiom. Alternate translation: "in the same way in which" (See: Idiom)

Acts 1:12

they returned (ULT)

The word **they** refers to the apostles. Alternate translation: "the apostles returned" (See: Pronouns — When to Use Them)

the hill that is called Olivet (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the hill that people call Olivet" or "the hill whose name is Olivet" (See: Active or Passive)

the hill that is called Olivet (ULT)

Olivet is the name of a hill. If your readers might recognize it better if you called it the Mount of Olives, you could use that name in your translation, as UST does. (See: How to Translate Names)

having a journey of a Sabbath (ULT)

This is an idiom. Alternate translation: "a Sabbath-day's journey away" (See: Idiom)

having a journey of a Sabbath (ULT)

The **journey of a Sabbath** was the distance that interpreters of the law of Moses had determined people could walk on the Sabbath without that being "work." If it would be helpful to your readers, you could express the distance in the measurement that your culture uses. Alternate translation: "about a kilometer away" or "about half a mile away" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **12** Then they returned to Jerusalem from the hill that is called Olivet, which is near Jerusalem, having a journey of a Sabbath.

Acts 1:13

when they arrived (ULT)

The previous verse explains that the apostles returned to Jerusalem. If it would be helpful to your readers, you could say that again explicitly here. Alternate translation: "when they arrived back in Jerusalem" (See: Assumed Knowledge and Implicit Information)

they went up into the upper chamber where they were staying (ULT)

> **ULT**
> **13** And when they arrived, they went up into the upper chamber where they were staying, both Peter and John, and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James of Alphaeus and Simon the Zealot, and Judas of James.

In this culture, in some houses, rooms were built on top of other rooms. The expression **upper chamber** describes such a room, which was reached by stairs. If your culture does not have houses like that, it may be helpful to explain the meaning of the expression in your translation. Alternate translation: "they climbed the stairs to the room where they were staying, which had been built on top of other rooms in the house" (See: Translate Unknowns)

Peter...John...James...Andrew...Philip...Thomas...Bartholomew...Matthew (ULT)

These are the names of eight men. (See: How to Translate Names)

James of Alphaeus...Judas of James (ULT)

These are two occurrences of an idiom. Alternate translation: "James the son of Alphaeus ... Judas the son of James" (See: Idiom)

James...of Alphaeus...Judas...of James (ULT)

These are the names of four men. (See: How to Translate Names)

Simon the Zealot (ULT)

Simon is the name of a man, and **Zealot** is another name by which he was known. (1) **Zealot** could be a title that indicates that this man was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "Simon the Patriot" (2) **Zealot** could also be a description that indicates that this man was zealous for God to be honored. Alternate translation: "Simon the Passionate One" (See: How to Translate Names)

Acts 1:14

unanimously (ULT)

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. Alternate translation: "with one accord" or "harmoniously"

> **ULT**
> **14** They all were continuing unanimously in prayer, with the women and Mary the mother of Jesus and with his brothers.

the women (ULT)

Luke assumes that his readers will know he is referring to the women who accompanied Jesus and his disciples during his ministry. These women provided for them out of their own means, and they had traveled with them to Jerusalem. These women are described in Luke 8:2–3 and 23:49. Alternate translation: "the women who had helped Jesus and his disciples during his ministry" (See: Assumed Knowledge and Implicit Information)

Mary (ULT)

Mary is the name of a woman. (See: How to Translate Names)

his brothers (ULT)

These were Jesus' younger brothers. They were the sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you may wish to use it here. (See: Kinship)

Acts 1:15

And in those days (ULT)

Luke uses this phrase to introduce a new event in the story. The phrase refers to the period of time after Jesus ascended, when the disciples were meeting in the upper chamber. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: Introduction of a New Event)

> **ULT**
>
> **15** And in those days Peter, having stood up in the midst of the brothers, said (and the multitude of names to the same was about 120),

in those days (ULT)

Luke is using the term **days** idiomatically to refer to a specific time. Alternate translation: "during that time" (See: Idiom)

having stood up (ULT)

Peter **stood up** to indicate that he had something important to say. Alternate translation: "having stood up to show that he had something important to say" (See: Symbolic Action)

of the brothers (ULT)

Luke is using the term **brothers** figuratively to mean people who share the same faith. Alternate translation: "his fellow believers" (See: Metaphor)

of the brothers (ULT)

Although the term **brothers** is masculine, Luke is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could say "brothers and sisters" to indicate this. (See: When Masculine Words Include Women)

and the multitude of names to the same was about 120 (ULT)

Luke provides this background information to help readers appreciate what happens shortly afterwards in the story, when the church grows in one day to many times this size. It may be helpful to put this background information first in the verse as a separate sentence, in which case it would not have to be in parentheses. Alternate translation: "Now the number of people in that one place was about 120." (See: Background Information)

the multitude of names (ULT)

Luke is using the term **names** figuratively to mean "people," by association with the way that people have names. Alternate translation: "the number of people" (See: Metonymy)

to the same (ULT)

See the discussion of this phrase in Part 3 of the Introduction to Acts. Alternate translation: "in that one place" or "in their Christian fellowship"

Acts 1:16

Men, brothers (ULT)

This is an idiomatic form of address. Alternate translation: "My brothers" (See: Idiom)

Men, brothers (ULT)

See how you translated the term **brothers** in 1:15. Alternate translation: "My fellow believers" (See: Metaphor)

Men, brothers (ULT)

If you decide to retain the metaphor of **brothers**, you could show that Peter is using the term in a generic sense that includes both men and women. Alternate translation: "My brothers and sisters" (See: When Masculine Words Include Women)

it was necessary for the scripture to be fulfilled that the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to the ones who arrested Jesus (ULT)

If your readers would misunderstand this, you could put the information that Peter provides to identify this **scripture** before his statement that it had to be **fulfilled**. It may be helpful to make that statement a separate sentence. Alternate translation: "the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to the ones who arrested Jesus. It was necessary for that scripture to be fulfilled" (See: Information Structure)

it was necessary for the scripture to be fulfilled (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the things needed to take place that the scripture described" or, if you put the background information first as a separate sentence, "What that scripture described needed to take place" (See: Active or Passive)

spoke before (ULT)

Alternate translation: "spoke beforehand" or "spoke in advance"

by the mouth of David (ULT)

Peter is using the word **mouth** figuratively to refer to words that David spoke or sang using his mouth and that he recorded in the book of Psalms, as Peter indicates in 1:20. Alternate translation: "through the words of David" (See: Metonymy)

of David...Judas (ULT)

David and **Judas** are the names of two men. (See: How to Translate Names)

who became a guide to the ones who arrested Jesus (ULT)

Peter is using the act of guiding **the ones who arrested Jesus** to represent all of the things that Judas did to betray Jesus. This also included meeting beforehand with his enemies, receiving payment for the betrayal, and looking for the best opportunity to catch Jesus away from the crowds. If it would be helpful to your readers, you could express this in more general terms. Alternate translation: "who betrayed Jesus to his enemies" (See: Synecdoche)

Acts 1:17

For (ULT)

Peter uses the word **For** to introduce the reason for a result that is described in 1:21–22, after Luke provides further background information and Peter quotes the scripture he referred to in 1:16. The overall meaning is, "Since Judas was one of us apostles, we need to replace him with another witness of the ministry of Jesus." But since so much material comes between the reason and the result, it may be helpful to give an indication here that Peter has a response in mind. Alternate translation: "There is something important we need to do in response to this scripture being fulfilled, since" (See: Connect — Reason-and-Result Relationship)

> **ULT**
> **17** For he was numbered with us and received a share of this ministry."

he was numbered with us and received a share of this ministry (ULT)

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: "Jesus chose him to be an apostle along with us" (See: Parallelism)

he was numbered with us (ULT)

Peter is using the term **numbered** in one of its specific senses. Alternate translation: "he was considered to be one of us apostles"

he was numbered with us (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "he belonged to our group of apostles" (See: Active or Passive)

with us (ULT)

Although Peter is addressing a larger group of people, he is using the word **us** to refer only to himself and the other apostles. So if your language distinguishes between exclusive and inclusive "us," it would be accurate to use the exclusive form here. Other languages may have other ways of indicating that **us** is exclusive here. Alternate translation: "with us apostles" (See: Exclusive and Inclusive 'We')

a share of this ministry (ULT)

Luke temporarily ends his quotation from Peter after this phrase so that he can provide further background information about Judas in 1:18–19. The quotation resumes in 1:20. If you are identifying quotations in your translation by putting them within quotation marks or by using some other punctuation or convention that your language uses, there should be an ending quotation mark or the equivalent after this phrase. (See: Quote Markings)

Acts 1:18

Now indeed (ULT)

Luke is using this expression to introduce further background information that he provides in this verse and the next one about how Judas died and about what people called the field where he died. This is not part of Peter's speech. You may want to indicate that by putting these verses in parentheses or by using the equivalent convention in your language. (See: Background Information)

> **ULT**
>
> **18** (Now indeed this one bought a field from the wage of unrighteousness, and having fallen headfirst, he burst open in the middle, and all his entrails were poured out.

this one (ULT)

Luke is using the demonstrative adjective **this** as a noun to refer to a specific person, Judas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could say "he" or use the name "Judas." (See: Nominal Adjectives)

from the wage of unrighteousness (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **unrighteousness** with an adjective such as "unrighteous." Alternate translation: "with the money that he received for doing an unrighteous deed" (See: Abstract Nouns)

from the wage of unrighteousness (ULT)

Luke is using the term **unrighteousness** figuratively to describe Judas betraying Jesus, by association with the way that was an unrighteous thing to do. Alternate translation: "with the money that he received for betraying Jesus" (See: Metonymy)

having fallen headfirst (ULT)

Be sure that it is clear in your translation that Judas did not fall down accidentally. Rather, he threw himself onto the field intentionally in order to kill himself. The implications are that he must have done this from a height. Alternate translation: "because he then threw himself down from a height onto that field" (See: Assumed Knowledge and Implicit Information)

having fallen headfirst (ULT)

The word **headfirst** describes someone falling forward, as opposed to falling backwards. Alternate translation: "having fallen forward"

all his entrails were poured out (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "all his inward parts poured out" (See: Active or Passive)

Acts 1:19

it became known to all those living in Jerusalem (ULT)

The verb form is not passive here, since **known** is an adjective rather than a participle. Even so, it may be helpful to your readers to make **it** the object rather than the subject. Alternate translation: "all those living in Jerusalem heard about it"

> **ULT**
>
> **19** And it became known to all those living in Jerusalem. Therefore that field was called in their own language Akeldama, that is, Field of Blood.)

it became known to all those living in Jerusalem (ULT)

Luke says **all** as a generalization for emphasis. Alternate translation: "it became well known to those living in Jerusalem" (See: Hyperbole)

Therefore that field was called (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "So they called that field" (See: Active or Passive)

Akeldama (ULT)

Akeldama is an Aramaic word. Luke spells it out using Greek letters so his readers will know how it sounds, and then he says what it means, **Field of Blood**. In your translation you can spell it the way it sounds in your language and then explain its meaning. (See: Copy or Borrow Words)

Acts 1:20

For it is written (ULT)

Luke now resumes his quotation of what Peter said on this occasion. If you are identifying quotations in your translation by putting them within quotation marks or by using some other punctuation or convention that your language uses, there should be an opening quotation mark or the equivalent before this phrase. It may also be helpful to indicate explicitly that the quotation resumes here. Alternate translation: "Peter went on to say, 'For it is written'" (See: Quote Markings)

> **ULT**
>
> **20** "For it is written in the book of Psalms, 'Let his habitation be made desolate, and let not one dwelling be in it,' and 'Let another take his overseership.'

it is written...in the book of Psalms, 'Let his habitation be made desolate, and let not one dwelling be in it,' and 'Let another take his overseership (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "it is written in the book of Psalms that his habitation should be made desolate, with no one dwelling in it, and that another should take his overseership" (See: Quotes within Quotes)

it is written...in the book of Psalms (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who did the action. Alternate translation: "David wrote in the book of Psalms" (See: Active or Passive)

Let his habitation be made desolate, and let not one dwelling be in it (ULT)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Let his habitation be made desolate, yes, let no one dwell in it" (See: Parallelism)

Let his habitation be made desolate, and let not one dwelling be in it (ULT)

The word **habitation** likely refers to Judas' home and is a metaphor for his family line. Alternate translation: "May he leave no descendants, none to continue his family line" (See: Metaphor)

Let his habitation be made desolate (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "Let his habitation become desolate" (See: Active or Passive)

his...Let another take...overseership (ULT)

The word **overseership** refers to a position of leadership and supervision. It is the same term that Paul uses for a spiritual leader in 1 Timothy 3:1. Alternate translation: "Let someone else take his leadership position"

Acts 1:21

To help your readers understand Peter's main point in this verse and the next one, you could combine both verses into a verse bridge. You could put his main point in a first sentence and his further explanation in a second sentence. Alternate translation: "Therefore it is necessary for someone else to become a witness with us of Jesus' resurrection. It should be one of the men who accompanied us during all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day that he was taken up from us." (See: Verse Bridges)

> **ULT**
>
> **21** Therefore it is necessary, of the men who accompanied us during all the time in which the Lord Jesus came in and went out among us,

us...us (ULT)

In the first instance of **us**, Peter means himself and his fellow apostles, not everyone to whom he is speaking, so use the exclusive form of the word if your language marks that distinction. However, in the second instance of **us**, Peter could well mean himself and his entire audience, so use the inclusive form in that instance. (See: Exclusive and Inclusive 'We')

the Lord Jesus came in and went out among us (ULT)

Peter is speaking in an idiomatic way. Alternate translation: "the Lord Jesus lived among us" (See: Idiom)

Acts 1:22

beginning from the baptism of John (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **baptism** with a verb such as "baptize." Alternate translation: "beginning from when John started baptizing people" (See: Abstract Nouns)

of John (ULT)

John is the name of a man. Peter means the man who was known as John the Baptist. See how you translated his name in 1:5. (See: How to Translate Names)

the day on which (ULT)

While Jesus was taken up to heaven on a specific **day**, Peter may be using the word **day** idiomatically to mean a specific time. Alternate translation: "the time when" (See: Idiom)

he was taken up...of his resurrection (ULT)

The pronoun **he** refers to Jesus, not to John the Baptist. The pronoun **his** also refers to Jesus. For clarity, you may want to use the name Jesus instead of one or both of these pronouns. Alternate translation: "Jesus was taken up ... the resurrection of Jesus" (See: Pronouns — When to Use Them)

he was taken up from us (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "God took him up from us" (See: Active or Passive)

from us...with us (ULT)

When Peter says **from us**, he is referring to God taking Jesus from everyone to whom he is speaking. But when Peter says **with us**, he means only himself and the other apostles. So the word "us" would be inclusive in the first instance and exclusive in the second instance, if your language marks that distinction. (See: Exclusive and Inclusive 'We')

one of these {is (ULT)

Peter is using the demonstrative adjective **these** as a noun to refer to specific people, the men whose qualifications he has just described. Your language may use adjectives in the same way. If not, you could add the term "men" to clarify the meaning. Alternate translation: "one of these men is" (See: Nominal Adjectives)

of his resurrection (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **resurrection** with an adjective such as "alive." Alternate translation: "that God made him alive again after he died" (See: Abstract Nouns)

Acts 1:23

they stood up two (ULT)

The pronoun **they** refers to all of the believers who were present on this occasion. This is the group that Luke describes as "the brothers" in 1:15. Alternate translation: "the believers stood up two" (See: Pronouns — When to Use Them)

they stood up two (ULT)

Luke is using the adjective **two** as a noun to refer to specific people, two men who met the qualifications Peter described. Your language may use adjectives in the same way. If not, you could add the term "men" to clarify the meaning, and you could also describe these men more specifically. Alternate translation: "the believers stood up two men" or "the believers stood up two men who met the qualifications that Peter described" (See: Nominal Adjectives)

they stood up two (ULT)

When the believers **stood up** these two men, that is, when they had them stand up within the group, this was a symbolic way of proposing them as candidates to replace Judas. Alternate translation: "the believers proposed two men who met the qualifications that Peter described" (See: Symbolic Action)

Joseph...Barsabbas...Justus (ULT)

Joseph is the name of a man, and **Barsabbas** and **Justus** are two other names by which he was known. **Barsabbas** is probably a patronymic, that is, an indication of who his father was. If your language and culture identify people by patronymics, it may be helpful to translate this name as "the son of Sabbas," as UST does. **Justus** is a Roman name, and it may be a name that this man used for official purposes and in interactions with people who spoke Latin. (It would be like the name Paul, by which Saul of Tarsus was also known in the Roman Empire.) (See: How to Translate Names)

the one called Barsabbas, who was named Justus (ULT)

If your readers would misunderstand this, you could say both of these things with active forms. Alternate translation: "whom people called Barsabbas and whose other name was Justus" (See: Active or Passive)

Matthias (ULT)

Matthias is the name of a man. (See: How to Translate Names)

Acts 1:24

Judas betrayed Jesus and abandoned his position as an apostle. The person who is praying says that in the next verse. As a result, the believers are asking God to show them whom he has chosen to replace Judas, as the person praying says in this verse. You could put the reason before the result by creating a verse bridge. UST provides a model for doing that. (See: Verse Bridges)

praying, they said (ULT)

Together the words **praying** and **said** indicate that the believers said what they did while praying. Alternate translation: "they said in prayer" or "they prayed" (See: Hendiadys)

praying, they said (ULT)

The pronoun **they** refers to all of the believers, but one of the apostles alone probably spoke these words on behalf of everyone. Alternate translation: "as the believers were all praying together, one of the apostles said" (See: Synecdoche)

You, Lord, heart-knower of all (ULT)

Alternate translation: "You, Lord, who know the hearts of all people"

You, Lord, heart-knower of all (ULT)

Here, the **heart** figuratively represents the thoughts and motives. Alternate translation: "You, Lord, who know the thoughts and motives of all people" (See: Metaphor)

You, Lord (ULT)

The word **you** is singular because the person who is praying is addressing God. If your language has a formal form of "you" that it uses to address a superior respectfully, you may wish to use that form in your translation. However, it might be more natural in your language for someone who has a good, close relationship with God to address God using the informal form of "you." Use your best judgment about what form to use here. (See: Forms of 'You' — Formal or Informal)

which one from these two you have chosen (ULT)

The person who is praying is using the adjective **two** as a noun to refer to specific people, the two men whom the believers have proposed. Your language may use adjectives in the same way. If not, you could add the term "men" to clarify the meaning. Alternate translation: "which one of these two men" (See: Nominal Adjectives)

Acts 1:25

to take this place of ministry and apostleship (ULT)

The person who is praying is expressing a single idea by using two words connected with **and**. The word **apostleship** identifies what kind of **ministry** this is. Alternate translation: "to take this place of apostolic ministry" (See: Hendiadys)

from which Judas turned aside (ULT)

The expression **turned aside** figuratively means that Judas stopped performing this ministry. Alternate translation: "which Judas stopped fulfilling" (See: Metaphor)

to go to his own place (ULT)

This phrase uses a mild expression to describe Judas' death and likely also his judgment after death. Alternate translation: "and died under God's judgment as a result" (See: Euphemism)

Acts 1:26

And (ULT)

Luke uses the word translated **And** to introduce what the believers did as a result of Peter's speech. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

they cast lots for them (ULT)

The pronoun **they** refers to the believers and the pronoun **them** refers to Joseph and Matthias. You may want to specify that for clarity. (But if you decide to retain the pronoun **them** and if your language marks the dual form, **them** would be dual because it refers to those two men.) Alternate translation: "the believers cast lots to decide between Joseph and Matthias" (See: Pronouns — When to Use Them)

they cast lots for them (ULT)

The term **lots** describes objects with various markings on different sides that were used, most likely by dropping them on the ground, to select between possibilities. The belief was that God would control which way these objects fell and so guide the selection process. Alternate translation: "they threw marked objects on the ground, trusting that God would use these to guide them whether to choose Joseph or Matthias" (See: Translate Unknowns)

the lot fell to Matthias (ULT)

This is an idiom. Alternate translation: "the lot selected Matthias" (See: Idiom)

he was chosen together (ULT)

This can be stated in active form. Alternate translation: "the believers chose him" (See: Active or Passive)

Acts 2

Acts 2 General Notes

Structure and formatting

Some translations set lines of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 2:17–21, 25–28, and 34–35.

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the material that is quoted in 2:31.

Special concepts in this chapter

Pentecost

The events described in this chapter took place on the day of Pentecost. That was a festival that the Jews observed each year 50 days after Passover. It was a harvest festival that celebrated the first produce from the fields. That produce was known as "firstfruits." Many people believe that the church began to exist when the Holy Spirit came to live inside believers on this particular day of Pentecost. Those believers were the "firstfruits" of all those who would become part of the church down through the years.

Tongues

The word "tongues" has two meanings in this chapter. In 2:3, Luke describes what came down from heaven as "tongues as if of fire." A "tongue of fire" means a "flame of fire" (as in Isaiah 5:24, for example), so this means "something like flames of fire." In 2:4, Luke uses the word "tongues" in the different sense of "languages" to describe the languages that the people spoke after the Holy Spirit filled them.

Last days

In 2:17–21, Peter quotes a prophecy from Joel that describes something that will happen in the "last days." Some scholars understand the "last days" to mean a time in the future just before Jesus returns. Other scholars understand the "last days" to mean the entire time from when Jesus first came to when he will return. Translators should be careful not to let how they understand this issue affect how they translate this expression where it occurs in 2:17. It may be best not to say more about this than ULT does. (See: last day, latter days)

The prophecy of Joel

In 2:17–21, Peter quotes a prophecy of Joel about what would happen in the "last days." Some of the things that prophecy describes did happen on the day of Pentecost, for example, the pouring out of the Spirit (2:17–18). Some other things did not happen, at least not literally, for example, the sun turning to darkness (2:20). Depending on how scholars understand the "last days," they may say either that these other things await a literal future fulfillment or that they were fulfilled in some spiritual sense on the day of Pentecost. Once again it may be best not to say any more than ULT does and to allow preachers and teachers of the Bible to interpret and explain the meaning of Peter's statement in 2:16, "this is what was spoken through the prophet Joel." (See: prophet, prophecy, prophesy, seer, prophetess)

Baptize

In this chapter, the word "baptize" refers to water baptism as an expression of faith in Jesus for the forgiveness of sins. That is how Luke uses the term in 2:38 and 2:41. Jesus did promise the disciples in 1:5 that they would be baptized in the Holy Spirit, and the events that Luke describes in 2:1-11 are the fulfillment of that promise. But Luke does not use the word "baptize" to describe those events in this chapter. (See: baptize, baptized, baptism)

Wonders and signs

These words refer to things that only God could do that showed that Jesus was who the disciples said he was. See the notes to this expression in 2:43.

Possible translation difficulties in this chapter

"You killed" (2:23)

The Romans were the ones who killed Jesus, but they killed him because the Jews captured him, brought him to the Romans, and urged the Romans to kill him. For this reason Peter tells the people in the crowd on the day of Pentecost that they were guilty of killing Jesus. See the note to this phrase in 2:23 for suggestions about how to make clear in your translation what Peter means when he says this.

Long sentences

There is a long sentence that goes from the beginning of 2:9 to the end of 2:11. ULT represents all of it as a single sentence. It may be helpful to your readers to divide it into several sentences, as UST does.

There is also a long sentence that goes from the beginning of 2:44 to the end of 2:47. Once again it may be helpful to your readers to divide it into several sentences, as UST does.

Poetry

The quotations from the Old Testament in 2:17–21, 25–28, and 34–35 are poetry. For advice about how to represent this literary form in your translation, see: Poetry)

Acts 2:1

And when the day of Pentecost was completely filled (ULT)

Luke uses this time reference to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: Introduction of a New Event)

when the day of Pentecost was completely filled (ULT)

This is an idiomatic way of speaking about time. Alternate translation: "when the day of Pentecost had come" or, if your language does not speak of days "coming," "on the day of Pentecost" (See: Idiom)

when the day of Pentecost was completely filled (ULT)

Since this is an idiom, it would probably not be meaningful in most languages to use an active form of the verb "fill" in place of the passive form of that verb here. However, if your language does speak of someone or something "filling" days or times so that they arrive, but your language does not use passive verbal forms, you could use an active form of "fill" here. (See: Active or Passive)

the day of Pentecost (ULT)

Pentecost is the name of a festival. It occurs 50 days after Passover. (See: How to Translate Names)

they were all together (ULT)

Here the word **they** refers to the apostles and the other 120 believers whom Luke mentions in 1:15. Alternate translation: "the apostles and all the other believers were together" (See: Pronouns — When to Use Them)

to the same (ULT)

See the discussion of this phrase in Part 3 of the Introduction to Acts. Alternate translation: "in the same place" or "in united Christian fellowship"

Acts 2:2

from heaven (ULT)

The word translated **heaven** could mean: (1) "the sky." Alternate translation: "from the sky" (2) the sound came from **heaven** itself.

as of a strong wind being borne along (ULT)

Luke is using a simile to describe what this wind was like. You could use the same simile in your translation, or you could use a different comparison, to a similar loud sound that your readers would recognize. It may be helpful to start a new sentence here. Alternate translation: "It sounded like a strong wind being borne along" (See: Simile)

a strong wind being borne along (ULT)

Luke speaks figuratively of the wind as if it were being carried through the air. Alternate translation: "a mighty, rushing wind" (See: Metaphor)

it filled the whole house (ULT)

Luke speaks figuratively of this sound as if it **filled** the **house**. Alternate translation: "it could be heard throughout the house" (See: Metaphor)

the whole house (ULT)

Luke may be using the word translated **house** in one of its specific senses to mean a building. So this could have been either a private home or a larger building. Alternate translation: "the entire building"

where they were sitting (ULT)

Luke may be using the term **sitting** idiomatically to mean "meeting." Alternate translation: "in which they were meeting" (See: Idiom)

Acts 2:3

tongues as if of fire (ULT)

This phrase means "something like tongues of fire," and a "tongue of fire" means a "flame of fire." (The expression is used with that meaning in Isaiah 5:24, for example.) This is not a simile. Luke is describing what these objects looked like. Alternate translation: "objects that looked like flames of fire"

> **ULT**
>
> **3** And tongues as if of fire appeared to them, distributing themselves, and they sat upon each one of them.

distributing themselves (ULT)

This means that the objects that looked like flames of fire spread out so that there was one on each person. Alternate translation: "spreading around"

they sat upon each one of them (ULT)

The pronoun **they** refers to the objects, and the pronoun **them** refers to the disciples. Alternate translation: "one of the objects sat upon each one of the disciples" (See: Pronouns — When to Use Them)

they sat upon each one of them (ULT)

Luke is using the word **sat** figuratively to indicate that the objects remained in one place once they had spread around. Alternate translation: "one of the objects remained on each one of the disciples" (See: Metaphor)

Acts 2:4

they were all filled with the Holy Spirit (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the Holy Spirit filled them all" (See: Active or Passive)

they were all filled with the Holy Spirit (ULT)

Luke is speaking figuratively as if the believers were containers that the Holy Spirit **filled**. Alternate translation: "they were all inspired by the Holy Spirit" or "the Holy Spirit inspired them all" (See: Metaphor)

they began to speak in other tongues (ULT)

Luke is using the word **tongues** in one of its specific senses to mean "languages." Alternate translation: "they began to speak in other languages"

they began to speak in other tongues (ULT)

The implication, as 2:6–11 makes clear, is that the disciples were speaking languages that they did not know. Alternate translation: "they began to speak in languages that they did not know" (See: Assumed Knowledge and Implicit Information)

as the Spirit was giving them to speak out (ULT)

Here, **giving** has the sense of enabling. Alternate translation: "as the Spirit was enabling them to speak out"

as the Spirit was giving them to speak out (ULT)

The word translated **to speak out** means to speak clearly and articulately. To express this meaning, it may be helpful to make this a separate sentence. Alternate translation: "The Spirit was enabling them to speak these languages clearly and articulately"

Acts 2:5

Now (ULT)

Luke uses the word **Now** to introduce background information that will help readers understand what happens next. You can translate it with a word or phrase that serves the same purpose in your language. (See: Connect — Background Information)

godly men (ULT)

Luke is using the term **men** in a generic sense that includes both men and women. Alternate translation: "godly people" (See: When Masculine Words Include Women)

every nation (ULT)

The word **every** is a generalization that emphasizes that the people came from many different nations. Alternate translation: "many different nations" (See: Hyperbole)

under heaven (ULT)

This is an idiom. Alternate translation: "on earth" (See: Idiom)

Acts 2:6

was confused (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say what did the action. Alternate translation: "what they heard confused them" (See: Active or Passive)

each one was hearing them speaking in his own language (ULT)

The pronoun **them** refers to the believers and the pronoun **his** refers to each person in the multitude. Alternate translation: "each person in the multitude could hear one of the disciples speaking in that person's own language" (See: Pronouns — When to Use Them)

Acts 2:7

they were…amazed…and were marveling (ULT)

The terms **amazed** and **marveling** mean similar things. Luke may be using the two terms together for emphasis. Alternate translation: "they were … greatly amazed" (See: Doublet)

they were…amazed…all…and were marveling (ULT)

The expression **were … amazed** is not a passive verbal form. However, if your language does not use passive forms, it might be helpful to your readers to use an expression that does not seem to be a passive verbal form. Alternate translation: "this amazed all of them and they were marveling" (See: Active or Passive)

Behold (ULT)

Behold is an expression that speakers use to focus the attention of their listeners on what they are about to say. Though it literally means "look" or "see," the term can be used figuratively to get people to pay attention. Your language may have a comparable expression that you can use here in your translation. Alternate translation: "In fact" (See: Metaphor)

not…are…all these who are speaking Galileans (ULT)

The speakers are not looking for information. They are using the question form to express their amazement. If your readers would misunderstand this, you could translate their words as an exclamation. Alternate translation: "all of these people who are speaking are Galileans!" (See: Rhetorical Question)

Galileans (ULT)

See how you translated the name **Galileans** in 1:11. (See: How to Translate Names)

Acts 2:8

And how are we hearing, each in our own language in which we were born (ULT)

The speakers do not expect someone to be able to answer this question for them. Rather, they are using the question form to express their amazement. If your readers would misunderstand this, you could translate their words as an exclamation. Alternate translation: "So we should not each be hearing them speak in our own languages in which we were born!" (See: Rhetorical Question)

And (ULT)

The speakers are using the word translated **And** to introduce the results of what the previous sentence described. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

how are we hearing, each (ULT)

Your language may require you to specify the object of **hearing**. Alternate translation: "how are we each hearing them speak" (See: Assumed Knowledge and Implicit Information)

we...our (ULT)

The speakers are using the words **we** and **our** to refer to themselves and to their listeners, so use the inclusive forms of those words if your language marks that distinction. (See: Exclusive and Inclusive 'We')

in which we were born (ULT)

The speakers say figuratively that they **were born** in these languages to mean that they learned them from birth. Alternate translation: "that we learned from birth" (See: Metaphor)

in which we were born (ULT)

If your readers would misunderstand this, you could say this with an active form. However, since this is a metaphor, it would be preferable to use another expression to explain its meaning, rather than to say something like "in which our mothers gave birth to us." Alternate translation: "that we learned from birth" (See: Active or Passive)

Acts 2:9

Parthians...Medes...Elamites (ULT)

These are names of three people groups. (See: How to Translate Names)

Mesopotamia, Judea...Cappadocia, Pontus... Asia (ULT)

These are names of five areas. (See: How to Translate Names)

Acts 2:10

Phrygia…Pamphylia, Egypt…of Libya (ULT)

These are names of four areas. (See: How to Translate Names)

Cyrene (ULT)

Cyrene is the name of a city. (See: How to Translate Names)

Romans visiting (ULT)

Here, **Romans** is a name for people who are from the city of Rome. Alternate translation: "visitors from Rome" (See: How to Translate Names)

ULT

10 Phrygia and also Pamphylia, Egypt and the parts of Libya that {are} near Cyrene, and Romans visiting,

Acts 2:11

both Jews and proselytes (ULT)

The term **proselytes** describes converts to the Jewish religion. The phrase **both Jews and proselytes** could apply specifically to the visitors from Rome mentioned at the end of the previous verse, or it could apply to the whole list of people in 2:9–11. Alternate translation: "both Jews and converts to the Jewish religion"

> **ULT**
>
> **11** both Jews and proselytes, Cretans and Arabians, we are hearing them speaking in our tongues the great things of God."

Cretans...Arabians (ULT)

These are names of two people groups. (See: How to Translate Names)

in...tongues (ULT)

As in 2:4, here the word **tongues** has the specific sense of "languages." Alternate translation: "languages"

the great things of God (ULT)

The speakers are using the adjective **great** as a noun. (The term is plural; ULT adds **things** to show this.) Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: "the great things that God has done" (See: Nominal Adjectives)

Acts 2:12

they were...amazed...all...and were perplexed (ULT)

The words **amazed** and **perplexed** mean similar things. Luke is using them together to emphasize that the people could not understand what was happening. Alternate translation: "they were very perplexed" (See: Doublet)

they were...amazed...all...and were perplexed...saying (ULT)

These are not passive verbal forms. However, if your language does not use passive forms, it might be helpful to your readers to use an expression that does not seem to be a passive verbal form. Alternate translation: "this amazed and perplexed all of them, and they said" (See: Active or Passive)

What does this want to be (ULT)

This is an idiom. Alternate translation: "What is the explanation for this" (See: Idiom)

Acts 2:13

They are filled with sweet wine (ULT)

If your readers would misunderstand this, you could say this with an active form. However, it would be preferable to use an equivalent expression that conveys the meaning rather than to say something like "sweet wine has filled them." Alternate translation: "They have drunk their fill of sweet wine" (See: Active or Passive)

ULT

¹³ But others, mocking, were saying, "They are filled with sweet wine."

They are filled with sweet wine (ULT)

The implications of this statement are that the disciples have gotten drunk and are babbling and that this is the explanation for the languages the people think they are hearing. Alternate translation: "They have gotten drunk on sweet wine, and so what we are hearing is just drunken babbling" (See: Assumed Knowledge and Implicit Information)

with sweet wine (ULT)

This refers to wine that is thicker and more intoxicating than ordinary wine. If your readers would not be familiar with this drink, you could use the name of another strong drink that they would recognize, or you could use a general expression. Alternate translation: "with strong liquor" (See: Translate Unknowns)

Acts 2:14

But Peter, having stood with the eleven, raised up his voice (ULT)

Peter **stood** to show that he had something important to say, and the other apostles **stood** with him to show their support for him as he spoke. You could indicate that in your translation, perhaps as a separate sentence, if it would be helpful to your readers. Alternate translation: "But Peter stood up to show that he had something important to say, and the other apostles stood with him to show their support for him as he spoke. Peter raised up his voice" (See: Symbolic Action)

the eleven (ULT)

Luke is using the adjective **eleven** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the other 11 apostles" (See: Nominal Adjectives)

raised up his voice and spoke out to them (ULT)

The idiom **raised up his voice** means that Peter spoke loudly. Alternate translation: "spoke out to them in a loud voice" (See: Idiom)

Men, Jews (ULT)

This is an idiomatic form of address. Alternate translation: "My fellow Jews" (See: Idiom)

Men, Jews (ULT)

Peter is using the term **men** in a generic sense that includes both men and women. If you retain the idiomatic form of address in your translation, follow the convention in your language that indicates a mixed group of people. (See: When Masculine Words Include Women)

all who are inhabiting Jerusalem (ULT)

This seems to mean implicitly people who are not Jews but who live in Jerusalem. Alternate translation: "all of you non-Jews who are residents of Jerusalem" (See: Assumed Knowledge and Implicit Information)

let this be known to you (ULT)

This expression means that Peter wants to explain the meaning of what the people are seeing and hearing. Alternate translation: "let me explain this to you" or "I am going to explain this to you"

and (ULT)

Peter uses the word translated **and** to indicate what his listeners should do as a result of what he has just told them. Alternate translation: "so" (See: Connect — Reason-and-Result Relationship)

take my words into your ears (ULT)

Peter is using the term **words** figuratively to mean what he is about to say by using words, and he is using the term **ears** figuratively to mean the capacity for listening. Alternate translation: "listen carefully to what I am about to say" (See: Metonymy)

Acts 2:15

For (ULT)

Peter says **for** in this first instance to introduce the reason why the crowd should listen to him. Alternate translation: "You should listen to me because" (See: Connect — Reason-and-Result Relationship)

these (ULT)

Peter is using the demonstrative adjective **these** as a noun to refer to specific people, the disciples who are speaking different languages. Your language may use adjectives in the same way. If not, you could add more information to clarify the meaning. Alternate translation: "these people who are speaking different languages" (See: Nominal Adjectives)

for (ULT)

Peter says **for** in this second instance to introduce the reason why the people speaking different languages are not drunk. It may be helpful to begin a new sentence here. Alternate translation: "They are not drunk, because" (See: Connect — Reason-and-Result Relationship)

it is…the third hour of the day (ULT)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. If your readers would misunderstand this, you could express this in the way the people of your culture reckon time. Alternate translation: "it is nine o'clock in the morning"

it is…the third hour of the day (ULT)

Peter assumes that his listeners will know that people do not get drunk that early in the day. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "it is only nine o'clock in the morning, and people do not get drunk that early" (See: Assumed Knowledge and Implicit Information)

the third hour of the day (ULT)

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "hour three of the day" (See: Ordinal Numbers)

Acts 2:16

this is what was spoken through the prophet Joel (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who did the action. Alternate translation: "this is what God said through the prophet Joel" (See: Active or Passive)

this is what was spoken through the prophet Joel (ULT)

The implication is that God is now making happen what he said through Joel. Alternate translation: "you are seeing God make happen what he announced earlier through the prophet Joel" (See: Assumed Knowledge and Implicit Information)

Acts 2:17

And it will be in the last days," God says, "I will pour out from my Spirit on all flesh (ULT)

The material in 2:17–21 contains a quotation within a quotation within a quotation. Luke is quoting Peter, Peter is quoting Joel, and Joel is quoting God. You could avoid having a third-level quotation by moving the phrase **God says** to before the quotation from Joel. (The phrase itself does not occur in the passage from Joel that Peter quotes. It appears to be something that Peter supplies within the

> **ULT**
>
> **17** '"And it will be in the last days," God says, "I will pour out from my Spirit on all flesh, and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams.

quotation to show that God is the speaker. Since that is the case, putting it before the quotation would not change the actual biblical text.) Alternate translation: "God said, 'And it will be in the last days, I will pour out from my Spirit on all flesh'" (See: Quotes within Quotes)

And it will be in the last days," God says, "I will pour out from my Spirit on all flesh (ULT)

You could also avoid having a second-level quotation by turning the direct quotation into an indirect quotation. Alternate translation: "God said that in the last days he would pour out his Spirit on all flesh" (See: Direct and Indirect Quotations)

And it will be (ULT)

Alternate translation: "This is what will happen" or "This is what I will do"

the last days (ULT)

See the discussion of this phrase in the General Notes to this chapter, which recommend not interpreting or explaining it, but representing it simply as ULT does.

I will pour out from my Spirit (ULT)

God says figuratively that he will **pour out** his Spirit, as if the Spirit were a liquid, to mean that he will give the Spirit generously and abundantly. Alternate translation: "I will lavish my Spirit" (See: Metaphor)

on all flesh (ULT)

God refers figuratively to **flesh** to mean people, by association with the way that people are made of flesh. Alternate translation: "to all people" (See: Metonymy)

and your sons and your daughters will prophesy and your young men will see visions and your old men will dream dreams (ULT)

If you have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation, also do that here in the rest of the verse. It may be helpful to make this a new sentence. Alternate translation: "God said that our sons and our daughters would prophesy and our young men would see visions and our old men would dream dreams" (See: Direct and Indirect Quotations)

your (ULT)

If you turn the direct quotation into an indirect quotation and translate these instances of **your** as "our," use the inclusive form of the word "our" in each instance if your language marks that distinction, since Joel would be referring to himself and his listeners. (See: Exclusive and Inclusive 'We')

young men…old men (ULT)

God speaks separately of **sons** and **daughters** in this verse and of "male servants" and "female servants" in the next verse. But here the contrast is between **young** and **old**. So the word **men** could have a generic sense that includes both men and women. Alternate translation: "young people … old people" (See: When Masculine Words Include Women)

Acts 2:18

And even on my male servants and on my female servants in those days I will pour out from my Spirit, and they will prophesy (ULT)

You may have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: "God said that even on his male servants and on his female servants in those days he would pour out from his Spirit, and they would prophesy" (See: Direct and Indirect Quotations)

on my male servants and on my female servants

If your language has masculine and feminine forms of the word "servant," it would be accurate to use those forms here. Other languages can indicate this distinction in other ways, as ULT does with the adjectives "male" and "female."

in those days (ULT)

Here, **days** idiomatically means a specific time. Alternate translation: "at that time" (See: Idiom)

on...on...I will pour out from my Spirit (ULT)

See how you translated this in 2:17. Alternate translation: "to ... to ... I will give my Spirit abundantly" (See: Metaphor)

Acts 2:19

And I will give (ULT)

You may have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: "God said that he would give" (See: Direct and Indirect Quotations)

I will give wonders…And…signs (ULT)

Alternate translation: "I will show wonders … and signs"

in the heaven above (ULT)

Since God specifies in the next verse that these **wonders** will affect the sun and the moon, the word translated **heaven** likely has the specific sense of "sky." Alternate translation: "in the sky above"

vapor of smoke (ULT)

Here the possessive form describes **vapor** that looks smoky or that has **smoke** in it. Alternate translation: "smoky vapor" (See: Possession)

Acts 2:20

The sun will be turned to darkness, and the moon to blood before the great and remarkable day of the Lord comes (ULT)

You may have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: "God said that sun would be turned to darkness, and the moon to blood before the great and remarkable day of the Lord came" (See: Direct and Indirect Quotations)

The sun will be turned to darkness (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "I will turn the sun to darkness" or, if you are making this an indirect quotation, "God said that he would turn the sun to darkness" (See: Active or Passive)

The sun will be turned to darkness (ULT)

God is speaking figuratively as if he would change the **sun** into something else. Alternate translation: "The sun will become dark" or "The sun will no longer shine brightly" (See: Metaphor)

The sun will be turned to darkness (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **darkness** with an adjective such as "dark." Alternate translation: "The sun will become dark" (See: Abstract Nouns)

and the moon to blood (ULT)

Here some words have been left out that a sentence would need in many languages to be complete. You can supply these words from earlier in the sentence. Alternate translation: "and the moon will be turned to blood" (See: Ellipsis)

and the moon to blood (ULT)

If you decide to supply words as the previous note suggests, but your language does not use passive verbal forms, you can use an active form. Alternate translation: "and I will turn the moon to blood" or, if you are making this an indirect quotation, "and that he would turn the moon to blood" (See: Active or Passive)

and the moon to blood (ULT)

God is speaking figuratively as if he would change the **moon** into something else. Alternate translation: "and the moon will look like blood" or "and the moon will appear to be red" (See: Metaphor)

day...great and remarkable (ULT)

The words **great** and **remarkable** mean similar things. They are being used together for emphasis. Alternate translation: "the very great day" or "the truly remarkable day" (See: Doublet)

day of the Lord comes (ULT)

This is an expression that many of the prophets use. It refers to the time when God will judge and punish people for their sins. Alternate translation: "the time when the Lord judges and punishes people for their sins" (See: Idiom)

day of the Lord comes (ULT)

In this expression, God is speaking of himself in the third person. If that would be confusing to your readers, you can use the first person in your translation. Alternate translation: "time arrives when I judge and punish people for their sins" (See: First, Second or Third Person)

Acts 2:21

And it will be, everyone who may call on the name of the Lord will be saved (ULT)

You may have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: "And God said it would happen that everyone who called on the name of the Lord would be saved" (See: Direct and Indirect Quotations)

And it will be, everyone (ULT)

Alternate translation: "And this is what will happen: Everyone"

everyone who may call on the name of the Lord will be saved (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the Lord will save everyone who calls on his name" (See: Active or Passive)

everyone who may call on (ULT)

Here, **call on** is an idiom. Alternate translation: "everyone who may appeal to" (See: Idiom)

the name of the Lord (ULT)

God is speaking of himself in the third person. If that would be confusing to your readers, you can use the first person in your translation. Alternate translation: "my name" or "me by name" (See: First, Second or Third Person)

the name of the Lord (ULT)

Here, **name** figuratively represents a person, by association with the way that each person has a name. Alternate translation: "the Lord" (See: Metonymy)

the name of the Lord (ULT)

The implication is that people would appeal to God to show them mercy and save them. Alternate translation: "the Lord for mercy and salvation" (See: Assumed Knowledge and Implicit Information)

will be saved (ULT)

This is the end of Joel's quotation of the Lord. If you chose to mark the Lord's words as a third-level quotation, indicate that ending here with a closing third-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation within a quotation within a quotation. It is also the end of Peter's quotation of Joel. If you chose to mark Joel's words as a second-level quotation, similarly indicate the ending of that quotation within a quotation. (See: Quote Markings)

Acts 2:22

Men, Israelites (ULT)

This is an idiomatic form of address. Alternate translation: "My fellow Israelites" (See: Idiom)

hear these words (ULT)

Peter is using the term **words** figuratively to mean what he is about to say. Alternate translation: "listen to what I am about to say" (See: Metonymy)

> **ULT**
>
> **22** Men, Israelites, hear these words: Jesus the Nazarene {was} a man attested to you by God with mighty deeds and wonders and signs that God did through him in the midst of you, as you yourselves know.

Jesus the Nazarene (ULT)

The word **Nazarene** describes someone who comes from the city of Nazareth. Alternate translation: "Jesus of Nazareth" (See: How to Translate Names)

attested…by God (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "whom God proved he had sent" (See: Active or Passive)

with mighty deeds and wonders and signs (ULT)

The terms **mighty deeds**, **wonders**, and **signs** mean similar things. Peter is using them together for emphasis. Alternate translation: "by means of many great miracles" (See: Doublet)

Acts 2:23

This one (ULT)

Peter is using the demonstrative adjective **this** as a noun to refer to a specific person, Jesus. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could specify whom Peter means. Alternate translation: "This Jesus" (See: Nominal Adjectives)

given up by the determined counsel and foreknowledge of God (ULT)

The term translated **given up** is an adjective, not a passive verbal form, but even so you may wish to translate it with an active verbal form. Alternate translation: "whom God gave up by his determined counsel and foreknowledge" (See: Active or Passive)

by the determined counsel and foreknowledge of God (ULT)

If your readers would misunderstand this, you could express the ideas behind the abstract nouns **counsel** and **foreknowledge** with verbs. Alternate translation: "as God had planned in a determined way for things he knew about ahead of time" (See: Abstract Nouns)

by the determined counsel and foreknowledge of God (ULT)

The word **determined** is a passive verbal form that you could express with an active form. Alternate translation: "in a way that God had determined as he planned for things he knew about ahead of time" (See: Active or Passive)

you killed (ULT)

It was the Romans who literally killed Jesus, but Peter says figuratively that the Jewish people in the crowd killed him because their demands led to his death. Alternate translation: "you demanded to be killed" (See: Synecdoche)

by the hand of the lawless (ULT)

Here, **hand** refers figuratively to actions. Alternate translation: "through the actions of the lawless" or "by what the lawless did" (See: Metonymy)

of the lawless (ULT)

Peter is using the adjective **lawless** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can supply the word "people" to show this. Alternate translation: "lawless people" (See: Nominal Adjectives)

of the lawless (ULT)

By **lawless**, Peter does not mean people who disregard the law and break the law. He is figuratively describing Gentiles (that is, people who are not Jews) by association with the fact that they do not have the Jewish law. Alternate translation: "of the Gentiles" (See: Metonymy)

having fastened (ULT)

This is a reference to the crucifixion of Jesus. Alternate translation: "having nailed him to a cross" or "by crucifying him"

Acts 2:24

whom God raised up (ULT)

It may be helpful to begin a new sentence here. Alternate translation: "But God raised him up"

whom God raised up (ULT)

The idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: "whom God brought back to life" or, as a new sentence, "But God brought him back to life" (See: Idiom)

having loosed the agonies of death (ULT)

Peter speaks figuratively of the **agonies of death** as if they were ropes with which Jesus had been tied, and of God bringing Jesus back to life as if God had untied those ropes and set him free. Alternate translation: "delivering him from the agonies of death" (See: Metaphor)

the agonies of death (ULT)

Peter uses the possessive form to describe **death** as something that is characterized by **agonies.** Alternate translation: "agonizing death" (See: Possession)

because it was not possible for him to be held by it (ULT)

If it would be helpful to your readers, you could say explicitly why this was **not possible**. Alternate translation: "because God is so much stronger than death that it was not possible for him to be held by it" (See: Assumed Knowledge and Implicit Information)

for him to be held by it (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "for death to hold him" (See: Active or Passive)

for him to be held by it (ULT)

Peter speaks of death figuratively as if it were a living thing that held Jesus captive. Alternate translation: "for him to remain dead" (See: Personification)

Acts 2:25

For David says about him, 'I saw the Lord always before me, for he is at my right so that I should not be moved (ULT)

In order to avoid having a second-level quotation, you could turn Peter's quotation from David into an indirect quotation. (Peter is quoting from Psalm 16:8–11.) Alternate translation: "For David said about him that he saw the Lord always before him, for he was at his right so that he should not be moved" (See: Direct and Indirect Quotations)

For David says about him, 'I saw the Lord always before me, for he is at my right so that I should not be moved (ULT)

The pronoun **him** refers to the Messiah, about whom David is prophesying. This means that within the quotation, the pronouns **I** and **my** are spoken by the Messiah. If you turn the direct quotation into an indirect quotation and change these pronouns to "he," "him," and "his," it may be helpful to indicate the references in some cases so that your readers will recognize this. Alternate translation: "For David said about the Messiah that he saw the Lord always before him, for the Lord was at the Messiah's right so that he should not be moved" (See: Pronouns — When to Use Them)

For (ULT)

Peter uses the word **For** to introduce a reason why the crowd should believe him when he says that God brought Jesus back to life. The reason is that the Scriptures predicted this. As a result, the crowd should be confident that it did happen. It may be helpful to begin a new sentence here. Alternate translation: "You can be confident that God did bring Jesus back to life, because" (See: Connect — Reason-and-Result Relationship)

David...says about him (ULT)

Peter assumes that the crowd will know that he is referring to what **David says** in one of the psalms that he wrote, and that David is prophesying what the Messiah would say. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "David says in one of his psalms that the Messiah will say" or "David wrote in one of his psalms that the Messiah would say" (See: Assumed Knowledge and Implicit Information)

before me (ULT)

The phrase **before me**, which means "in front of me," is a spatial metaphor. Alternate translation: "present with me" (See: Metaphor)

at my right (ULT)

Here the adjective **right** is being used as a noun to indicate the right side. Your language may use adjectives in the same way. If not, you could say that specifically. Alternate translation: "at my right side" (See: Nominal Adjectives)

at my right (ULT)

In this context, to be at someone's right side figuratively means to be in a position to help and sustain that person. Alternate translation: "there to help me" (See: Metaphor)

I should not be moved (ULT)

Here, **moved** means to be taken out of a safe and secure position, and so figuratively it means to be harmed. Alternate translation: "I will not be harmed" (See: Metaphor)

I should not be moved (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "no one will harm me" (See: Active or Passive)

Acts 2:26

Because of this, my heart was glad and my tongue exulted. And indeed, my flesh will also dwell in hope (ULT)

You may have decided to turn Peter's quotation of David into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: "Because of this, his heart was glad and his tongue exulted, and indeed his flesh would also dwell in hope" (See: Direct and Indirect Quotations)

my heart was glad (ULT)

Here, the **heart** figuratively represents the emotions. Alternate translation: "I felt glad" (See: Metaphor)

my tongue exulted (ULT)

Here, the **tongue** figuratively represents the capacity for speech. Alternate translation: "I said joyful things" (See: Metonymy)

my flesh will also dwell in hope (ULT)

Here, **flesh** figuratively means the human body by association with the way that is made of flesh. Alternate translation: "my body will also dwell in hope" (See: Metonymy)

my flesh will also dwell in hope (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **hope** with an adverb such as "hopefully." Alternate translation: "my body will also live hopefully" (See: Abstract Nouns)

my flesh will also dwell in hope (ULT)

The Messiah is speaking figuratively as if his body itself would live hopefully. Alternate translation: "I will also have hope for my body" (See: Personification)

my flesh will also dwell in hope (ULT)

If it would be helpful to your readers, you could say explicitly what **hope** the Messiah had for his body. Alternate translation: "I will also have hope that God will bring my body back to life after I die" (See: Assumed Knowledge and Implicit Information)

Acts 2:27

For you will not abandon my soul to Hades, nor will you allow your Holy One to see decay (ULT)

You may have decided to turn Peter's quotation from David into an indirect quotation in order to avoid having a second-level quotation. If so, it may be necessary to add some introductory material here. Alternate translation: "The Messiah knew that God would not abandon his soul to Hades and that God would not allow his Holy One to see decay" (See: Direct and Indirect Quotations)

you will not abandon my soul to Hades, nor will you allow your Holy One to see decay (ULT)

These two statements mean similar things. Hebrew poetry was based on this kind of repetition, and it may be helpful to show that to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "you will not abandon my soul to Hades, no, you will not allow your Holy One to see decay" (See: Parallelism)

you will not abandon...nor will you allow...your (ULT)

The words **you** and **your** are singular, and they refer to God. See what you decided to do in your translation in 1:24 in a similar case where God is addressed as "you." You may have decided in such cases to use a formal form of "you" that your language may have, or you may have decided to use an informal form of "you." (See: Forms of 'You' — Formal or Informal)

you will not abandon my soul to Hades (ULT)

The Messiah says **my soul** figuratively to mean himself, using one part of his being to represent his whole being. Alternate translation: "you will not abandon me to Hades" (See: Synecdoche)

you will not abandon my soul to Hades (ULT)

Hades is the name for the realm of the dead. If your readers would not be familiar with that name, you could express its meaning in your translation. Alternate translation: "you will not abandon me to the realm of the dead" (See: How to Translate Names)

your Holy One (ULT)

The expression **Holy One** is a title for the Messiah. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "your Messiah" or "your holy Messiah" (See: Assumed Knowledge and Implicit Information)

your Holy One (ULT)

The Messiah is referring to himself in the third person. If that would be confusing to your readers, you can use the first person in your translation. Alternate translation: "me, your Holy One" or "me, the Messiah" (See: First, Second or Third Person)

to see decay (ULT)

Here the word **see** is being used idiomatically to mean "experience." Alternate translation: "to experience decay" (See: Idiom)

to see decay (ULT)

The term **decay** refers in this context to the decomposition of the body after death. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "to experience the decomposition of his body" (See: Assumed Knowledge and Implicit Information)

Acts 2:28

You made known to me the paths of life; you will fill me with gladness with your face (ULT)

You may have decided to turn Peter's quotation of David into an indirect quotation in order to avoid having a second-level quotation. If so, it may be helpful to add some introductory material here. Alternate translation: "The Messiah said that God had made known to him the paths of life and that God would fill him with gladness with his face" (See: Direct and Indirect Quotations)

You made known…you will fill…your (ULT)

The words **you** and **your** are singular and they refer to God. See what you decided to do in the similar case in 1:24. (See: Forms of 'You' — Formal or Informal)

You made known to me the paths of life (ULT)

The Messiah speaks figuratively of **life** as if it consisted of **paths** that a person walked along. Those represent the various pursuits and adventures that people have in life. The word **known** refers to experiential knowledge. Alternate translation: "You enabled me to experience the adventures of life once again" (See: Metaphor)

you will fill me with gladness (ULT)

The Messiah speaks figuratively as if he were a container that God could **fill** with **gladness**. Alternate translation: "you will give me great gladness" (See: Metaphor)

with your face (ULT)

Here, the word **face** figuratively represents the presence of a person. Alternate translation: "by your presence" (See: Metaphor)

with your face (ULT)

This is the end of Peter's quotation of David. If you chose to mark David's words as a second-level quotation, in your translation you can indicate this ending with a closing second-level quotation mark or whatever other punctuation or convention your language uses. (See: Quote Markings)

Acts 2:29

Men, brothers (ULT)

This is an idiomatic form of address. Alternate translation: "My brothers" (See: Idiom)

Men, brothers (ULT)

See how you translated the term **brothers** in 1:15. Alternate translation: "My fellow believers" or "My brothers and sisters" (See: Metaphor)

the patriarch David (ULT)

A **patriarch** is literally the ancestor of a group of people. David was not the ancestor of all the Jews to whom Peter is speaking. So he is likely using the term figuratively to identify David as the king who established the Israelite kingdom as a lasting dynasty. Alternate translation: "David, the founder of our kingdom" (See: Metaphor)

he was buried (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "people buried him" (See: Active or Passive)

to this day (ULT)

Peter is using the word **day** idiomatically to mean a specific time. Alternate translation: "at this time" (See: Idiom)

Acts 2:30

Therefore (ULT)

Peter uses the word **Therefore** to introduce the logical result of what he has just said. Alternate translation: "We can therefore conclude that" (See: Connect — Reason-and-Result Relationship)

a prophet...being...and having known (ULT)

Peter is still speaking about David. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "because David was a prophet and he knew" (See: Assumed Knowledge and Implicit Information)

to set from the fruit of his loins upon his throne (ULT)

Peter is using the word **loins** figuratively to represent David himself by association with the way the reproductive organs are in the loins. He is using the word **fruit** in a broad sense to mean what someone or something produces, in this case a descendant. Alternate translation: "to set one of his descendants upon his throne" (See: Metonymy)

to set from the fruit of his loins upon his throne (ULT)

When Peter says that God promised to **set** one of David's descendants **upon his throne**, he is using that one action figuratively to represent God's promise to David that this descendant would succeed him as king. Alternate translation: "to make one of his descendants succeed him as king" (See: Synecdoche)

> **ULT**
>
> **30** Therefore, being a prophet and having known that God had sworn to him with an oath to set from the fruit of his loins upon his throne,

Acts 2:31

he spoke...was he abandoned...his (ULT)

The first instance of **he** refers to David, and the second instance of **he** and the pronoun **his** refer to Christ. Alternate translation: "David spoke ... was Christ abandoned ... Christ's" (See: Pronouns — When to Use Them)

he spoke about the resurrection of the Christ (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **resurrection** with an adjective such as "alive." Alternate translation: "he described how God would make Christ alive again after he died" (See: Abstract Nouns)

neither was he abandoned to Hades (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who did the action. Alternate translation: "neither did God abandon him to Hades" (See: Active or Passive)

of the Christ (ULT)

Christ is the Greek word for "Messiah." If it would be helpful to your readers, you could use the term "Messiah" in your translation, as UST does. (See: Assumed Knowledge and Implicit Information)

Hades (ULT)

See how you translated the term **Hades** in 2:27. Alternate translation: "the realm of the dead" (See: How to Translate Names)

nor did his flesh see decay (ULT)

Here the word **see** is being used idiomatically to mean "experience." Alternate translation: "nor did his flesh experience decay" (See: Idiom)

nor did his flesh see decay (ULT)

Peter is using the word **flesh** figuratively to mean the body of Jesus by association with the way the body is made of flesh. Alternate translation: "nor did his body experience decay" (See: Metonymy)

nor did his flesh see decay (ULT)

The term **decay** refers in this context to the decomposition of the body after death. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "nor did his body experience decomposition" (See: Assumed Knowledge and Implicit Information)

Acts 2:32

God has raised up (ULT)

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: "God has brought back to life" (See: Idiom)

we (ULT)

By **we**, Peter means himself and the other apostles, so use the exclusive form of that word if your language marks that distinction. (See: Exclusive and Inclusive 'We')

Acts 2:33

Therefore (ULT)

Peter is using the word **Therefore** to introduce a result. But it is not the immediate result of what he has just said. He is not saying that Jesus has done what the people see and hear because God raised him from the dead. Instead, this is an overall conclusion. Peter is saying that Jesus sending the Holy Spirit is the reason why the disciples are able to speak in other languages. The crowd should not conclude that they are babbling drunkenly, as some of them have suggested. UST models a way of expressing this sense of the word **Therefore**. (See: Connect — Reason-and-Result Relationship)

> **ULT**
>
> **33** Therefore, having been exalted to the right of God and having received the promise of the Holy Spirit from the Father, he has poured out this which you both see and hear.

Therefore, having been exalted to the right of God (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "now that God has exalted Jesus to his right" (See: Active or Passive)

to the right…of God (ULT)

Peter is using the adjective **right** as a noun in order to indicate the right side. See how you translated the similar expression in 2:25. Alternate translation: "to the right side of God" (See: Nominal Adjectives)

to the right…of God (ULT)

In this culture, the place at the right side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "to a place of honor next to God" (See: Assumed Knowledge and Implicit Information)

and…the promise of the Holy Spirit (ULT)

Peter is using the possessive form to describe the Holy Spirit as someone whom God the Father promised to send. Alternate translation: "the promised Holy Spirit from the Father" or "the Holy Spirit whom the Father promised to send" (See: Possession)

the Father (ULT)

Father is an important title for God. Alternate translation: "God the Father" (See: Translating Son and Father)

he has poured out (ULT)

The pronoun **he** refers to Jesus. Alternate translation: "Jesus has poured out" (See: Pronouns — When to Use Them)

he has poured out (ULT)

Peter says figuratively that Jesus has **poured out** the things that the people are seeing and hearing as if those things were a liquid. Peter means that Jesus has given these things generously and abundantly. See how you

translated the similar statement in 2:17, to which Peter is likely alluding here. Alternate translation: "he has generously given" or "he has abundantly given" (See: Metaphor)

Acts 2:34

he…says…himself…The Lord said to my Lord, "Sit at my right (ULT)

The material in 2:34–35 contains a quotation within a quotation within a quotation. Luke is quoting Peter, Peter is quoting another psalm by David (Psalm 110:1), and David is quoting God. You could avoid having second-level and third-level quotations by translating this as an indirect quotation. Alternate translation: "he himself says that the Lord told his Lord to sit at his right" (See: Quotes within Quotes)

The Lord said to my Lord (ULT)

The Lord means God here, and **my Lord** means the Messiah. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "God said to the Messiah" (See: Assumed Knowledge and Implicit Information)

at my right (ULT)

Here the adjective **right** is used as a noun in order to indicate the right side. See how you translated the similar expression in 2:25. Alternate translation: "at my right side" (See: Nominal Adjectives)

at my right (ULT)

In this culture, the place at the right side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "in a place of honor next to me" (See: Assumed Knowledge and Implicit Information)

Acts 2:35

until I make your enemies a stool for your feet (ULT)

The psalm says figuratively that God would make the Messiah's **enemies** a **stool** for his **feet** to mean that God would conquer those enemies and make them submit to the Messiah. Alternate translation: "until I conquer your enemies for you" (See: Metaphor)

for your feet (ULT)

This is the end of David's quotation of the Lord and of Peter's quotation of David. If you chose to mark these in your translation as a third-level and a second-level quotation, indicate that ending here with the appropriate closing quotation marks or the comparable punctuation or convention in your language. (See: Quote Markings)

> **ULT**
>
> **35** until I make your enemies a stool for your feet."'

Acts 2:36

Therefore (ULT)

Peter is using the word **Therefore** to introduce the result of what he has just said. Alternate translation: "Since David was not talking about himself, but about the Messiah" (See: Connect — Reason-and-Result Relationship)

all the house of Israel (ULT)

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Israel** figuratively means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: "the entire nation of Israel" (See: Metaphor)

Acts 2:37

hearing this...they were pierced in the heart (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "what they heard Peter say pierced their heart" (See: Active or Passive)

they were pierced in the heart (ULT)

Here the word **they** refers to the people in the crowd to whom Peter spoke. Alternate translation: "the people in the crowd were pierced in the heart" (See: Pronouns — When to Use Them)

they were pierced in the heart (ULT)

Since Luke is referring to a group of people, it might be more natural in your language to use the plural form of **heart**. Alternate translation: "the people in the crowd were pierced in their hearts"

they were pierced in the heart (ULT)

Luke is speaking figuratively. The people were not literally **pierced in the heart** by anything. He means that the people felt guilty and became very sad. Alternate translation: "they felt guilty and became very sad" (See: Metaphor)

Men, brothers (ULT)

This is an idiomatic form of address. Alternate translation: "Our brothers" (See: Idiom)

Men, brothers (ULT)

See how you translated the term **brothers** in 1:15. Alternate translation: "Our fellow believers" (See: Metaphor)

what should we do (ULT)

The people in the crowd are asking about themselves but not the apostles, so use the exclusive form of **we** in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

Acts 2:38

Repent…each of you be baptized…of your sins…you will receive (ULT)

The words **you** and **your** are plural, **you will receive** is a plural verb form, and the implied "you" in the imperative **Repent** is also plural. But the implied "you" in the imperative **be baptized** is singular, since the subject is **each**. (See: Forms of You)

be baptized (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "allow us to baptize you" (See: Active or Passive)

in the name of Jesus Christ (ULT)

Peter has just finished demonstrating that God sent Jesus as the Christ or Messiah 2:36. He is saying here that people should acknowledge that as the basis of their baptism for the forgiveness of their sins. So **in the name** here is an idiomatic way of saying "on the basis of naming." Alternate translation: "on the basis of naming Jesus as the Christ" or "upon acknowledging that Jesus is the Messiah" (See: Idiom)

for the forgiveness of your sins (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **forgiveness** with a verb such as "forgive." Alternate translation: "to show that you want God to forgive your sins" (See: Abstract Nouns)

Acts 2:39

the promise is (ULT)

Peter is speaking figuratively of the Holy Spirit by association with the way God promised to send the Holy Spirit, as Peter says specifically in 2:33. Alternate translation: "God has promised the Holy Spirit" (See: Metonymy)

> **ULT**
>
> **39** For the promise is to you and to your children and to all who are at a distance, as many as the Lord our God may call."

to you...and to your children (ULT)

Peter showed the people in 2:17 that God's promise through Joel to pour out his Spirit included their "sons" and "daughters." So the implication could be that the people in the crowd should not think that any of them have to reach a certain age before professing faith in Jesus and being baptized. Alternate translation: "to all of you, no matter what your age," or see the next note for a further possibility. (See: Assumed Knowledge and Implicit Information)

to you...and to your children (ULT)

Peter could also be using the word **children** in a figurative sense to mean "descendants." In that case, he would be saying that faith in Jesus as the Messiah was not something just for the people living at this time, but also for people living at all times in the future. That would parallel what he says next about faith in Jesus not being just for those who are present in this place, but for people living in all places. Alternate translation: "to you and your descendants" or "to you and everyone who will live after you" (See: Metaphor)

to all who are at a distance (ULT)

Since Peter is speaking to Jews as a fellow Jew, this is likely an implicit reference to the Jews who were living in other parts of the Roman Empire. However, this statement took on greater meaning when the church realized that "God has also given repentance unto life to the Gentiles," as its leaders say in 11:18. So you could either express the likely initial meaning here in your translation, or you could leave the statement more general. Alternate translation: "to the Jews living in faraway parts of the empire" (See: Assumed Knowledge and Implicit Information)

the Lord our God (ULT)

By **the Lord our God**, Peter means the God of the Jews. He is speaking of himself and his fellow apostles and of the people in the crowd, so use the inclusive form of the word **our** in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

may call (ULT)

Peter is using the word **call** in an idiomatic sense here. Alternate translation: "may bring to salvation" (See: Idiom)

Acts 2:40

other…with many…words (ULT)

Luke is using the term **words** figuratively to mean things that Peter said by using words. Alternate translation: "by saying many other things" (See: Metonymy)

> **ULT**
>
> **40** And with many other words he testified and urged them, saying, "Be saved from this perverse generation."

he testified and urged them (ULT)

Here Luke is expressing a single idea by using two words connected with **and.** The word **urged** tells in what way Peter **testified** further about faith in Jesus. If your readers would misunderstand this, you could express this same idea with an equivalent phrase. Alternate translation: "he testified urgently to them" (See: Hendiadys)

Be saved (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who would do the action. Alternate translation: "Let God save you" (See: Active or Passive)

from this perverse generation (ULT)

The implication is that God is going to punish **this perverse generation**. Alternate translation: "from the punishment that this perverse generation will suffer if it does not repent" (See: Assumed Knowledge and Implicit Information)

this perverse generation (ULT)

The word **perverse** describes things or actions that do not conform to what is right and expected. Peter may be referring implicitly to how the people of this **generation** rejected and killed Jesus. Alternate translation: "this wicked generation that rejected and killed Jesus" or "the wicked people of this time who rejected and killed Jesus" (See: Assumed Knowledge and Implicit Information)

Acts 2:41

Therefore (ULT)

Luke uses the word **Therefore** to introduce information about what happened after the story of Pentecost as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story. (See: End of Story)

> ### ULT
> **41** Therefore, having received his word, they were baptized, and about 3,000 souls were added in that day.

having received his word (ULT)

Here, **received** means that the people in the crowd accepted that what Peter said was true. Alternate translation: "because they believed his word" (See: Idiom)

his word (ULT)

Luke is using the term **word** figuratively to mean what Peter said by using words. Alternate translation: "what Peter said" (See: Metonymy)

they...were baptized (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who did the action. The apostles themselves may have baptized all these people, but because so many people repented and wanted to be baptized, it is possible that some of the other believers may have baptized some of them. Alternate translation: "the apostles baptized them" or "the believers baptized them" (See: Active or Passive)

souls (ULT)

Luke is using one part of these people, their **souls**, to mean the people themselves. Alternate translation: "people" (See: Synecdoche)

were added (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "became part of the church" (See: Active or Passive)

Acts 2:42

they were…continuing in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers (ULT)

If your readers would misunderstand this, you could express the ideas behind the abstract nouns **teaching** and **fellowship** with equivalent expressions. Alternate translation: "they continued to learn from what the apostles taught and to share life with one another, and to break bread together and to pray together" (See: Abstract Nouns)

in the breaking of bread (ULT)

Luke could be using the word **breaking** to mean "eating," and he could be using the word **bread** to mean "food." In each case he would be figuratively using one part of something to mean the whole thing. Breaking bread is one thing people do when they eat it, and bread is one kind of food. So this could be a reference to the believers sharing meals together. Alternate translation: "in sharing meals" or see the next note for a further possibility. (See: Synecdoche)

in the breaking of bread (ULT)

By **the breaking of bread**, Luke could also mean remembering the death of Jesus in the way that Jesus commanded, by literally breaking a loaf of bread and sharing it and also sharing a cup of wine. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "in observing the Lord's Supper" (See: Assumed Knowledge and Implicit Information)

Acts 2:43

was coming...fear...on every soul (ULT)

Here the word **fear** describes a deep respect for God. Luke describes this **fear** figuratively as if it were a living thing that could come onto people. Alternate translation: "every soul began to feel a deep respect for God" (See: Personification)

was coming...fear...on every soul (ULT)

Luke is using one part of a person, the **soul**, to mean the entire person. Alternate translation: "every person began to feel a deep respect for God" (See: Synecdoche)

was coming...fear...on every soul (ULT)

Luke says **every** as a generalization for emphasis. Alternate translation: "very many people began to feel a deep respect for God" (See: Hyperbole)

many...wonders and signs were happening through the apostles (ULT)

Since Luke says that these things happened **through the apostles**, the implication is that God was doing them. If your readers would misunderstand this, you could make God the subject of this sentence and **wonders and signs** the object. Alternate translation: "God performed many wonders and signs through the apostles" (See: Assumed Knowledge and Implicit Information)

many...wonders and signs (ULT)

The terms **wonders** and **signs** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in 2:22. Alternate translation: "many great miracles" (See: Doublet)

Acts 2:44

to the same (ULT)

See the discussion of this phrase in Part 3 of the Introduction to Acts. Alternate translation: "in the same place" or "united in Christian fellowship"

ULT

44 And all those believing were to the same and had all things in common,

had all things in common (ULT)

Luke may be saying **all** as a generalization to emphasize the powerful spirit of generosity among the believers. The next verse explains more specifically how the believers showed this generosity, and you could give some indication of that here. Alternate translation: "shared their belongings with one another" (See: Hyperbole)

Acts 2:45

they were selling {their} properties and {their} possessions (ULT)

The words **properties** and **possessions** mean similar things. Luke may be using these words together for emphasis. As the General Notes to this chapter suggest, it may be helpful to start a new sentence here. Alternate translation: "They were selling many valuable things that they owned" (See: Doublet)

and they were distributing them (ULT)

Here the pronoun **they** refers to believers who sold things they owned, and the pronoun **them** refers to the money they received from these sales. Alternate translation: "the believers who sold these things were distributing the money that they received" (See: Pronouns — When to Use Them)

to all, as anyone might have need (ULT)

Alternate translation: "to everyone who needed help"

Acts 2:46

and, continuing unanimously every day (ULT)

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. See how you translated the same expression in 1:14. As the General Notes to this chapter suggest, it may be helpful to start a new sentence here. Alternate translation: "Continuing to meet with one accord" or "Continuing to meet harmoniously"

in the temple (ULT)

Only priests were allowed inside the temple building, so here **the temple** means the courtyard around the temple. Alternate translation: "in the temple courtyard" (See: Assumed Knowledge and Implicit Information)

breaking...bread in each house (ULT)

See how you translated the similar expression in 2:42. There were two possible meanings there, but here **breaking bread** seems to mean specifically sharing meals. Alternate translation: "having meals together in their homes" (See: Synecdoche)

with exultation and sincerity of heart (ULT)

Here, the **heart** figuratively represents the emotions. Alternate translation: "with feelings of exultation and sincerity" (See: Metaphor)

with exultation and sincerity of heart (ULT)

If your readers would misunderstand this, you could express the ideas behind the abstract nouns **exultation** and **sincerity** with adverbs that would indicate feelings. Alternate translation: "joyfully and sincerely" (See: Abstract Nouns)

Acts 2:47

praising God and having favor with the whole people (ULT)

Luke says **the whole people** as a generalization to emphasize how widely the people favored the believers. As the General Notes to this chapter suggest, it may be helpful to start a new sentence here. Alternate translation: "They praised God and enjoyed wide favor with the people" (See: Hyperbole)

those who were being saved (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "those whom he was saving" (See: Active or Passive)

to the same (ULT)

See the discussion of this phrase in Part 3 of the Introduction to Acts. Alternate translation: "to their Christian fellowship"

Acts 3

Acts 3 General Notes

Special concepts in this chapter

The covenant God made with Abraham

This chapter explains that Jesus came to the Jews in fulfillment of the covenant that God made with Abraham.

Other possible translation difficulties in this chapter

"Servant"

Twice in this chapter Peter uses the word "Servant" as a title to mean "Messiah" (3:13, 3:26). He and other believers use the word in the same sense twice in chapter 4 as well (4:27, 4:30). The word takes on this meaning by allusion to the book of Isaiah, where Isaiah uses it to mean the person whom God has chosen for the special purpose of bringing salvation. In your translation, indicate in some way that "Servant" is a Messianic title. Jesus was not a servant of God in the more ordinary sense, in which the believers apply it to themselves in 4:29, for example. Jesus was fully the Son of God, sent to earth on a special mission. If you would not be able to make this clear by using the word "Servant," you may wish to use the word "Messiah" instead.

"You killed" (3:15)

For the same reasons as when he was speaking on the day of Pentecost (2:23), Peter tells people in this chapter that they were guilty of killing Jesus. But he also tells them that they are the first ones to whom God has sent Jesus' followers to invite them to repent (3:26). For further information and suggestions for how to make clear in your translation what Peter means, see the discussion of this phrase in the General Notes to chapter 2 and the notes to this phrase in 2:23 and 3:15. (See: repent, repentance)

Important textual issues in this chapter

"the Lord our God" (3:22)

In 3:22, some ancient manuscripts read "the Lord our God." ULT follows that reading. Other ancient manuscripts read "the Lord your God," and still other ancient manuscripts read simply "the Lord God." If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. (See: Textual Variants)

Acts 3:1

Now (ULT)

Luke uses the word **Now** to introduce background information that will help readers understand what happens next. You can translate it with a word or phrase that serves the same purpose in your language. (See: Connect — Background Information)

to the temple (ULT)

Only priests were allowed inside the temple building, so **the temple** means the courtyard around the temple. Alternate translation: "to the temple courtyard" (See: Assumed Knowledge and Implicit Information)

the ninth (ULT)

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. If your readers would misunderstand this, you could express this time in the way the people of your culture reckon time. Alternate translation: "three o'clock in the afternoon"

the ninth (ULT)

If you decide to translate this in the way that the biblical culture reckoned time but your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "hour nine" (See: Ordinal Numbers)

Acts 3:2

And a certain man, being lame from the womb of his mother, was being carried, whom each day they placed at the gate of the temple (ULT)

> **ULT**
>
> **2** And a certain man, being lame from the womb of his mother, was being carried, whom each day they placed at the gate of the temple that is called Beautiful to ask for alms from those going into the temple,

If your readers would misunderstand this, you could use an active verbal form instead of the passive form **was being carried**. Alternate translation: "And there was a certain man who had been lame since birth whom people would carry to the temple every day and place at the gate" (See: Active or Passive)

And a certain man (ULT)

In this verse, Luke provides background information about this man to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture. (See: Background Information)

from the womb of his mother (ULT)

Luke is figuratively describing the time of the lame man's birth by association with the way he came from the **womb** of his **mother** when he was born. Alternate translation: "since birth" or "since he was born" (See: Metonymy)

that is called (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "that people call" or "whose name is" (See: Active or Passive)

Beautiful (ULT)

Beautiful is the name of one of the gates of the Jerusalem temple. (See: How to Translate Names)

into the temple (ULT)

Only priests were allowed inside the temple building, so **the temple** means the courtyard around the temple. Alternate translation: "into the temple courtyard" (See: Assumed Knowledge and Implicit Information)

Acts 3:3

asked to receive alms (ULT)

The man specifically asked Peter and John to give him **alms** (that is, a charitable gift). Alternate translation: "asked to receive alms from them" or "asked them to give him alms" (See: Assumed Knowledge and Implicit Information)

ULT

3 who, seeing Peter and John being about to enter into the temple, asked to receive alms.

Acts 3:4

looking intently...Peter...at him with John, said (ULT)

This means that both Peter and John looked at the man. It does not mean that Peter looked at the man and at John, and it does not mean that both Peter and John spoke to the man. Alternate translation: "Peter and John looked intently at him, and Peter said"

Look at us (ULT)

Peter is asking the man to look at him and John, not to look at himself as well, so use the exclusive form of **us** in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

Acts 3:5

(There are no notes for this verse.)

ULT

[5] So he paid attention to them, expecting to receive something from them.

Acts 3:6

Silver and gold (ULT)

Peter is referring figuratively to money by association with the way that **silver** and **gold** were used for money at this time. Alternate translation: "money" (See: Metonymy)

> **ULT**
>
> **6** But Peter said, "Silver and gold I do not possess, but what I have, this I give to you. In the name of Jesus Christ the Nazarene, walk."

but what I have, this I give to you (ULT)

What happens next in the story shows that by **what I have**, Peter implicitly means the authority that Jesus has given him to heal. Alternate translation: "but Jesus has given me the authority to heal, and I will use it on your behalf" (See: Assumed Knowledge and Implicit Information)

In the name of Jesus Christ the Nazarene (ULT)

Here the **name** of Jesus figuratively represents his authority. Alternate translation: "By the authority of Jesus Christ the Nazarene, I command you" (See: Metonymy)

of Jesus Christ the Nazarene (ULT)

The word **Nazarene** describes someone who comes from the city of Nazareth. See how you translated it in 2:23. Alternate translation: "of Jesus Christ of Nazareth" (See: How to Translate Names)

walk (ULT)

This was not a command that the man was capable of obeying. Instead, it was a command that directly caused the man to be healed. Alternate translation: "I give you the ability to walk" (See: Imperatives — Other Uses)

Acts 3:7

seizing him by the right hand, he raised him up, and immediately his feet and ankles were made strong (ULT)

In this verse, the pronoun **he** refers to Peter, while the pronouns **him** and **his** refer to the lame man. You could indicate that specifically in at least some of the cases if that would be helpful to your readers. Alternate translation: "seizing the man by the right hand, Peter raised him up, and immediately the man's feet and ankles were made strong" (See: Pronouns — When to Use Them)

his feet and ankles were made strong (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "his feet and ankles became strong" (See: Active or Passive)

Acts 3:8

And (ULT)

Luke is using the word translated **And** to indicate that the events in this verse happened as a result of the events in the previous verse. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

he stood and began to walk, and he entered with them (ULT)

The pronoun **he** refers to the man who had been lame, and the pronoun **them** refers to Peter and John. You could indicate that specifically if it would be helpful to your readers. Alternate translation: "the man stood and began to walk, and the man entered with Peter and John" (See: Pronouns — When to Use Them)

into the temple (ULT)

Only priests were allowed inside the temple building, so **the temple** means the courtyard around the temple. Alternate translation: "into the temple courtyard" (See: Assumed Knowledge and Implicit Information)

Acts 3:9

all the people (ULT)

The word **all** is a generalization for emphasis. Alternate translation: "the crowd that was in the courtyard" (See: Hyperbole)

ULT

⁹ And all the people saw him walking and praising God.

Acts 3:10

they recognized...him, that he was the one... sitting (ULT)

Alternate translation: "they realized that he was the man who had been sitting"

the Beautiful Gate (ULT)

This was the name of one of the entrances to the temple area. See how you translated the similar expression in 3:2. (See: How to Translate Names)

they were filled with wonder and amazement at what had happened to him (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "what had happened to him filled them with wonder and amazement" (See: Active or Passive)

they were filled with wonder and amazement at what had happened to him (ULT)

The words **wonder** and **amazement** mean similar things. Luke is using them together for emphasis. You can combine the words in your translation if that might be helpful to your readers. Alternate translation: "what had happened to him filled them with complete amazement" (See: Doublet)

they were filled with wonder and amazement at what had happened to him (ULT)

Luke is speaking figuratively as if the people were containers that these responses could fill. Alternate translation: "what had happened to him made them completely amazed" (See: Metaphor)

they were filled with wonder and amazement at what had happened to him (ULT)

If your readers would misunderstand this, you could express the ideas behind the abstract nouns **wonder** and **amazement** with verbs. Alternate translation: "they wondered and marveled greatly at what had happened to him" (See: Abstract Nouns)

Acts 3:11

all the people (ULT)

The word **all** is a generalization for emphasis. Alternate translation: "the crowd that was there" (See: Hyperbole)

the porch that is called Solomon's (ULT)

> **ULT**
>
> **11** And as he was holding Peter and John, all the people ran together to them in the porch that is called Solomon's, marveling.

This is the name of a covered walkway in the Jerusalem temple courtyard. It consisted of rows of pillars that supported a roof. People had named this porch after King Solomon. Alternate translation: "Solomon's Porch" (See: How to Translate Names)

that is called (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "that people call" or "whose name is" (See: Active or Passive)

Acts 3:12

Men, Israelites (ULT)

This is an idiomatic form of address. Alternate translation: "My fellow Israelites" (See: Idiom)

why do you marvel at this (ULT)

Peter does not expect the crowd to tell him why they are marveling.
He is using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or an exclamation. Alternate translation: "you should not marvel at this!" (See: Rhetorical Question)

Or why do you look intently at us, as if we have made him to walk by our own power or godliness (ULT)

Peter is using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or an exclamation. Alternate translation: "Do not stare at us. We did not make him walk by our own power or godliness!" (See: Rhetorical Question)

at us...by our own (ULT)

By **us** and **our own**, Peter means himself and John but not also the people in the crowd. So use the exclusive forms of **us** and **our** in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

by our own power or godliness (ULT)

Peter may be expressing a single idea by using two words connected with **or.** The term **godliness** describes what the crowd may consider the source or nature of the **power** that he and John have. If your readers would misunderstand this, you could express the meaning with an equivalent phrase. Alternate translation: "by our own godly power" (See: Hendiadys)

> ### ULT
>
> **12** But Peter, seeing this, replied to the people, "Men, Israelites, why do you marvel at this? Or why do you look intently at us, as if we have made him to walk by our own power or godliness?

Acts 3:13

of Abraham...of Isaac...of Jacob (ULT)

These are the names of three men. (See: How to Translate Names)

of our fathers (ULT)

Peter is using the term **fathers** figuratively to mean "ancestors."
Alternate translation: "our ancestors" (See: Metaphor)

his Servant Jesus (ULT)

See the discussion of the term **Servant** in the General Notes to this chapter. Alternate translation: "Jesus his Messiah"

delivered up (ULT)

Alternate translation: "handed over for trial"

before the face of Pilate (ULT)

Here the phrase **before the face of** means "in the presence of." Alternate translation: "in the presence of Pilate" (See: Idiom)

of Pilate (ULT)

Pilate is the name of a man. His full name was Pontius Pilate. He was the governor of Judea during the time of Jesus. (See: How to Translate Names)

when that one had decided to release him (ULT)

Peter is using the demonstrative adjective **that** as a noun to refer to a certain person, Pilate. (ULT adds **one** to indicate that.) Your language may use adjectives in the same way. If not, you could indicate specifically whom Peter means. Alternate translation: "when Pilate had decided to release him" (See: Nominal Adjectives)

> **ULT**
>
> **13** The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, has glorified his Servant Jesus, whom you indeed delivered up and rejected before the face of Pilate, when that one had decided to release him.

Acts 3:14

But (ULT)

Peter uses this word to introduce a contrast between what Pilate wanted to do and what these people demanded he do instead. Alternate translation: "Even though Pilate wanted to release Jesus," (See: Connect — Contrast Relationship)

the Holy and Righteous One (ULT)

Peter is using both the adjective **Holy** and the adjective **Righteous** to indicate a certain person, Jesus. (ULT adds **One** to indicate that.) Your language may use adjectives in the same way. If not, you could indicate specifically whom Peter means. Alternate translation: "Jesus, who was holy and righteous" (See: Nominal Adjectives)

the Holy and Righteous One (ULT)

The terms **Holy** and **Righteous** mean similar things. Peter is using the two terms together for emphasis. Alternate translation: "the Supremely Holy One" or "Jesus, who was supremely holy" (See: Doublet)

the Holy and Righteous One (ULT)

This description of Jesus is an implicit assertion that he is the Messiah. Alternate translation: "Jesus, the Messiah" (See: Assumed Knowledge and Implicit Information)

asked for a man, a murderer, to be granted to you (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "asked Pilate to release to you a man who was a murderer" (See: Active or Passive)

Acts 3:15

you killed (ULT)

It was the Romans who literally killed Jesus, but Peter says figuratively that the Jewish people in the crowd killed him because their demands led to his death. See how you translated the similar expression in 2:23. Alternate translation: "you demanded the death of" (See: Synecdoche)

the...Originator of Life (ULT)

Peter is using the expression **the Originator of Life** as another title for Jesus. This expression could be a reference to the way Jesus, as the Son of God, took part in the original creation of all life. It could also be a reference to the way Jesus gives spiritual life to all who believe in him. Or it could mean both things. In any event, Peter is drawing a contrast between the life-giving Jesus whom the people rejected and the life-taking murderer whom they asked Pilate to release. It may be best in your translation to bring out this contrast while leaving the specific meaning open. Alternate translation: "Jesus, who gives life rather than taking it" (See: Assumed Knowledge and Implicit Information)

from the dead (ULT)

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "from among those who have died" (See: Nominal Adjectives)

we (ULT)

Peter is speaking at least of himself and John, and perhaps also of the other apostles, but not of the people he is addressing. So use the exclusive form of **we** in your translation if your language marks that distinction. Other languages may have other ways of indicating that **we** is exclusive here. Alternate translation: "we and the other apostles whom Jesus chose" (See: Exclusive and Inclusive 'We')

we (ULT)

If you conclude that Peter is referring only to himself and John, and if your language uses dual forms, use the dual form of the pronoun **we** here, since it would apply to two people. (See: Pronouns — When to Use Them)

Acts 3:16

by faith in his name, this one whom you see and know, his name has made strong (ULT)

Your language might naturally present the phrases in this sentence in a different order. Alternate translation: "this man whom you see and know had faith in his name, and his name has made him strong" (See: Information Structure)

in his name...his name (ULT)

The pronoun **his** refers to Jesus in both of these instances. Alternate translation: "in the name of Jesus … that name" (See: Pronouns — When to Use Them)

in his name...his name (ULT)

Peter is using the **name** of Jesus figuratively to mean his authority or power. Alternate translation: "in the authority of Jesus … the authority of Jesus" or "in the power of Jesus … the power of Jesus" (See: Metonymy)

the faith that {is} through him has given to him (ULT)

The first instance of the pronoun **him** refers to Jesus, and the second instance refers to the man who had been lame. Alternate translation: "the faith that is through Jesus has given to this man" (See: Pronouns — When to Use Them)

the faith that {is} through him has given to him this complete health (ULT)

Peter is speaking of **faith** figuratively as if it were a living thing that could have given **complete health** to the man. Alternate translation: "because this man had faith in Jesus, Jesus has given him this complete health" (See: Personification)

Acts 3:17

And now (ULT)

Peter uses the expression **And now** to shift the people's attention away from the lame man so that he can speak to them directly. In your translation, use a word, phrase, or other method in your language that would be natural for this same purpose.

> **ULT**
>
> **17** And now, brothers, I know that you acted in ignorance, as also your rulers.

brothers (ULT)

Peter addresses the people figuratively as his **brothers** because they are related to him as fellow descendants of the founders of the Jewish nation. Alternate translation: "my kinsmen" (See: Metaphor)

brothers (ULT)

Although the term **brothers** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could say "brothers and sisters" to indicate this. (See: When Masculine Words Include Women)

you acted in ignorance (ULT)

Peter likely means that the people **acted in ignorance** of the fact that Jesus was the Messiah. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "you acted in ignorance of the fact that Jesus was the Messiah" (See: Assumed Knowledge and Implicit Information)

as also your rulers (ULT)

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: "and that your rulers also acted in ignorance" (See: Ellipsis)

Acts 3:18

But what God foretold through the mouth of all the prophets, that his Christ would suffer, he has fulfilled thus (ULT)

Your language might naturally put first in this sentence the information that God **fulfilled** prophecies when Christ suffered. Alternate translation: "But in this way God has fulfilled what he foretold through the mouth of all the prophets, that his Christ would suffer" (See: Information Structure)

through the mouth of all the prophets (ULT)

Since Peter is speaking of a group of people, **the prophets**, it might be more natural in your language to use the plural form of **mouth**. Alternate translation: "through the mouths of all the prophets"

through the mouth of all the prophets (ULT)

Peter is figuratively using the **mouth** of the prophets to represent what they said by using their mouths. Alternate translation: "through what all the prophets said" (See: Metonymy)

of all the prophets (ULT)

Peter is using the word **all** as a generalization. It is true that the overall witness of Old Testament prophecy is that the Messiah would come first in humility and suffering, but not every prophet spoke specifically of the sufferings of Christ. Alternate translation: "of many prophets" (See: Hyperbole)

Acts 3:19

turn back (ULT)

Peter is speaking of his listeners figuratively as if they were traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. Alternate translation: "start obeying the Lord again" (See: Metaphor)

for your sins to be wiped away (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who will do the action. Alternate translation: "so that God will wipe away your sins" (See: Active or Passive)

for your sins to be wiped away (ULT)

Peter is speaking of sins as if they would be physically **wiped away** when God forgave them. Alternate translation: "so that God will forgive your sins" (See: Metaphor)

ULT

19 Repent, therefore, and turn back for your sins to be wiped away,

Acts 3:20

so that times of refreshment may come from the face of the Lord (ULT)

Peter is speaking of these **times** figuratively as if they could actively **come** to his listeners on their own. Alternate translation: "so that the Lord may send you times of refreshing from his face" (See: Personification)

times of refreshment (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **refreshment** with an adjective such as "refreshing" or "restful." Alternate translation: "refreshing times" or "restful times" (See: Abstract Nouns)

from the face of the Lord (ULT)

Peter is using the term **face** figuratively to represent the presence of the Lord. Alternate translation: "from the presence of the Lord" (See: Metaphor)

he may send (ULT)

Peter is referring implicitly to Christ's coming again. Alternate translation: "he may again send" (See: Assumed Knowledge and Implicit Information)

the one appointed for you (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the one whom he has appointed for you" (See: Active or Passive)

Acts 3:21

whom it is necessary for heaven to receive

Peter is speaking figuratively of **heaven** as if it were a person who has welcomed Jesus into his home. Alternate translation: "who must remain in heaven" (See: Personification)

until the times of the restoration of all things (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **restoration** with a verb such as "restore." Alternate translation: "until the times when God will restore all things" (See: Abstract Nouns)

from the age (ULT)

This is an idiom. Alternate translation: "long ago" (See: Idiom)

through the mouth of...holy prophets...of...his...prophets (ULT)

Peter is figuratively using the **mouth** of the prophets to represent what they said by using their mouths. Alternate translation: "through what his holy prophets said" (See: Metonymy)

> **ULT**
>
> **21** whom it is necessary for heaven to receive until the times of the restoration of all things, about which God spoke from the age through the mouth of his holy prophets.

Acts 3:22

Moses indeed said, 'The Lord our God will raise up for you a prophet like me from your brothers. You will listen to him according to everything—whatever he may speak to you

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Moses indeed said that the Lord our God would raise up a prophet like himself for us Israelites from among our brothers. Moses said that we were to listen to him according to everything—whatever he might speak to us" (See: Quotes within Quotes)

Moses (ULT)

Moses is the name of a man. (See: How to Translate Names)

The Lord our God (ULT)

See the discussion in the General Notes to this chapter to decide whether to use this reading or one of two other possible readings, "The Lord your God" or "The Lord God." (See: Textual Variants)

The Lord our God (ULT)

Moses is speaking of himself and his fellow Israelites, whom he is addressing, so use the inclusive form of the word **our** in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

will raise up for you (ULT)

Here the expression **raise up** does not mean "bring back to life," as it did in 2:24 and 2:32. In this context, it refers instead to God giving someone the mission to go as a prophet to certain people with a message for them. Alternate translation: "will send to you" (See: Idiom)

your brothers (ULT)

Moses is using the term **brothers** to mean people who are fellow descendants with his listeners of the founders of the Jewish nation. Alternate translation: "your kinsmen" (See: Metaphor)

You will listen to him according to everything (ULT)

Moses is using a future statement to give a command. Alternate translation: "You must listen to everything he tells you" (See: Statements — Other Uses)

You will listen to him according to everything (ULT)

Here, **listen** is an idiom that means "obey." Alternate translation: "You must obey every command that he gives you" (See: Idiom)

Acts 3:23

But it will be that every soul that does not listen to that prophet will be destroyed from the people (ULT)

> **ULT**
>
> **23** But it will be that every soul that does not listen to that prophet will be destroyed from the people.'

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Moses also said that every soul that did not listen to that prophet would be destroyed from the people" (See: Quotes within Quotes)

every soul that does not listen to that prophet will be destroyed from the people (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who will do the action. Alternate translation: "God will destroy from the people every soul that does not listen to that prophet" or see the next note for a further possibility. (See: Active or Passive)

every soul that does not listen to that prophet will be destroyed from the people (ULT)

Moses could be using a future statement to give a command, in which case he would be telling the people to take this action. Alternate translation: "you must destroy from the people every soul that does not listen to that prophet" (See: Statements — Other Uses)

every soul that (ULT)

Moses is using one part of a person, the **soul**, to mean the entire person. Alternate translation: "every person who" (See: Synecdoche)

that does not listen to that prophet (ULT)

Here, **listen** is an idiom that means "obey." Alternate translation: "does not obey that prophet" (See: Idiom)

Acts 3:24

all...the prophets (ULT)

Here the phrase **all the prophets** is probably not the same kind of generalization that it seems to be in 3:18. It is true in a more literal sense that all the prophets **announced these days**. There was something in the messages of each one of them that pointed to the culmination of God's work in the coming of Jesus. So even if your language does not use generalizations for emphasis, you can translate these words just as Peter says them. (See: Hyperbole)

> **ULT**
>
> **24** And indeed, all the prophets from Samuel and those after him, as many as have spoken, have also announced these days.

And...from Samuel...those after him (ULT)

Alternate translation: "beginning with Samuel and continuing with those who lived after he did"

Samuel (ULT)

Samuel is the name of a man. (See: How to Translate Names)

these days (ULT)

Peter is using the word **days** idiomatically to mean a specific time. Alternate translation: "this time" or "these times" (See: Idiom)

these days (ULT)

Peter is referring to a specific time to mean implicitly what is happening at that time. Alternate translation: "the things that are happening now" (See: Assumed Knowledge and Implicit Information)

Acts 3:25

You are the sons of the prophets (ULT)

Peter is using the word **sons** figuratively in the sense of "heirs," by association with the way that children inherit from their parents. He means that the Israelites living at this time are going to receive something as a legacy from those who lived before them. Alternate translation: "You are the ones who are going to receive what the prophets promised" or "You are the ones who are going to experience what the prophets foretold" (See: Metonymy)

> **ULT**
>
> **25** You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, 'And in your seed will all the families of the earth be blessed.'

the sons (ULT)

Although the term **sons** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could say "the sons and daughters" to indicate this. (See: When Masculine Words Include Women)

and of the covenant that God made with your fathers (ULT)

The figurative sense of **sons** as "heirs" continues in this phrase. Alternate translation: "and who are going to receive what God promised to your fathers when he made a covenant with them" (See: Metonymy)

with your fathers, saying to Abraham, 'And in your seed will all the families of the earth be blessed (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "with your fathers when he said to Abraham that in his seed all the families of the earth would be blessed" (See: Quotes within Quotes)

your fathers (ULT)

Here, **fathers** figuratively means "ancestors." Alternate translation: "your ancestors" (See: Metaphor)

in your seed (ULT)

The term **seed** figuratively means "offspring." It is a word picture. Just as plants produce seeds that grow into many more plants, so people can have many offspring. Alternate translation: "through your descendants" or see the next note for a further possibility. (See: Metaphor)

in your seed (ULT)

As the apostle Paul notes in Galatians 3:16, God used the singular form of the word **seed** when he said this to Abraham, and so the ultimate fulfillment of this promise came when God sent Jesus as the Savior for everyone in the world who would believe in him. That may also be what Peter has in view here, since he refers in the next verse to God's "Servant," meaning the Messiah. Alternate translation: "through the Messiah, who will be your descendant" (See: Assumed Knowledge and Implicit Information)

will all the families of the earth be blessed (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "I will bless all the families of the earth" (See: Active or Passive)

all the families of the earth (ULT)

Here, **families** refers figuratively to people groups or nations by association with the way that many of them consist of people who have a common ancestry. Alternate translation: "all the nations of the world" (See: Metonymy)

Acts 3:26

God, having raised up his Servant, sent him (ULT)

The expression **raised up** has the same meaning here as in 3:22. See how you translated it there. Alternate translation: "When God appointed Jesus as the Messiah, he sent him" (See: Idiom)

his Servant (ULT)

See the discussion of the term **Servant** in the General Notes to this chapter, and see how you translated that term in 3:13. Alternate translation: "his Messiah"

turning each of you from your wickedness (ULT)

Here, **turning** someone **from** something figuratively means leading that person to stop doing that thing. See how you translated the similar expression in 3:19. Alternate translation: "by leading every one of you to repent of your wickedness" (See: Metaphor)

turning each of you from your wickedness (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **wickedness** with an adjective such as "wicked." Alternate translation: "by leading every one of you to stop doing wicked things" (See: Abstract Nouns)

Acts 4

Acts 4 General Notes

Structure and formatting

Some translations set lines of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 4:25–26.

Special concepts in this chapter

Unity

The first Christians wanted very much to be united. They wanted to believe the same things and share everything they owned and help those who needed help.

"Signs and wonders"

This phrase refers to things that only God can do. The Christians wanted God to do what only he could do so that people would believe that what they said about Jesus was true.

Important figures of speech in this chapter

The "head of the corner" or cornerstone (4:11)

The cornerstone was the first piece of stone that people put down when they were building a building out of stone. Peter refers to it as the "head of the corner" in 4:11. This is a metaphor for the most important part of something, the part on which everything else depends. To say that Jesus is the cornerstone of the church is to say that nothing in the church is more important than Jesus and that everything in the church depends on Jesus. (See: Metaphor and faith)

Other possible translation difficulties in this chapter

"no other name" (4:12)

"There is no other name under heaven given among men by which we must be saved" (Acts 4:12). As a note to this verse explains, in this expression the term "name" figuratively represents a person. So with these words, Peter was saying that no other person who has ever been on the earth or who will ever be on earth can save people. This statement might cause some controversy in some places today, but it is an essential part of the Christian message, and it should be translated so that its meaning is clear.

Acts 4:1

as...were speaking...they (ULT)

The pronoun **they** refers to Peter and John. Alternate translation: "as Peter and John were speaking" (See: Pronouns — When to Use Them)

> **ULT**
>
> **1** And as they were speaking to the people, the priests and the captain of the temple and the Sadducees came up to them,

the captain of the temple (ULT)

The temple had its own guards, and this man was their commanding officer. Alternate translation: "the commander of the temple guard" (See: Assumed Knowledge and Implicit Information)

the Sadducees (ULT)

Sadducees is the name of a group of Jewish priests. (See: How to Translate Names)

the Sadducees (ULT)

The Sadducees would have been particularly upset that Peter and John were saying that God raised Jesus from the dead, because they did not believe in the resurrection. If it would be helpful to your readers, you could explain that explicitly here. Alternate translation: "the Sadducees, who do not believe in the resurrection," (See: Assumed Knowledge and Implicit Information)

the Sadducees (ULT)

Luke is using the name of the whole group to mean some of its members. Alternate translation: "some of the Sadducees" (See: Synecdoche)

Acts 4:2

greatly troubled because they were teaching (ULT)

The pronoun **they** refers to Peter and John. It may be helpful to begin a new sentence here. Alternate translation: "These men were greatly troubled because Peter and John were teaching" (See: Pronouns — When to Use Them)

> **ULT**
>
> **2** greatly troubled because they were teaching the people and proclaiming in Jesus the resurrection that {is} from the dead.

proclaiming in Jesus the resurrection that {is} from the dead (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **resurrection** with an equivalent phrase. Peter and John were saying that God would raise people from the dead in the same way that he had raised Jesus. Translate this in a way that allows **the resurrection** to refer to both Jesus' resurrection and the general resurrection of other people. Alternate translation: "proclaiming that God makes people alive again who have died, just as God had done for Jesus" (See: Abstract Nouns)

that {is} from the dead (ULT)

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "from among those who have died" (See: Nominal Adjectives)

Acts 4:3

And (ULT)

Luke is using the word translated **And** to introduce what the men who came up to Peter and John did because they were so troubled by their teaching. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

they laid hands on them (ULT)

The pronoun **they** refers to the priests, the captain of the temple, and the Sadducees. The pronoun **them** refers to Peter and John. It may be helpful to clarify this for your readers. Alternate translation: "the priests, the captain of the temple, and the Sadducees laid hands on Peter and John" or "the men who had come up to Peter and John laid hands on them" (See: Pronouns — When to Use Them)

they laid hands on them (ULT)

The expression **laid hands on** figuratively means to arrest someone, by association with the way that arresting officers might physically take hold of a person with their **hands**. Alternate translation: "they arrested them" (See: Metonymy)

put them in custody (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **custody** with a verb such as "imprison." Alternate translation: "they imprisoned them" (See: Abstract Nouns)

since it was already evening (ULT)

The implication is that the ruling council, which Luke describes in 4:5–6, would not meet to question anyone at night. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "since it was already evening and the council would not meet to question them at night" (See: Assumed Knowledge and Implicit Information)

Acts 4:4

But (ULT)

Luke uses the word **But** to introduce information about what happened after this much of the story as a result of the events within the story itself. This is not the end of the whole story, but it is the end of a significant part of it. Your language may have its own way of indicating how such information relates to a significant part of a story. (See: End of Story)

the word (ULT)

Luke is using the term **word** figuratively to mean the message about Jesus that Peter and John shared by using words. Alternate translation: "the message about Jesus" (See: Metonymy)

the number of the men (ULT)

Luke is not using the word **men** in a generic sense here. The figure of 5,000 is the number of the men alone. It does not include women and children. So it would not be accurate to translate **men** as "people." Instead, if it would be helpful to your readers, you could indicate this distinction explicitly. Alternate translation: "the number of the men alone, not counting the women and children," (See: When Masculine Words Include Women)

became...about 5,000 (ULT)

The word translated **became** could mean: (1) the community of believers in Jesus grew to a total of 5,000 as a result of the professions of faith on this day. Alternate translation: "in the community of believers grew to about 5,000" (2) "was," and that would indicate that 5,000 men made professions of faith on this day. Alternate translation: "who put their faith in Jesus that day was about 5,000" (See: Assumed Knowledge and Implicit Information)

Acts 4:5

And it happened that (ULT)

Luke uses this phrase to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for this purpose. (See: Introduction of a New Event)

> **ULT**
>
> **5** And it happened that on the next day their rulers and elders and scribes were gathered together in Jerusalem,

their rulers and elders and scribes were gathered together (ULT)

Luke is implicitly describing the Sanhedrin, the Jewish ruling council, which consisted of these three groups of people. Luke describes this council explicitly as "the Sanhedrin" in 4:15. If it would be helpful to your readers, you could identify it by name here. Alternate translation: "the Sanhedrin, consisting of their rulers and elders and scribes, was gathered together" (See: Assumed Knowledge and Implicit Information)

their rulers and elders and scribes (ULT)

The pronoun **their** refers to the Jewish people. Alternate translation: "the rulers and elders and scribes of the Jewish people" (See: Pronouns — When to Use Them)

were gathered together (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "gathered together" (See: Active or Passive)

Acts 4:6

Annas the high priest, and Caiaphas (ULT)

Luke describes Annas as **the high priest**, but the actual situation was complicated. At this time the Romans were appointing the high priests for Judea. One Roman official had appointed Annas some years earlier, but ten years after that, another official deposed him and named his son-in-law Caiaphas high priest instead. However, the Jews still recognized Annas' claim to the position. If you decide to clarify this for your readers, it would probably be best to state the matter as simply as possible. Alternate translation: "Annas, whom the Jews recognized as the high priest, and Caiaphas, whom a Roman official had appointed as the high priest" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **6** and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were from the high priestly family.

Annas...Caiaphas...John...Alexander (ULT)

These are the names of four men. The **John** mentioned here was a member of the high priest's family. This is not the same John as the apostle. (See: How to Translate Names)

as many as were from the high priestly family (ULT)

Alternate translation: "all the other members of the high priestly family who were members of the council"

Acts 4:7

having set them in {their} midst, they asked them (ULT)

The pronoun **them** refers to Peter and John, and the pronouns **their** and **they** refer to the council members. It may be helpful to clarify this for your readers. Alternate translation: "when the council members had set Peter and John in their midst, the members asked them" (See: Pronouns — When to Use Them)

By what power or in what name have you done this (ULT)

The words **power** and **name** (meaning authority; see next note) mean similar things. The council members may be using them together to ask a comprehensive or emphatic question. If it would be helpful to your readers, you could combine these terms in your translation. Alternate translation: "By whatever means were you able to do this?" (See: Doublet)

in what name (ULT)

Here, **name** refers figuratively to authority. Alternate translation: "by what authority" (See: Metonymy)

you (ULT)

Since the council members are speaking to two men, **you** would be dual if your language uses that form. (All other pronouns in this account that refer to Peter and John would also be dual, such as **them** in its two instances in this verse.) (See: Forms of 'You' — Dual/Plural)

Acts 4:8

Peter, filled with the Holy Spirit, said (ULT)

If your readers would misunderstand this, you could say this with an active form. See how you translated the comparable expression in 2:4. Alternate translation: "the Holy Spirit filled Peter and he said" (See: Active or Passive)

Luke is speaking figuratively of Peter as if he were a container that the Holy Spirit **filled**. Alternate translation: "the Holy Spirit inspired Peter and he said" (See: Metaphor)

Rulers of the people and elders (ULT)

Peter is addressing the entire council by referring to its two components. Some of the members had ruling responsibilities. Others, the **elders**, were added to the council to bring its total membership up to 70, since according to Exodus 24:1, that was the number of elders who accompanied Moses when God confirmed the covenant with Israel at Mount Sinai. Alternate translation: "You members of the Sanhedrin" (See: Merism)

of the people (ULT)

Here, **the people** means specifically the people of Israel. Alternate translation: "of the people of Israel" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **8** Then Peter, filled with the Holy Spirit, said to them, "Rulers of the people and elders,

Acts 4:9

if we are being questioned today concerning a good deed to a sick man, by what means he was made well (ULT)

Peter is not suggesting seriously that the subject of the questioning is uncertain. He knows the subject, but he is suggesting ironically that it is uncertain so that he can describe it from his own perspective. The council asked by what power or authority he and John did "this," implying that "this" was something bad, a public disturbance that troubled the authorities. In response, Peter asserts that "this" was instead something good, **a good deed to a sick man**. If it would be helpful to your readers, in your translation you could indicate the meaning that Peter is communicating through this irony. Alternate translation: "what we actually did was a good deed for a sick man, and if you want to know by what means he was made well" (See: Irony)

we…are being questioned (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "you are questioning us" (See: Active or Passive)

he was made well (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "he became healthy" (See: Active or Passive)

Acts 4:10

let it be known to you all and to all the people of Israel (ULT)

The word translated **known** is an adjective, so this is not a passive verbal form. However, if your language does not use passive forms, it might be helpful to your readers to use an expression that does not seem to be a passive verbal form. Alternate translation: "then we want you and all the people of Israel to know" (See: Active or Passive)

to you all (ULT)

The pronoun **you** refers to the council members. Alternate translation: "to all of you council members" or "to all of you who are questioning us" (See: Pronouns — When to Use Them)

in the name (ULT)

Here, **name** refers figuratively to power and authority. Alternate translation: "through the power" or "by the authority" (See: Metonymy)

of Jesus Christ the Nazarene (ULT)

See how you translated this in 2:22 and 3:6. Alternate translation: "of Jesus Christ of Nazareth" (See: How to Translate Names)

whom you crucified (ULT)

It was the Romans who literally crucified Jesus, but Peter says figuratively that these Jewish leaders crucified him because their demands led to his death. See how you translated the similar expression in 2:23. Alternate translation: "whom you demanded to be crucified" (See: Synecdoche)

whom God raised from the dead (ULT)

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: "whom God made alive again after he died" (See: Idiom)

from the dead (ULT)

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "from among those who have died" (See: Nominal Adjectives)

Acts 4:11

He (ULT)

The pronoun **He** refers to Jesus. Alternate translation: "Jesus" (See:
Pronouns — When to Use Them)

the stone that was rejected by you, the builders, which has become the head of the corner (ULT)

Peter is quoting from Psalm 118:22, and the quotation contains a metaphor. This psalm is figuratively describing
the Messiah as if he were a stone that builders chose not to use. This means that people will reject him. When the
psalm says that this stone became the cornerstone, this means figuratively that God will nevertheless make the
Messiah the ruler of these people. However, since this is a quotation from Scripture, we recommend that you
translate the words directly rather than providing a non-figurative explanation of them, even if your language does
not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend
that you do that in a footnote rather than in the Bible text. (See: Metaphor)

that was rejected by you, the builders (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "that you,
the builders, rejected" (See: Active or Passive)

the head...of the corner (ULT)

The phrase **the head of the corner** is an idiom that refers to a large stone with straight edges that builders would
place down first and use as a reference to make sure that the walls of a stone building were straight and that the
building was oriented in the right direction. Your language may have its own term for such a stone. You could also
use a general expression. Alternate translation: "the cornerstone" or "the reference stone for the whole building"
(See: Idiom)

Acts 4:12

there is no salvation in anyone else (ULT)

In Greek this is a double negative for emphasis, "there is no salvation in no one else." The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: "he is the only one in whom there is salvation" (See: Double Negatives)

there is no salvation in anyone else (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **salvation** with a verb such as "save." Alternate translation: "he is the only one who is able to save" (See: Abstract Nouns)

no...there is...other name under heaven given (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "God has not given any other name under heaven" (See: Active or Passive)

no...there is...other name...by which we must be saved (ULT)

Here, **name** figuratively represents a person, by association with the way that each person has a name. Alternate translation: "there is no other person ... by whom we must be saved" (See: Metonymy)

under heaven (ULT)

This is an idiom. See how you translated it in 2:5. Alternate translation: "on earth" (See: Idiom)

among men (ULT)

Peter is using the term **men** in a generic sense that includes both men and women. Alternate translation: "among people" or "to people" (See: When Masculine Words Include Women)

by which we must be saved (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "that can save us" or, if you translate "name" as "person," "who can save us" (See: Active or Passive)

we (ULT)

Peter is using the word **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (See: Exclusive and Inclusive 'We')

Acts 4:13

seeing (ULT)

Luke is using the word **seeing** idiomatically to mean that the council members noticed this and found it significant. Alternate translation: "taking note of" or "impressed with" (See: Idiom)

the boldness of Peter and John (ULT)

Here the abstract noun **boldness** refers to the way in which Peter and John responded to the Jewish leaders. It can be translated with an adverb or an adjective. Alternate translation: "how boldly Peter and John had spoken" or "how bold Peter and John were" (See: Abstract Nouns)

realizing (ULT)

The implication is that the Jewish leaders realized this because of the way Peter and John spoke. Alternate translation: "realizing from the way they spoke" (See: Assumed Knowledge and Implicit Information)

they marveled, and they recognized them, that they had been with Jesus (ULT)

Here the pronoun **they** refers in its first two instances to the council members, and in its third instance it refers to Peter and John, as does the pronoun **them**. It may be helpful to your readers to clarify this and to state the meaning here more concisely. Alternate translation: "the council members marveled, and they recognized that Peter and John had been with Jesus" (See: Pronouns — When to Use Them)

they were uneducated and ordinary men (ULT)

The words **uneducated** and **ordinary** mean similar things. Both words indicate that Peter and John had no formal education. Luke uses them together for emphasis, to express from the council members' perspective how amazed they were. Alternate translation: "they had no formal education at all" (See: Doublet)

> **ULT**
>
> **13** And seeing the boldness of Peter and John, and realizing that they were uneducated and ordinary men, they marveled, and they recognized them, that they had been with Jesus.

Acts 4:14

the…man…who had been healed (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the man whom Peter and John had healed" (See: Active or Passive)

who had been healed standing with them, they had nothing (ULT)

The pronoun **them** refers to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: "standing with Peter and John, the council members had nothing" (See: Pronouns — When to Use Them)

they had nothing to say in opposition (ULT)

The implication is that anything the council members said **in opposition** would have been in an attempt to discredit the claim that the man had been healed in the name of Jesus. But there was nothing they could say, since the evidence that the claim was true was right in front of them in the person of the formerly lame man standing on his own. Alternate translation: "they had nothing to say to discredit the account" (See: Assumed Knowledge and Implicit Information)

Acts 4:15

having commanded...them to go outside the Sanhedrin, they conferred among themselves (ULT)

The pronoun **them** refers at least to Peter and John, and probably also to the man who was healed, while the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: "having commanded Peter and John and the man who was healed to go outside the Sanhedrin, the council members conferred among themselves" (See: Pronouns — When to Use Them)

the Sanhedrin (ULT)

Sanhedrin is the name of the Jewish ruling council. (See: How to Translate Names)

the Sanhedrin (ULT)

Luke is figuratively using the name of the Jewish ruling council to mean the meeting place of that council. Alternate translation: "the place where the Sanhedrin met" or "the council chamber" (See: Metonymy)

Acts 4:16

What should we do to these men (ULT)

This could mean: (1) the Jewish leaders were using the question form to express their frustration because they realize that they cannot punish Peter and John. As 4:21 indicates explicitly, and as the leaders suggest here, they are afraid of how the people might respond if they do. If your readers would misunderstand this, you could translate this as a statement or an exclamation. Alternate translation: "It is very difficult to know what we should do to these men!" (2) the leaders were asking one another a genuine question, because ultimately they do decide to do something to Peter and John. They warn them not to speak or teach in the name of Jesus, with an implied threat of punishment if they do. In that case it would be accurate to translate this as a question. (See: Rhetorical Question)

> **ULT**
>
> **16** saying, "What should we do to these men? For it is evident to everyone living in Jerusalem that a notable sign has happened through them, and we are not able to deny it.

to everyone living in Jerusalem (ULT)

This is a generalization that the leaders are making to emphasize how widely the news of the healing has spread. Alternate translation: "people who live throughout Jerusalem" (See: Hyperbole)

a notable sign (ULT)

Here the word **sign** has the same sense that it has in the phrase "wonders and signs" in 2:22 and 2:43. It means a miracle. Alternate translation: "a remarkable miracle"

Acts 4:17

so that it may not be spread unto more (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "so that it does not spread" or "so that they will not spread it" (See: Active or Passive)

so that it may not be spread unto more (ULT)

By **it**, the council members do not mean the news of the man's healing, since they have already said that everyone in Jerusalem knows about it. They mean the teaching that Jesus is Messiah, since they then try to prevent this from spreading by not allowing the apostles to speak to anyone about Jesus. Alternate translation: "so that this teaching about Jesus does not spread" (See: Assumed Knowledge and Implicit Information)

unto more (ULT)

Alternate translation: "any further"

to speak in this name (ULT)

Here, **name** figuratively represents a person, by association with the way that each person has a name. Alternate translation: "to speak about this person Jesus" (See: Metonymy)

no longer to speak in this name to any of men (ULT)

In Greek this is a double negative for emphasis, "no longer to speak in this name to none of men." The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: "to stop speaking in this name to any of men" (See: Double Negatives)

to any of men (ULT)

Here, **men** has a generic sense that includes both men and women. Alternate translation: "to any person" or "to anyone" (See: When Masculine Words Include Women)

Acts 4:18

And (ULT)

Luke uses the word translated **And** to introduce what the council members did as a result of their discussion. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

summoning them, they commanded them (ULT)

The pronoun **them** refers in both instances to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: "summoning Peter and John, the council members commanded them" (See: Pronouns — When to Use Them)

neither to speak nor to teach (ULT)

The words **speak** and **teach** mean similar things. The council members may be using them together for emphasis. Alternate translation: "not to say anything publicly" (See: Doublet)

in the name of Jesus (ULT)

Here, **name** figuratively represents a person, by association with the way that each person has a name. Alternate translation: "about this person Jesus" (See: Metonymy)

Acts 4:19

Peter...answering...Peter...and John said (ULT)

Together the words **answering** and **said** mean that Peter and John responded to the council. Alternate translation: "Peter and John responded" (See: Hendiadys)

Peter...answering...Peter...and John said (ULT)

This could mean: (1) Peter and John each said different parts of the quotation in 4:19–20. (2) Peter spoke these words on behalf of both of them, since the Holy Spirit had inspired him to speak to the council in 4:8–12. Alternate translation: "Peter responded on their behalf" (See: Assumed Knowledge and Implicit Information)

Whether it is right before God (ULT)

Here the phrase **before God** refers to God's opinion, by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: "Whether God thinks it is right" (See: Metonymy)

to listen to you rather than to God (ULT)

Here, **listen** is an idiom that means "obey." Alternate translation: "to obey you rather than God" (See: Idiom)

Acts 4:20

For (ULT)

Peter and John are using the word **For** to introduce the reason why the council needs to judge whether it would be right for them to obey the council rather than God. Alternate translation: "The reason why you must judge whom we should obey is that" (See: Connect — Reason-and-Result Relationship)

we…we have seen and heard (ULT)

Peter and John are using the word **we** to refer to themselves but not to their listeners, so use the exclusive form of the word in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

are not able…we…not to speak (ULT)

You could state the meaning of this double negative positively. Alternate translation: "we must speak" (See: Double Negatives)

Acts 4:21

So, having warned them further, they released them (ULT)

The pronoun **them** refers in both instances to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: "having warned Peter and John further, the council members released them" (See: Pronouns — When to Use Them)

on account of the people (ULT)

The implication is that the Jewish leaders were afraid that the people would riot if they punished Peter and John. If it would be helpful to your readers, you could say that explicitly. It may be helpful to begin a new sentence here. Alternate translation: "They were afraid that if they did punish Peter and John, the people would riot" (See: Assumed Knowledge and Implicit Information)

they were all glorifying God (ULT)

Here, **all** is a generalization for emphasis. Alternate translation: "large numbers of them were glorifying God" (See: Hyperbole)

Acts 4:22

For the man to whom this sign of healing had happened was more than 40 years old (ULT)

In this verse, Luke provides background information about the age of the man who was healed to help readers understand why the people considered his healing such a remarkable miracle. In your translation, present this background information in a way that would be natural in your own language and culture. (See: Background Information)

For (ULT)

Luke is using the word **For** to introduce the reason why the people were glorifying God. Alternate translation: "The people were glorifying God because" (See: Connect — Reason-and-Result Relationship)

the man to whom this sign of healing had happened (ULT)

Luke is speaking figuratively as if the **healing** had **happened** on its own. Alternate translation: "the man whom Peter and John had miraculously healed" (See: Personification)

this sign of healing (ULT)

Luke is using the possessive form to describe a **sign** that consisted of a **healing**. The word **sign** has the same sense here that it has in the phrase "wonders and signs" in 2:22 and 2:43. It means a miracle. Alternate translation: "this miraculous healing" (See: Possession)

Acts 4:23

having been released (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who did the action. Alternate translation: "after the council members had released Peter and John" (See: Active or Passive)

they came to {their} own people (ULT)

In a context such as this, your language might say "went" instead of **came**. Alternate translation: "they went to their own people" (See: Go and Come)

their} own people (ULT)

The phrase **their own people** refers to the community of believers in Jesus. Alternate translation: "the other believers" (See: Assumed Knowledge and Implicit Information)

the chief priests and the elders (ULT)

As Peter does in 4:8, here Luke is referring to the entire council by naming its two components. Alternate translation: "the members of the Sanhedrin" (See: Merism)

Acts 4:24

they...having heard...raised (ULT)

The phrase **having heard** refers to the other believers, but the pronoun **they** seems to include Peter and John as well, since those who pray ask for boldness to keep speaking the message about Jesus (4:29). It may be helpful to clarify this for your readers. Alternate translation: "when the other believers heard this report, together with Peter and John they raised" (See: Pronouns — When to Use Them)

raised their voice (ULT)

Since Luke is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: "they raised their voices"

raised their voice (ULT)

The expression **they raised their voice** is an idiom that means they spoke loudly. Alternate translation: "they prayed loudly" or "they prayed out loud" (See: Idiom)

unanimously (ULT)

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. See how you translated the same expression in 1:14. Alternate translation: "with one accord" or "harmoniously"

you {are (ULT)

The word **you** is singular, and it refers to God. The same is true of the words "you" and "your" in 4:25–30. You may have decided to use a formal form of "you" in your translation in such cases. (See: Forms of 'You' — Formal or Informal)

who made the heaven and the earth and the sea and all that {is} in them (ULT)

The believers are referring to all of creation by naming its components. Alternate translation: "who created everything that exists" (See: Merism)

God...heaven (ULT)

The believers are using the word translated **heaven** in one of its specific senses to mean the sky. Alternate translation: "the sky"

Acts 4:25

the one who said by the Holy Spirit from the mouth of our father David, your servant (ULT)

The word **mouth** refers figuratively to what David said by using his mouth. Alternate translation: "the one whose Holy Spirit inspired our father David, your servant, to say" (See: Metonymy)

who said by the Holy Spirit from the mouth of our father David, your servant, 'Why did the Gentiles rage, and the peoples imagine useless things (ULT)

As the believers pray together, they quote from one of the psalms that David composed, Psalm 2:1–2. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "whose Holy Spirit inspired our father David, your servant, to ask why the Gentiles raged and why the peoples imagined useless things." (See: Quotes within Quotes)

our (ULT)

The believers are using the word **our** to refer to themselves but not to God, so use the exclusive form of that word in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

of…father (ULT)

Here, **father** figuratively means "ancestor." Alternate translation: "ancestor" (See: Metaphor)

servant (ULT)

The believers are using the word **servant** here in its ordinary sense, not as a title for the Messiah, so it would not be appropriate to translate it as "Messiah," as you may have done when it was a title in 3:13 and 3:26.

Why did the Gentiles rage, and the peoples imagine useless things (ULT)

Here some words have been left out that a sentence would need in many languages in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: "Why did the Gentiles rage, and why did the peoples imagine useless things" (See: Ellipsis)

Why did the Gentiles rage, and the peoples imagine useless things (ULT)

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "Why did the Gentiles rage, indeed, why did the peoples imagine useless things" (See: Parallelism)

Why did the Gentiles rage, and the peoples imagine useless things (ULT)

In this psalm, David uses the question form to emphasize the futility of opposing God. If your readers would misunderstand this, you could translate this as a statement or an exclamation. Alternate translation: "The Gentiles should not have raged, and the peoples should not have imagined useless things!" (See: Rhetorical Question)

the Gentiles (ULT)

Gentiles is the name for people groups that are not Jewish. (See: How to Translate Names)

useless things (ULT)

The phrase **useless things** implicitly describes plans to oppose God, which can never succeed. Alternate translation: "ways to oppose God, which always prove useless" (See: Assumed Knowledge and Implicit Information)

Acts 4:26

The kings of the earth took their stand and the rulers were gathered to the same against the Lord and against his Christ (ULT)

> **ULT**
>
> **26** The kings of the earth took their stand and the rulers were gathered to the same against the Lord and against his Christ.'

This is the rest of the quotation from Psalm 2 that the believers started in 4:25. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "David said that the kings of the earth had taken their stand and the rulers had gathered to the same against the Lord and against his Christ" (See: Quotes within Quotes)

The kings of the earth took their stand and the rulers were gathered to the same (ULT)

In keeping with the conventions of Hebrew poetry, these two phrases mean basically the same thing. If the repetition might be confusing for your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: "The kings of the earth took their stand, yes, the rulers were gathered to the same" (See: Parallelism)

The kings of the earth took their stand (ULT)

This is an idiom. Alternate translation: "The kings of the earth lined up their troops for battle" or "The kings of the earth formed their battle lines" (See: Idiom)

the rulers were gathered (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the rulers gathered" (See: Active or Passive)

to the same (ULT)

See the discussion of this phrase in Part 3 of the Introduction to Acts. Here it could mean "by agreement" or "in the same place." You could use either phrase as an alternate translation.

the Lord...his Christ (ULT)

Here the word **Lord** refers to God and the word **Christ** refers to the Messiah. Alternate translation: "God the Lord ... his Messiah" (See: Assumed Knowledge and Implicit Information)

Acts 4:27

Herod (ULT)

Herod is the name of a man. He was the official whom the Romans appointed to rule Galilee during the time of Jesus. (See: How to Translate Names)

Pontius Pilate (ULT)

This is the full name of the man who was the governor of Judea during the time of Jesus. See how you translated the name **Pilate** in 3:13. (See: How to Translate Names)

were gathered together (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "gathered together" (See: Active or Passive)

in this city (ULT)

The phrase **this city** refers to Jerusalem. Alternate translation: "here in Jerusalem" (See: Assumed Knowledge and Implicit Information)

Servant (ULT)

Here the word **Servant** is a title for the Messiah. See the discussion of that term in the General Notes to chapter 3, and see how you translated it in 3:13 and 3:26. Alternate translation: "Messiah"

whom you anointed (ULT)

In the Old Testament, ceremonial oil was poured on a person who was being given the authority to assume an office or to do a special task. The believers are speaking figuratively of anointing to indicate that God appointed Jesus to be the Messiah. Alternate translation: "whom you appointed" (See: Metaphor)

Acts 4:28

all that your hand and your counsel had predetermined to happen (ULT)

Here, **hand** figuratively means God's power and **counsel** figuratively means God's plan. Alternate translation: "all that your power and your plan had predetermined to happen" (See: Metonymy)

all that your hand and your counsel had predetermined to happen (ULT)

The words **hand** and **counsel**, joined by **and**, are expressing a single idea. The word **hand**, meaning "power," tells by what means God intended to carry out his **counsel**, that is, his plan. Alternate translation: "all that you planned in advance to make happen by your power" (See: Hendiadys)

all that your hand and your counsel had predetermined to happen (ULT)

The believers are speaking figuratively of God's **hand** and his **counsel** (that is, his power and his plan) as if they had **predetermined** what would happen to Jesus. They mean that God himself had done this. Alternate translation: "all that you planned in advance to make happen by your power" (See: Personification)

Acts 4:29

And now, Lord (ULT)

The believers use the expression **And now** to direct God's attention to the request they are making in light of what they have said to this point in their prayer. In your translation, use a word, phrase, or other method in your language that is natural for this same purpose.

look upon their threats (ULT)

The phrase **look upon** is an idiomatic way of asking God to pay attention to the threats that the Jewish leaders have made against the believers. Alternate translation: "pay attention to the threats they have made" (See: Idiom)

to your servants (ULT)

The believers are speaking of themselves in the third person. If that would be confusing to your readers, you can use the first person in your translation. Alternate translation: "to us, your servants" (See: First, Second or Third Person)

your word (ULT)

The believers are using the term **word** figuratively to mean the message about Jesus that God has told them to share by using words. Alternate translation: "the message about Jesus" (See: Metonymy)

with all boldness (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **boldness** with an adverb such as "boldly." The word **all** is an intensifier. Alternate translation: "very boldly" (See: Abstract Nouns)

Acts 4:30

as you stretch out your hand to heal and for signs and wonders to happen (ULT)

Here the **hand** figuratively represents God's power. To **stretch out** the hand means to use it. So this is a prayer for God to do powerful things. Alternate translation: "as you do powerful things to heal people and to make signs and wonders happen" (See: Metonymy)

signs and wonders (ULT)

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in 2:43. Alternate translation: "great miracles" (See: Doublet)

through the name (ULT)

Here, **name** refers figuratively to authority. Alternate translation: "by the authority" (See: Metonymy)

the name of your holy Servant Jesus

Here the word **Servant** is a title for the Messiah. See the discussion of that term in the General Notes to chapter 3, and see how you translated it in 3:13, 3:26, and 4:27. Alternate translation: "the name of Jesus, your holy Messiah"

Acts 4:31

And (ULT)

This verse is the end of the whole story of how the lame man was healed and how Peter and John were arrested as a result. Luke uses the word translated **And** to introduce information about what happened after the story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story. (See: End of Story)

> ### ULT
>
> **31** And when they had prayed, the place in which they were gathered together was shaken, and they were all filled with the Holy Spirit, and they began to speak the word of God with boldness.

in which they were gathered together (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "where they had gathered together" (See: Active or Passive)

was shaken (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "shook" (See: Active or Passive)

they were all filled with the Holy Spirit (ULT)

If your readers would misunderstand this, you could say this with an active form. See how you translated the same expression in 2:4. Alternate translation: "the Holy Spirit filled them all" (See: Active or Passive)

they were all filled with the Holy Spirit (ULT)

Luke is speaking figuratively as if the believers were containers that the Holy Spirit **filled**. Alternate translation: "the Holy Spirit inspired them all" (See: Metaphor)

the word of God (ULT)

Luke is using the term **word** figuratively to mean the message that God wanted the believers to share by using words. Alternate translation: "the message from God" (See: Metonymy)

with boldness (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **boldness** with an adverb such as "boldly." Alternate translation: "boldly" (See: Abstract Nouns)

Acts 4:32

Now (ULT)

Luke uses the word **Now** to introduce background information in 4:32–37 that will help readers understand further episodes in the story. These verses introduce Barnabas, who will be an important character in the book, and they also help account for what happens to Ananias and Sapphira in the next chapter. You can translate the word **Now** with a term or phrase that serves the same purpose in your language. (See: Connect — Background Information)

> **ULT**
>
> **32** Now the multitude of those who believed was one in heart and soul. And not one said that any of the things that were to him was his own, but everything was common to them.

was one in heart and soul (ULT)

Here the word **heart** seems to represent the emotions and the word **soul** seems to represent the desires. Alternate translation: "thought the same way and desired the same things" or see the next note for a further possibility. (See: Metonymy)

was one in heart and soul (ULT)

The terms **heart** and **soul** mean similar things, and Luke may be using them together for emphasis. If it would be helpful to your readers, you could combine the terms in your translation. Alternate translation: "was genuinely united" (See: Doublet)

of those…that were to him (ULT)

Alternate translation: "of the things that he owned"

everything was common to them (ULT)

The word **everything** may be a generalization that emphasizes the powerful spirit of generosity among the believers. See how you translated the similar expression in 2:44. Alternate translation: "they shared their belongings with one another" (See: Hyperbole)

Acts 4:33

of the resurrection of the Lord Jesus (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **resurrection** with an adjective such as "alive." Alternate translation: "of how God made the Lord Jesus alive again after he died" (See: Abstract Nouns)

and great grace was upon them all (ULT)

The pronoun **them** refers back to "the multitude of those who believed" in 4:32. It does not refer just to the **apostles**, who are mentioned in this verse. Alternate translation: "great grace was upon all of the believers" (See: Pronouns — When to Use Them)

and great grace was upon them all (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **grace** with an equivalent expression. The word could describe: (1) how God was blessing the believers. Alternate translation: "God was blessing all of the believers in wonderful ways" (2) how the people in Jerusalem held the believers in high esteem. Alternate translation: "the people of Jerusalem thought very highly of all the believers" (See: Abstract Nouns)

ULT

33 And with great power the apostles were proclaiming the testimony of the resurrection of the Lord Jesus, and great grace was upon them all.

Acts 4:34

For there was not anyone needy among them (ULT)

This statement expresses the result of the rest of what Luke says in this verse and what he says in the next verse. If your readers would misunderstand this to put this result after the reasons for it, you could create a verse bridge by moving this statement to the end of the next verse and beginning it with the word "So" instead of **For**. (See: Verse Bridges)

> **ULT**
>
> **34** For there was not anyone needy among them, for all who were owners of lands or houses, selling them, were bringing the price of the things being sold

For (ULT)

Luke uses the word **For** in its first instance in this verse to introduce the evidence or reason for his statement at the end of the previous verse that "great grace was upon them all." The meaning here depends on the meaning there. Alternate translation: (1) "The way God was blessing the believers could be seen in the fact that" or (2) "One thing that made the people think very highly of the believers was that" (See: Connect — Reason-and-Result Relationship)

for (ULT)

Luke uses the word **for** in its second instance in this verse to introduce the reason why no one in the community of believers was needy. Alternate translation: "and the reason for this was that" (See: Connect — Reason-and-Result Relationship)

for all who were owners of lands or houses (ULT)

The word **all** is a generalization for emphasis. Alternate translation: "many believers who owned lands or houses" (See: Hyperbole)

the price of the things being sold (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the money that they received from the things they sold" (See: Active or Passive)

Acts 4:35

they were laying it at the feet of the apostles (ULT)

The expression **laying it at the feet** indicates that believers who sold possessions were putting the money they got on the ground in front of the apostles. In this culture, that was a symbolic way of presenting it to them as a gift to be used to help others in the community. If there is a comparable symbolic action in your culture, you could use that in your translation. You could also use a general expression. Alternate translation: "they were presenting it to the apostles" (See: Symbolic Action)

they were laying it at the feet of the apostles (ULT)

In this culture, putting the money on the ground in front of the apostles was a symbolic way of presenting it to them as a gift to be used to help others in the community. If there is a comparable symbolic action in your culture, you could use that in your translation. You could also use a general expression. Alternate translation: "they were presenting it to the apostles" (See: Symbolic Action)

it was being distributed (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the apostles were distributing it" (See: Active or Passive)

to each one, according as anyone had need (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **need** with a verb such as "need." Alternate translation: "to every person in the amount that he needed" (See: Abstract Nouns)

Acts 4:36

Then Joseph (ULT)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you can use it here in your translation. (See: Introduction of New and Old Participants)

Joseph...Barnabas (ULT)

Joseph and **Barnabas** are two names for the same man. (See: How to Translate Names)

who was called Barnabas by the apostles (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "whom the apostles called Barnabas" (See: Active or Passive)

which, being translated, is Son of Encouragement (ULT)

If your readers would misunderstand this, you could express the meaning of the passive verbal form **being translated** with an active form. Alternate translation: "which means Son of Encouragement" (See: Active or Passive)

which, being translated, is Son of Encouragement (ULT)

Luke assumes that his readers will know that he is saying what the name Barnabas means when **translated** from the Aramaic language. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "which means Son of Encouragement in Aramaic" (See: Assumed Knowledge and Implicit Information)

Son of Encouragement (ULT)

The expression **Son of** figuratively describes a person who shares the qualities of something. The apostles used this name to describe Joseph's behavior and character, since he was a person who encouraged others. Alternate translation: "the Encourager" (See: Idiom)

Son of Encouragement (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **Encouragement** with a verb such as "encourage." Alternate translation: "the One who Encourages" (See: Abstract Nouns)

a Levite (ULT)

The name **Levite** describes a person from the tribe of Levi. (See: How to Translate Names)

from Cyprus (ULT)

Cyprus is the name of an island. (See: How to Translate Names)

Acts 4:37

that was to him (ULT)

See how you translated the similar expression in 4:32. Alternate translation: "that he owned"

laid it at the feet of the apostles (ULT)

See how you translated the similar expression in 4:35. Alternate translation: "presented it to the apostles" (See: Symbolic Action)

> **ULT**
>
> **37** selling a field that was to him, brought the money and laid it at the feet of the apostles.

Acts 5

Acts 5 General Notes

Special concepts in this chapter

"Why has Satan filled your heart for you to lie to the Holy Spirit?" (5:3)

No one knows for sure whether Ananias and Sapphira were truly Christians when they decided to lie about the land that they sold (5:1-10), because Luke does not say. However, Peter knew that they lied to the believers, and he knew that they had listened to and obeyed Satan. When they lied to the believers, they also lied to the Holy Spirit. This is because the Holy Spirit lives inside believers.

Possible translation difficulties in this chapter

Long sentences

Acts 5:36 consists of a single long sentence. ULT represents all of it as a single sentence. It may be helpful to your readers to divide it into several sentences, as UST does.

There is also a long sentence that goes from the beginning of 5:38 to nearly the end of 5:39. In this case as well it may be helpful to your readers to divide it into several sentences, as UST does.

Acts 5:1

Now a certain man (ULT)

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you can use it here in your translation. (See: Introduction of New and Old Participants)

Ananias (ULT)

Ananias is the name of a man. (See: How to Translate Names)

with Sapphira his wife (ULT)

Luke uses this phrase to introduce another new character into the story. If your language has its own way of doing that, you can use it here in your translation. (See: Introduction of New and Old Participants)

Sapphira (ULT)

Sapphira is the name of a woman. (See: How to Translate Names)

ULT

1 Now a certain man, Ananias by name, with Sapphira his wife, sold a piece of land,

Acts 5:2

he kept back from the price (ULT)

The implication, as the story later makes clear, is that Ananias did not tell anyone except his wife that he was keeping some of the money for himself. If it would be helpful to your readers, you could say that explicitly, and you could say why he did this. Alternate translation: "he kept some of the money from the sale for himself, but he did not admit that he was doing that, because he wanted everyone to think he was being completely generous" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **2** and he kept back from the price, {his} wife also knowing, and bringing a certain portion, he laid it at the feet of the apostles.

his wife also knowing, and bringing a certain portion, he laid

It may be helpful to make two new sentences here, particularly if you add information to the previous phrase as suggested in the preceding note. Alternate translation: "His wife also knew that he was keeping back part of the sale money. He brought a certain portion of the money and laid it"

he laid it at the feet of the apostles (ULT)

This means that he presented to money to the apostles. See how you translated the same expression in 4:37. Alternate translation: "he presented it to the apostles" (See: Idiom)

Acts 5:3

why has Satan filled your heart for you to lie to the Holy Spirit and to keep back from the price of the land (ULT)

> **ULT**
>
> **3** But Peter said, "Ananias, why has Satan filled your heart for you to lie to the Holy Spirit and to keep back from the price of the land?

Peter is using the question form to rebuke Ananias. If your readers would misunderstand this, you could translate this as a statement or an exclamation. Alternate translation: "you should not have let Satan fill your heart so that you lied to the Holy Spirit and kept back from the price of the land!" (See: Rhetorical Question)

why has Satan filled your heart (ULT)

Peter is speaking figuratively of the **heart** of Ananias as if it were a container that Satan had **filled**. Alternate translation: "why have you allowed Satan to influence your heart so strongly" (See: Metaphor)

your heart (ULT)

Here, the **heart** figuratively represents the thoughts and motives. Alternate translation: "your thoughts and motives" (See: Metaphor)

for you to lie to the Holy Spirit and to keep back from the price of the land (ULT)

Ananais first withheld some of the money, then he lied to the Holy Spirit about this by pretending he was giving all of the money. To make this clear in your translation, it may be helpful to describe the events in that order. Alternate translation: "for you to keep back from the price of the land and lie to the Holy Spirit" (See: Order of Events)

for you to lie to the Holy Spirit (ULT)

Ananias did not lie literally to the Holy Spirit, but he did lie to the apostles and to all of the believers who would have learned about his gift, and the Holy Spirit was present in them. So by lying to them, he was effectively also lying to the Holy Spirit. Alternate translation: "for you to lie to the Holy Spirit, who is present in us" (See: Metonymy)

and to keep back from the price (ULT)

The implication of what Peter says here is that Ananias claimed or pretended that he was giving the entire amount that he had received from selling his land. Alternate translation: "by pretendng that you were giving us the entire amount when you had kept back some for yourself" (See: Assumed Knowledge and Implicit Information)

Acts 5:4

While it remained, did it not remain yours, and being sold, was it {not} in your authority (ULT)

Peter continues to use the question form to rebuke Ananias. If your readers would misunderstand this, you could translate this as a statement. Alternate translation: "While it remained, it remained yours, and after it was sold, it was still in your authority." (See: Rhetorical Question)

While it remained (ULT)

Alternate translation: "While it remained unsold" or "Before you sold it"

being sold (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "once you had sold it" (See: Active or Passive)

was it {not} in your authority (ULT)

The pronoun **it** refers to the money that Ananias received from the sale of the land. Alternate translation, as a statement: "you could still do whatever you wanted with the money you received" (See: Pronouns — When to Use Them)

was it {not} in your authority (ULT)

The implications are that Ananias was not obligated to give all of the money to the apostles. He was free to keep some if he wished or if he needed it. He could simply have acknowledged that he was doing that, and giving the rest of the money would still have been a generous act because there was no compulsion. Alternate translation, as a statement: "you could have kept some and acknowledged that and you would have still been making a generous gift" (See: Pronouns — When to Use Them)

How {is it} that you placed this thing in your heart (ULT)

Peter continues to use the question form to rebuke Ananias. If your readers would misunderstand this, you could translate this as a statement or an exclamation. Alternate translation: "You should not have placed this thing in your heart!" (See: Rhetorical Question)

How {is it} that you placed this thing in your heart (ULT)

Here, the **heart** figuratively represents the thoughts. Alternate translation, as an exclamation: "You should not have placed this thing in your thoughts!" (See: Metaphor)

How {is it} that you placed this thing in your heart (ULT)

Peter speaks figuratively of **this thing**, that is, the plan to keep back some of the money, as if Ananias had **placed** it in his **heart**, meaning his thoughts. Alternate translation, as an exclamation: "You should not even have thought of doing such a thing!" (See: Metaphor)

You have not lied to men, but to God (ULT)

Ananaias actually has **lied to men**, but Peter is speaking of the ultimate implications of his act. As in the previous verse, where Peter says that Ananias has lied to the Holy Spirit, here he means that Ananias has lied to the apostles and other believers, and God is present in them. So by lying to them, he has effectively also lied to God. Alternate translation: "You have not lied merely to men, but also to God, who is present in us" (See: Metonymy)

to men (ULT)

Peter is using the term **men** in a generic sense to mean "human beings." Alternate translation: "to human beings" (See: When Masculine Words Include Women)

Acts 5:5

And hearing...these words (ULT)

Luke is using the term **words** figuratively to mean what Peter used words to say. Alternate translation: "When he heard what Peter said" (See: Metonymy)

falling down, expired (ULT)

The word translated **expired** means that Ananias "breathed out for the last time." It is a mild way of saying that he died. Alternate translation: "fell down and died" (See: Euphemism)

falling down, expired (ULT)

Ananias fell down because he died. He did not die because he fell down. To make this clear in your translation, it may be helpful to say first that he died and then that he fell. Alternate translation: "died and fell to the ground" (See: Order of Events)

great fear came upon all who heard (ULT)

Luke describes this **fear** figuratively as if it were a living thing that could come onto people. Here the word **fear** describes a deep respect for God. Alternate translation: "everyone who heard about it came to feel a very deep respect for God" (See: Personification)

Acts 5:6

So rising up, the young men wrapped him up (ULT)

Here the expression **rising up** means that the young men took an action that they recognized they needed to take. It does not mean that they stood up from a seated position. Alternate translation: "the young men took action and wrapped him up" (See: Idiom)

the young men (ULT)

This could refer to: (1) some strong young men who were present who realized that burying Ananias was a task they could help with. Alternate translation: "some strong young men who were present" (2) a group of young men among the believers who regularly helped the apostles with tasks that required physical strength. Alternate translation: "the young men who regularly helped the apostles with physical tasks" (See: Assumed Knowledge and Implicit Information)

wrapped him up (ULT)

It was the custom in this culture to wrap linen cloths around the bodies of people who had died, in order to prepare the bodies for burial. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: "wrapped a linen burial cloth around his body" or "prepared his body for burial" (See: Translate Unknowns)

Acts 5:7

And an interval of about three hours happened, and (ULT)

This is an idiomatic way of speaking about time passing. Your language may have its own way of describing that. Alternate translation: "After about three hours had gone by," (See: Idiom)

his wife (ULT)

The pronoun **his** refers to Ananias. Alternate translation: "the wife of Ananias" or "Sapphira" (See: Pronouns — When to Use Them)

what had happened (ULT)

If it would be helpful to your readers, you could say explicitly what this means. Alternate translation: "that Peter had exposed their lie and that her husband was dead" (See: Assumed Knowledge and Implicit Information)

Acts 5:8

said...to her (ULT)

The word translated **said** means to continue or resume a conversation. Alternate translation: "asked her, based on what her husband had said"

you sold (ULT)

Since Peter is speaking of two people, Ananaias and Sapphira, **you** would be dual if your language uses that form. Otherwise, it would be plural. (See: Forms of 'You' — Dual/Plural)

for so much...Yes, for so much (ULT)

This refers to the amount of money that Ananias had given to the apostles. Peter may be naming the amount or, as UST suggests, he may be showing Sapphira the money. Alternate translation: "for this amount of money ... yes, for that amount of money" (See: Assumed Knowledge and Implicit Information)

Acts 5:9

How {is it} that it was agreed together by you to test the Spirit of the Lord (ULT)

Peter is using the question form to rebuke Sapphira. If your readers would misunderstand this, you could translate this as a statement or an exclamation. Alternate translation: "You should not have agreed together to test the Spirit of the Lord!" (See: Rhetorical Question)

> **ULT**
>
> **9** So Peter said to her, "How {is it} that it was agreed together by you to test the Spirit of the Lord? Behold, the feet of those who buried your husband {are} at the door, and they will carry you out."

it was agreed together by you (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "you agreed together" (See: Active or Passive)

by you...your...you (ULT)

The word **you** in its first instance refers to two people, Ananias and Sapphira, so it would be dual if your language uses that form. Otherwise, it would be plural. The word **your** and the word **you** in its second instance refer only to Sapphira, so those words are singular. (See: Forms of You)

to test the Spirit of the Lord (ULT)

Here the word **test** means to challenge. Ananias and Sapphira were trying to see if they could get away with lying about how much they received for the land they sold. Alternate translation: "to challenge the Spirit of the Lord"

to test the Spirit of the Lord (ULT)

Ananias and Sapphira actually tested or challenged the apostles, but Peter is speaking of the ultimate implications of their act, as he does similarly in 5:3 and 5:4. Since the Spirit of the Lord was present in the apostles, by challenging them, Ananias and Sapphira effectively lied to the Spirit. Alternate translation: "to test the Spirit of the Lord, who is present in us apostles" (See: Metonymy)

Behold, the feet (ULT)

Peter says **Behold** to get Sapphira to focus her attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: "And now the feet" (See: Metaphor)

the feet of those who buried your husband {are} at the door (ULT)

Peter is referring figuratively to the return of the young men who buried Ananaias. Their **feet** represent them by association with the way they are using their feet to walk back. The **door** represents their return by association with the way they will come through the door when they return. Alternate translation: "the young men who buried your husband are just now returning" (See: Metonymy)

the feet of those who buried your husband {are} at the door (ULT)

Peter is telling Sapphira implicitly that her husband died as a judgment from God when Peter confronted him with the lie about the price of the land. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "your husband died as a judgment from God when I confronted him with the lie you both told about the price of the land, and the young men who buried him are just now returning" (See: Assumed Knowledge and Implicit Information)

and they will carry you out (ULT)

The implications are that Sapphira is also going to die and that the same young men will **carry** her **out** to bury her. If it would be helpful to your readers, you could say that explicitly. It may be helpful to make this a separate sentence. Alternate translation: "You are also going to die as a judgment from God, and those same young men are going to carry you out and bury you" (See: Assumed Knowledge and Implicit Information)

Acts 5:10

she fell down...at his feet and expired (ULT)

The word translated **expired** means that Sapphira "breathed out for the last time." It is a mild way of saying that she died. Alternate translation: "she fell down at his feet and died" (See: Euphemism)

she fell down...at his feet and expired (ULT)

> **ULT**
>
> **10** And immediately she fell down at his feet and expired. And having come in, the young men found her dead, and carrying her out, they buried her beside her husband.

Sapphira fell down because she died. She did not die because she fell down. To make this clear in your translation, it may be helpful to to say first that she died and then that she fell. Alternate translation: "she died and fell down at his feet" (See: Order of Events)

she fell down...at his feet (ULT)

This means that she fell to the ground in front of Peter. This expression should not be confused with the idea of "falling down at a person's feet," that is, bowing down to the ground in front of someone as a sign of humility. Alternate translation: "she collapsed onto the ground in front of him" (See: Metonymy)

the young men (ULT)

See how you translated this expression in 5:6. However, it may not be necessary to explain again here who these **young men** were in terms of their role in the community. Instead, you could identify them by their role in the story. Alternate translation: "the same young men who had buried Ananias" (See: Assumed Knowledge and Implicit Information)

Acts 5:11

And (ULT)

This verse is the end of the story about Ananias and Sapphira. Luke uses the word translated **And** to introduce information about what happened after the story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story. (See: End of Story)

> **ULT**
>
> **11** And great fear came upon the whole church and upon all those hearing these things.

great fear came upon the whole church and upon all those hearing these things (ULT)

Luke describes this **fear** figuratively as if it were a living thing that could come onto people. See how you translated the similar expression in 5:5. Alternate translation: "the whole church and everyone who heard about these things came to feel a very deep respect for God" (See: Personification)

Acts 5:12

And (ULT)

Luke uses the word translated **And** to introduce background information in 5:12–16 that will help readers understand what happens next in the story. You can translate this word with a word or phrase that serves the same purpose in your language. Alternate translation: "Now" (See: Connect — Background Information)

ULT

12 And many signs and wonders were happening through the hands of the apostles among the people, and they were all unanimously at the Porch of Solomon.

through...many signs and wonders were happening...hands of the apostles...the (ULT)

Luke is using the **hands** of the apostles figuratively to represent their actions. Alternate translation: "the apostles were doing many signs and wonders" (See: Metonymy)

signs and wonders (ULT)

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated this expression in 4:30. Alternate translation: "great miracles" (See: Doublet)

they were...all (ULT)

The pronoun **they** refers to the whole community of believers. Alternate translation: "the whole community of believers was" (See: Pronouns — When to Use Them)

unanimously (ULT)

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. See how you translated the same expression in 1:14. Alternate translation: "meeting together with one accord" or "meeting together harmoniously"

the Porch of Solomon (ULT)

This was a covered walkway that consisted of rows of pillars that supported a roof. It was named after King Solomon. See how you translated the phrase "the porch that is called Solomon's" in 3:11, which is a description of this same walkway. Alternate translation: "Solomon's Porch" (See: How to Translate Names)

Acts 5:13

the...none of...others (ULT)

The expression **the others** refers to people who were not believers in Jesus. Alternate translation: "none of the people who were not believers in Jesus" (See: Assumed Knowledge and Implicit Information)

dared to join them (ULT)

If it would be helpful to your readers, you could say explicitly why no unbelievers **dared to join them**. The reason seems to be that the Jewish leaders had commanded the apostles not to speak or teach about Jesus (4:18), but they were still doing that. Later in this chapter, in 5:28, the Sanhedrin indicates that it has arrested the apostles for violating that command. Alternate translation: "would meet with them, because the apostles were still preaching about Jesus even though the Jewish leaders had commanded them not to do so" (See: Assumed Knowledge and Implicit Information)

Acts 5:14

were being added...to the Lord (ULT)

Luke says **the Lord** figuratively to mean the community of people who believed in the Lord. Alternate translation: "were being added to the church" (See: Metonymy)

If your readers would misunderstand this, you could say this with an active form. See how you translated the similar expression in 2:41. Alternate translation: "were becoming part of the church" (See: Active or Passive)

> **ULT**
>
> **14** And more believers were being added to the Lord, multitudes of both men and of women,

Acts 5:15

so that (ULT)

Luke says **so that** to introduce a result, but it is not the direct result of what he said just before, that many men and women became part of the church. It is the result of what he said in 5:12, that the apostles were doing "many signs and wonders." All of 5:12–15 could be understood as a single sentence, and in that case what Luke says here would more clearly follow logically and grammatically from what he says in 5:12. However, ULT divides the material into several sentences, which is another way in which it can be understood. UST models a way to show how what Luke says here introduces a result of what he said in 5:12 about the "signs and wonders" that the apostles were doing. (See: Connect — Reason-and-Result Relationship)

> ### ULT
>
> **15** so that they even carried the sick into the streets and laid them on cots and mats, so that as Peter came by, at least {his} shadow might overshadow any one of them.

they...carried (ULT)

The pronoun **they** refers to the people who lived in Jerusalem. Alternate translation: "people who lived in Jerusalem … carried" (See: Pronouns — When to Use Them)

the sick (ULT)

Luke is using the adjective **sick** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "people who were sick" (See: Nominal Adjectives)

cots and mats (ULT)

The words **cots** and **mats** mean similar things. Luke could be using them together for emphasis, although he could also be describing two different ways that people managed to make their sick relatives and friends reasonably comfortable as they waited in the streets for Peter to walk by. If it would be helpful to your readers, you could combine these terms in your translation. Alternate translation: "improvised beds" (See: Doublet)

his} shadow might overshadow any one of them (ULT)

The implication is that God was healing sick people whom Peter's shadow touched. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "his shadow might overshadow any one of them and God would heal that person" (See: Assumed Knowledge and Implicit Information)

his} shadow might overshadow any one of them (ULT)

Luke is using a construction in which the subject and verb come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have its own way of describing this. Alternate translation: "his shadow might fall on"

Acts 5:16

the sick (ULT)

See how you translated the expression **the sick** in 5:15. Alternate translation: "people who were sick" (See: Nominal Adjectives)

those afflicted by unclean spirits (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "those whom unclean spirits were afflicting" (See: Active or Passive)

who were all healed (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who did the action. Alternate translation: "and the apostles healed them all" or "and God used the apostles to heal them all" (See: Active or Passive)

who were all healed (ULT)

It does not appear that **all** is a generalization for emphasis in this case. So it would not be accurate to treat **all** as figurative and say something like "and large numbers of them were healed." Luke is describing what remarkable things God did through the apostles at this time, and he does seem to mean that every sick person whom the people brought to Jerusalem was healed. So it would be appropriate to say in your translation just what ULT says here. (See: Hyperbole)

Acts 5:17

But (ULT)

Luke uses the word **But** to introduce a strong contrast into the story. Your language may have its own way of introducing a contrasting narrative. You could also refer back to the previous action in order to highlight the contrast. Alternate translation: "But even though the apostles were doing so much good," (See: Connect — Contrast Relationship)

rising up…the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy (ULT)

The high priest and these Sadducees were first **filled with jealousy** and then they rose up (took action) against the apostles. To make this clear in your translation, it may be helpful to describe the events in that order. Alternate translation: "the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy and they rose up" (See: Order of Events)

rising up…the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy (ULT)

If your readers would misunderstand this, you could use an active verbal form instead of the passive form **were filled**. Alternate translation: "jealousy filled the high priest and all those with him (which is the sect of the Sadducees) and they rose up" (See: Active or Passive)

rising up (ULT)

Here the expression **rising up** means that the high priest decided to take action, not that he stood up from a seated position. Alternate translation: "taking action" (See: Idiom)

all those with him (which is the sect of the Sadducees (ULT)

The phrase **all those with him** means specifically all the other priests who joined the high priest in taking action against the apostles. Luke observes here that those other priests were from the group known as the **Sadducees**. As a note to 4:1 explains, they opposed the apostles' teaching because they did not believe in the resurrection. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "and all of the priests from the group known as the Sadducees who wanted to oppose the apostles' teaching because they did not believe in the resurrection" (See: Assumed Knowledge and Implicit Information)

were filled with jealousy (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **jealousy** with an adjective such as "jealous." Alternate translation: "became very jealous" (See: Abstract Nouns)

were filled with jealousy (ULT)

Luke is speaking figuratively as if the high priest and his allies were containers that jealousy **filled**. Alternate translation: "became very jealous" (See: Metaphor)

Acts 5:18

they laid hands on the apostles (ULT)

The expression **laid hands on** figuratively means to arrest someone, by association with the way that arresting officers might physically take hold of a person with their **hands**. Alternate translation: "they arrested the apostles" (See: Metonymy)

they laid hands on the apostles (ULT)

The high priest and his allies did not arrest the apostles personally. They would have ordered the temple guards to arrest them. But Luke speaks figuratively as if the high priest and his allies did this action because they had a significant part in it by ordering it. Alternate translation: "they had the temple guards arrest the apostles" (See: Synecdoche)

Acts 5:19

bringing...out...them (ULT)

The pronoun **them** refers to the apostles. Alternate translation: "bringing the apostles out" (See: Pronouns — When to Use Them)

Acts 5:20

in the temple (ULT)

Only priests were allowed inside the temple building, so **the temple** means the courtyard around the temple. Alternate translation: "in the temple courtyard" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **20** "Go and, standing in the temple, speak to the people all the words of this life."

all the words of this life (ULT)

The angel is using the term **words** figuratively to mean the message that the apostles were to share by using words. Alternate translation: "the entire message about this life" (See: Metonymy)

of this life (ULT)

Alternate translation: "about the everlasting life that God gives through Jesus" or "about the new way of living that people can have as followers of Jesus"

Acts 5:21

having heard this (ULT)

Luke may be using the word "hear" in an idiomatic sense to mean "obey." Alternate translation: "in obedience to this command from the angel" (See: Idiom)

into the temple (ULT)

Only priests were allowed inside the temple building, so **the temple** means the courtyard around the temple. Alternate translation: "into the temple courtyard" (See: Assumed Knowledge and Implicit Information)

about daybreak (ULT)

The implication is that although the angel led the apostles out of the jail during the night, the sun was rising by the time they reached the temple courtyard. Alternate translation: "as it was beginning to get light" (See: Assumed Knowledge and Implicit Information)

And (ULT)

Luke is using the word translated **And** to introduce other events that took place around the same time as the events he has just described. Alternate translation: "Meanwhile," (See: Connect — Simultaneous Time Relationship)

having arrived (ULT)

This does not mean that the high priest and his allies **arrived** in the temple courtyard where the apostles were. Rather, it means that they went into the chamber where the Sanhedrin met so that they could summon the rest of its members to join them there. Alternate translation: "having arrived in the council chamber" (See: Assumed Knowledge and Implicit Information)

the Sanhedrin, even all the elders of the sons of Israel (ULT)

The phrase **even all the elders of the sons of Israel** clarifies the name **Sanhedrin** by describing it membership. Luke is using the word **elders** here in a general sense to mean "leaders." He is not making a distinction between "elders" and "rulers" as he does in 4:5. Alternate translation: "the Sanhedrin, which was composed of the leaders of the sons of Israel" (See: Assumed Knowledge and Implicit Information)

of the sons of Israel (ULT)

Here, **sons** figuratively means "descendants." Luke is identifying the Israelites as descendants of their ancestor Jacob, who was also known as Israel. Alternate translation: "the people of Israel" (See: Metaphor)

sent to the prison (ULT)

Luke is leaving out a word that in many languages a sentence would need in order to be complete. He means that the high priest and his allies sent someone to the prison to get the apostles. Alternate translation: "sent someone to the prison" (See: Ellipsis)

Acts 5:22

(There are no notes for this verse.)

ULT

22 But having arrived, the officers did not find them in the prison, so having returned, they reported,

Acts 5:23

We found the prison shut in all security and the guards (ULT)

If your readers would misunderstand this, you could use an active verbal form in place of the passive form **shut**, and you can say who did the action. Alternate translation: "We found that the guards had shut the prison in all security and we found the guards" (See: Active or Passive)

in all security (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **security** with an adverb such as "securely." The word **all** is an intensifier. Alternate translation: "very securely" (See: Abstract Nouns)

having opened (ULT)

Your language may require you to specify the object of **opened**. Alternate translation: "once we opened the doors" (See: Assumed Knowledge and Implicit Information)

we found no one inside (ULT)

By **no one**, the officers mean that they found none of the men they had been sent to bring, that is, none of the apostles. It is possible that other people were also being held in the prison, but the angel would not have released them, and they would still have been inside. Alternate translation: "we did not find any of the apostles inside" (See: Hyperbole)

Acts 5:24

these words (ULT)

Luke is using the term **words** figuratively to mean the report that the officers gave. Alternate translation: "this report" (See: Metonymy)

concerning them (ULT)

The pronoun **them** does not refer to the apostles but to the **words** that the officers spoke in giving their report. Alternate translation: "about the things the officers had told them" (See: Pronouns — When to Use Them)

as to what this might become (ULT)

This is an idiom. Alternate translation: "wondering what would happen as a result" (See: Idiom)

ULT

24 And when both the captain of the temple and the chief priests heard these words, they were perplexed concerning them, as to what this might become.

Acts 5:25

Behold, the men (ULT)

This person says **Behold** to get the council members to focus their
attention on what he is about to say. Your language may have a
similar expression that you can use here in your translation.
Alternate translation: "Right now the men" (See: Metaphor)

you put (ULT)

Here the word **you** refers to the captain of the temple and the chief priests and so it is plural. (See: Forms of You)

standing in the temple (ULT)

Only priests were allowed inside the temple building, so **the temple** means the courtyard around the temple.
Alternate translation: "standing in the temple courtyard" (See: Assumed Knowledge and Implicit Information)

ULT

25 Then someone, having arrived,
reported to them, "Behold, the men
whom you put in the prison are
standing in the temple and teaching the
people."

Acts 5:26

Then the captain, going with the officers, brought them back, not with violence, for they feared the people, lest they stone them (ULT)

The first instance of **them** refers to the apostles, but the second instance of **them** refers to the captain and the officers. The captain and officers were not afraid that the people would stone the apostles. They were afraid that they would be stoned themselves if they used violence against the apostles. You could reword this to make the referents clear. It may be helpful to make this two sentences. Alternate translation: "Then the captain went with the officers and brought the apostles back. But the captain and officers did not use any violence, because they were afraid that the people would stone them if they did" (See: Pronouns — When to Use Them)

Acts 5:27

And having brought them (ULT)

The pronoun **them** refers to the apostles in all three instances in this verse. It may be helpful to specify this here in the first instance. Alternate translation: "Once they had brought the apostles back" (See: Pronouns — When to Use Them)

Acts 5:28

We commanded you with a command (ULT)

For emphasis, the high priest is using a construction in which a verb and its object come from the same root. If your language uses the same construction for emphasis, it would be appropriate to use it here in your translation. Other languages may have other ways of conveying this emphasis. Alternate translation: "we commanded you very strictly"

> **ULT**
>
> **28** saying, "We commanded you with a command not to teach in this name, and behold, you have filled Jerusalem with your teaching, and you desire to bring upon us the blood of this man."

you...you have filled...your...you desire (ULT)

In this verse the words **you** and **your** refer to the apostles, and so those words are plural. (See: Forms of You)

in this name (ULT)

Here, **name** figuratively means the person of Jesus. See how you translated the similar expression in 4:17. Alternate translation: "about this person Jesus" (See: Metonymy)

behold, you have filled (ULT)

The high priest says **behold** to get the apostles to focus their attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: "nevertheless you have filled" (See: Metaphor)

you have filled Jerusalem with your teaching (ULT)

The high priest is speaking figuratively of **Jerusalem** as if it were a container that the apostles had **filled** with their teaching. Alternate translation: "you have taught people who live in every part of Jerusalem" (See: Metaphor)

you desire to bring upon us (ULT)

The high priest is speaking figuratively as if the apostles wanted to put the blood of Jesus on him and his fellow Jewish leaders. Alternate translation: "you want to make us responsible for" (See: Metaphor)

us (ULT)

By **us**, the high priest means himself and his fellow Jewish leaders, but not the apostles to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

the blood (ULT)

The high priest is using the term **blood** figuratively to mean death, by association with the way Jesus' blood was shed when he died. Alternate translation: "the death" (See: Metonymy)

of this man (ULT)

The phrase **this man** refers to Jesus. Alternate translation: "this man Jesus" (See: Assumed Knowledge and Implicit Information)

Acts 5:29

answering...Peter and the apostles said (ULT)

Together the words **answering** and **said** mean that Peter and the other apostles responded to the high priest. Alternate translation: "Peter and the apostles responded" (See: Hendiadys)

> **ULT**
>
> **29** But answering, Peter and the apostles said, "It is necessary to obey God rather than men.

Peter and the apostles said (ULT)

Luke seems to mean implicitly that Peter said what follows on behalf of all of the apostles. Alternate translation: "Peter said on behalf of all of the apostles" (See: Assumed Knowledge and Implicit Information)

men (ULT)

Peter is using the term **men** in a generic sense to mean "human beings." Alternate translation: "human beings" (See: When Masculine Words Include Women)

Acts 5:30

of our fathers (ULT)

Peter is using the term **fathers** figuratively to mean "ancestors."
Alternate translation: "of our ancestors" (See: Metaphor)

raised up Jesus (ULT)

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: "brought Jesus back to life" (See: Idiom)

whom you killed (ULT)

The word **you** is plural. Even though Peter is responding to the high priest, who has been interrogating the apostles, Peter is referring here to the entire council. If your language does not use separate forms for singular and plural "you," you could indicate that in some other way. Alternate translation: "whom you Sanhedrin members killed" (See: Forms of You)

whom you killed (ULT)

It was the Romans who literally killed Jesus, but Peter says figuratively that the Sanhedrin members killed him because their demands led to his death. Alternate translation: "whom you demanded to be killed" (See: Synecdoche)

having hung him on a tree (ULT)

The word translated as **tree** can mean either an actual tree or something made of wood. Peter is using the word to refer to the cross, which was made out of wood. Alternate translation: "having hung him on a wooden cross" (See: Metonymy)

having hung him on a tree (ULT)

In some languages the word **hung** would suggest a different method of execution. For clarity, you could use a different word that might indicate the actual meaning better. Alternate translation: "having suspended him from a wooden cross" (See: Assumed Knowledge and Implicit Information)

Acts 5:31

this one (ULT)

Peter is using the demonstrative adjective **this** as a noun to refer to a specific person, Jesus. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could specify whom Peter means. Alternate translation: "Jesus" or "this Jesus" (See: Nominal Adjectives)

to his right (ULT)

Peter is using the adjective **right** as a noun in order to indicate the right side. See how you translated the similar expression in 2:25. Alternate translation: "to his right side" (See: Nominal Adjectives)

to his right (ULT)

God placing Jesus at his **right** side was a symbolic way of giving him great honor. Alternate translation: "to a place of great honor next to him" (See: Symbolic Action)

to give repentance and forgiveness of sins to Israel (ULT)

If your readers would misunderstand this, you could express the ideas behind the abstract nouns **repentance** and **forgiveness** with verbs. Alternate translation: "to give the people of Israel an opportunity to repent and have God forgive their sins" (See: Abstract Nouns)

to Israel (ULT)

Peter is referring figuratively to all of the people of Israel as if they were a single person, their ancestor, **Israel**. Alternate translation: "the people of Israel" (See: Personification)

Acts 5:32

we (ULT)

Peter is addressing the Sanhedrin, but he is using the word **we** to refer only to himself and the other apostles. So if your language distinguishes between exclusive and inclusive "us," it would be accurate to use the exclusive form here. Other languages may have other ways of indicating that **we** is exclusive here. Alternate translation: "we apostles" (See: Exclusive and Inclusive 'We')

> **ULT**
>
> **32** And we are witnesses of these things, and the Holy Spirit, whom God has given to those obeying him."

and the Holy Spirit, whom God has given to those obeying him (ULT)

Peter is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "and the Holy Spirit, whom God has given to those obeying him, is also a witness of these things" (See: Ellipsis)

whom God has given to those obeying him (ULT)

Here at the end of his response to the high priest, Peter is echoing what he said at the beginning: "It is necessary to obey God rather than men." He is defining himself and his fellow apostles as people who are committed to obeying God and to testifying about Jesus even if the authorities forbid them to do that. Peter is saying that God has given the apostles the Holy Spirit to empower them to give that testimony in obedience to him. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "whom God has given us to empower us to obey him by testifying about Jesus" (See: Assumed Knowledge and Implicit Information)

Acts 5:33

they…having heard this…were furious and wanted to kill them (ULT)

The pronoun **they** refers to the council members and the pronoun **them** refers to the apostles. Alternate translation: "the council members were furious when they heard this, and they wanted to kill the apostles" (See: Pronouns — When to Use Them)

Acts 5:34

a certain...Pharisee, Gamaliel by name (ULT)

Luke uses this phrase to introduce a new character into the story. If
your language has its own way of doing that, you can use it here in
your translation. (See: Introduction of New and Old Participants)

Pharisee (ULT)

The name **Pharisee** describes a member of a group of Jewish priests. (See: How to Translate Names)

Gamaliel (ULT)

Gamaliel is the name of a man. (See: How to Translate Names)

a law teacher, honored by all the people (ULT)

Luke provides this background information about Gamaliel to help readers understand what happens next in the
story, when the council members follow Gamaliel's advice to be patient rather than acting immediately against the
apostles. In your translation, present this information in a way that would be natural in your own language and
culture. It may be helpful to do that in a separate sentence, as UST does. (See: Background Information)

honored by all the people (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "whom all
the people honored" (See: Active or Passive)

honored by all the people (ULT)

The word **all** is a generalization for emphasis. Alternate translation: "whom the people greatly honored" (See:
Hyperbole)

rising up (ULT)

Here, **rising up** means that Gamaliel stood up. He did that to indicate that he had something important to say.
Alternate translation: "standing up to show that he had something important to say" (See: Symbolic Action)

commanded...outside...to put the apostles (ULT)

Your language may require you to specify the object of **commanded**. Alternate translation: "commanded the
officers to take the apostles outside" (See: Assumed Knowledge and Implicit Information)

for a little (ULT)

Luke is using the adjective **little** as a noun in order to indicate a length of time. Your language may use adjectives
in the same way. If not, you can supply a word such as "while" to show this. Alternate translation: "for a little
while" (See: Nominal Adjectives)

> **ULT**
>
> **34** But a certain Pharisee, Gamaliel by
> name, a law teacher, honored by all the
> people, rising up in the Sanhedrin,
> commanded to put the apostles outside
> for a little.

Acts 5:35

And (ULT)

Luke is using the word translated **And** to indicate that Gamaliel spoke after the officers had taken the apostles out of the council chamber. Alternate translation: "Then" (See: Connect — Sequential Time Relationship)

> **ULT**
>
> **35** And he said to them, "Men, Israelites, pay attention to yourselves, what you are about to do to these men.

Men, Israelites (ULT)

This is an idiomatic form of address. Alternate translation: "My fellow Israelites" (See: Idiom)

pay attention to yourselves, what you are about to do to these men (ULT)

Gamaliel is warning the council members not to do something that they will later regret. He means "be very careful about what you do to these men," and you could say that as an alternate translation. However, the implication is that the council should not kill the apostles, as 5:33 says they want to do. If it would be helpful to your readers, you could say that explicitly. Alternate translation: "you need to be very cautious and not kill these men, because you might deeply regret that later" (See: Assumed Knowledge and Implicit Information)

Acts 5:36

before...these days (ULT)

Gamaliel is using the term **days** idiomatically to refer to a specific time. Alternate translation: "some time ago" (See: Idiom)

Theudas (ULT)

Theudas is the name of a man. (See: How to Translate Names)

rose up (ULT)

In this context, **rose up** figuratively means that Theudas rebelled against the Roman government. Alternate translation: "rebelled" (See: Metaphor)

saying himself to be somebody (ULT)

This is an idiom. Alternate translation: "saying that he was somebody important" (See: Idiom)

to whom was joined a number of men (ULT)

If your readers would misunderstand this, you could say this with an active form. As the General Notes to this chapter suggest, it may be helpful to begin a new sentence here. Alternate translation: "whom a number of men joined" or, as a new sentence, "A number of men joined him" (See: Active or Passive)

who was killed (ULT)

If your readers would misunderstand this, you could say this with an active form, and you could say who did the action. It may be helpful to begin another new sentence here. Alternate translation: "whom the Romans killed" or, as a new sentence, "But the Romans killed him" (See: Active or Passive)

as many as were persuaded by him (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "as many as he had persuaded" (See: Active or Passive)

were dispersed (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "dispersed" (See: Active or Passive)

and...they came to nothing (ULT)

Alternate translation: "and their plans did not succeed"

ULT

36 For before these days, Theudas rose up, saying himself to be somebody, to whom was joined a number of men, about 400, who was killed, and all, as many as were persuaded by him, were dispersed, and they came to nothing.

Acts 5:37

After this one (ULT)

Gamaliel is using the demonstrative adjective **this** as a noun to refer to a specific person, Theudas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could use a pronoun or this man's name. Alternate translation: "After him" or "After Theudas" (See: Nominal Adjectives)

Judas the Galilean (ULT)

Judas is the name of a man. See how you translated the same name in 1:13 and 1:16. (Those verses describe two other men with this name, not the same Judas as here.) **Galilean** is the name for someone who is from the region of Galilee. See how you translated that name in 1:11. (See: How to Translate Names)

rose up (ULT)

As in 5:36, **rose up** here figuratively means that Judas rebelled against the Roman government. Alternate translation: "rebelled" (See: Metaphor)

in the days of the census (ULT)

Gamaliel is using the term **days** idiomatically to refer to a specific time. Alternate translation: "at the time of the census" (See: Idiom)

drew away people after him (ULT)

Here, **drew away** is an idiom that means Judas persuaded people to rebel with him against the Roman government. Alternate translation: "persuaded people to join him in rebellion" (See: Idiom)

That one also (ULT)

Gamaliel is using the demonstrative adjective **that** as a noun to refer to a specific person, Judas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you use a pronoun or this man's name. Alternate translation: "He also" or "Judas also" (See: Nominal Adjectives)

as many as were persuaded by him (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "as many as he had persuaded" (See: Active or Passive)

were scattered (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "scattered" (See: Active or Passive)

Acts 5:38

And now I say these things to you (ULT)

Gamaliel uses this expression to shift the council members' attention away from the stories of Theudas and Judas so that he could give them some direct advice. In your translation, use a word, phrase, or other method in your language that would be natural for this same purpose.

> **ULT**
>
> **38** And now I say these things to you: Keep away from these men and release them, for if this counsel or this work is from men, it will be destroyed,

And (ULT)

Gamaliel is using the word translated **And** to introduce what he wants the council to conclude as a result of the two examples he has given. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

And...Keep away from these men...release them (ULT)

When Gamaliel tells the council to **keep away from these men**, he implicitly means that they should not execute them, as 5:33 says they wanted to do. Alternate translation: "do not execute these men or put them back in prison"

men...if this counsel or this work is from (ULT)

Alternate translation: "if men have devised this plan or are doing this work"

men (ULT)

Gamaliel is using the term **men** in a generic sense to mean "humans." Since he contrasts **from men** here with "from God" in the next verse, it may be appropriate to add the word "mere" to help show that contrast. Alternate translation: "mere humans" (See: When Masculine Words Include Women)

it will be destroyed (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "someone will destroy it" or "it will not last" (See: Active or Passive)

Acts 5:39

but (ULT)

Gamaliel uses this word to introduce a contrast between what would happen if the work the apostles are doing were "from men" and what would happen if it were **from God**. As the General Notes to this chapter suggest, it may be helpful to begin a new sentence here. Alternate translation, as a new sentence: "However," (See: Connect — Contrast Relationship)

if...it is from God (ULT)

Here the pronoun **it** refers back to the phrase "this counsel or this work" in the previous verse. Alternate translation: "if God has devised this plan or commanded these men to do this work" (See: Pronouns — When to Use Them)

lest (ULT)

It may be helpful to state the implications of the word **lest** explicitly. Alternate translation: "and if you do try to destroy them," (See: Assumed Knowledge and Implicit Information)

you may even be found God-opposers (ULT)

If your readers would misunderstand this, you could say this with an active form. However, since this is also an idiom (see next note), it would only be meaningful to do that in your translation if your language uses the verb "find" in the same idiomatic sense. Alternate translation: "people may even find you to be" (See: Active or Passive)

you may...be found (ULT)

The expression **be found** is an idiom. Alternate translation: "turn out to be" (See: Active or Passive)

they were persuaded...by him (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "Gamaliel persuaded them" (See: Active or Passive)

Acts 5:40

And (ULT)

Luke uses the word translated **And** to introduce what the Sanhedrin did as a result of Gamaliel's advice. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

summoning the apostles, having beaten them, they commanded them (ULT)

The Sanhedrin would have ordered their officers to bring back the apostles and beat them. They did not do those things personally. But Luke speaks figuratively as if they did do those things because they ordered them to be done. Alternate translation: "they had their officers bring back the apostles and beat them, and then they commanded them" (See: Synecdoche)

to speak in the name of Jesus (ULT)

Here, **name** figuratively means the person of Jesus. See how you translated the similar expression in 4:17. Alternate translation: "to speak about Jesus" (See: Metonymy)

> **ULT**
>
> **40** And summoning the apostles, having beaten them, they commanded them not to speak in the name of Jesus, and they released them.

Acts 5:41

from the face of the Sanhedrin (ULT)

Luke is using the word **face** figuratively to mean "presence."
Alternate translation: "from the presence of the Sanhedrin" (See:
Metaphor)

they had been considered worthy (ULT)

> **ULT**
>
> **41** Therefore, they indeed went out from the face of the Sanhedrin rejoicing that they had been considered worthy to suffer dishonor for the Name.

If your readers would misunderstand this, you could say this with an active form, and you could say who did the action. Alternate translation: "God had considered them worthy" (See: Active or Passive)

for the Name (ULT)

Here, **the Name** figuratively means Jesus. Alternate translation: "for Jesus" (See: Metonymy)

Acts 5:42

And (ULT)

Luke uses the word translated **And** to introduce information about what happened after this story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story. (See: End of Story)

in the temple (ULT)

Only priests were allowed inside the temple building, so **the temple** means the courtyard around the temple. Alternate translation: "in the temple courtyard" (See: Assumed Knowledge and Implicit Information)

they did not cease teaching and proclaiming the gospel (ULT)

Luke is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "they continued to teach and to proclaim the gospel" (See: Litotes)

Acts 6

Acts 6 General Notes

Special concepts in this chapter

The distribution to the widows

The believers in Jerusalem gave food every day to women whose husbands had died. All of them had been raised as Jews, but some of them spoke Hebrew and had lived mostly in Judea, while others spoke Greek and may have lived in Gentile areas. Those who gave out the food gave it to the Hebrew-speaking widows but not equally to the Greek-speaking widows. To please God, the church leaders appointed Greek-speaking men to make sure the Greek-speaking widows received their share of the food. One of these Greek-speaking men was Stephen.

Other possible translation difficulties in this chapter

"His face was like the face of an angel"

No one knows for sure what it was about Stephen's face that was like the face of an angel, because Luke does not tell us. A note to this phrase offers one suggestion, which you may choose to follow. However, you might also decide to say only what the ULT says about this.

Acts 6:1

Now in those days (ULT)

Luke uses this time reference to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: Introduction of a New Event)

in...those days (ULT)

Luke is using the term **days** idiomatically to refer to a specific time. Alternate translation: "at that same time" (See: Idiom)

by the Hellenists (ULT)

Hellenists was the name for Jews in the Roman Empire who spoke the Greek language and followed Greek customs. (See: How to Translate Names)

the Hebrews (ULT)

In this context, Luke is using the name **Hebrews** to mean Jews in the Roman Empire who spoke Aramaic, a language closely related to Hebrew, and who did not follow Greek customs. (See: How to Translate Names)

their widows were being overlooked in the daily serving (ULT)

If your readers would misunderstand this, you could say this with an active form, and you can say who was doing the action. Alternate translation: "those who were distributing food each day were overlooking their widows" (See: Active or Passive)

in the daily serving (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **service** with an equivalent expression. Alternate translations: "by those who were distributing food each day" (See: Abstract Nouns)

> **ULT**
>
> **1** Now in those days, when the disciples were multiplying, a complaint by the Hellenists began against the Hebrews, because their widows were being overlooked in the daily serving.

Acts 6:2

So (ULT)

Luke is using the word **So** to introduce the results of what the previous sentence described. Use a word, phrase, or other method in your language that is natural for this same purpose. (See: Connect — Reason-and-Result Relationship)

the Twelve (ULT)

Luke is using the adjective **Twelve** as a noun in order to indicate a group of people, the apostles who led the church. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the 12 apostles" or see the next note for a further possibility. (See: Nominal Adjectives)

the Twelve (ULT)

Alternatively, even if your language does not ordinarily use adjectives as nouns, you may be able to do that in this case, since this is a title by which the apostles were known. Even though it is a number, if you translate it as a title, as ULT does, follow the conventions for titles in your language. For example, capitalize main words and write out numbers rather than use digits. (See: How to Translate Names)

to leave behind the word of God (ULT)

The apostles are speaking figuratively as if they would walk away from the **word of God** and **leave** it **behind** them. Alternate translation: "to stop preaching and teaching the word of God" (See: Metaphor)

the word of God (ULT)

Luke is using the term **word** figuratively to mean the message that God wanted the believers to share by using words. Alternate translation: "the message from God" (See: Metonymy)

to serve tables (ULT)

To describe the work that would be required for them personally to monitor the church's program of distributing food to people in need, the apostles speak figuratively as if they would be bringing food to people who were sitting at tables. Alternate translation: "to give our attention to food distribution" (See: Metaphor)

Acts 6:3

brothers (ULT)

See how you translated the term **brothers** in 1:15. Alternate
translation: "my fellow believers" (See: Metaphor)

men...of good reputation (ULT)

The expression **being attested** is a passive verbal form. If your
readers would misunderstand this, you could express the same meaning with an active form. Alternate translation:
"men to whose honesty people attest" or "men whom people say they trust" (See: Active or Passive)

full of the Spirit and of wisdom (ULT)

The apostles are speaking figuratively of these men as if they were containers that the Holy Spirit and wisdom
could fill. Alternate translation: "in whose lives the Spirit is evidently present and who possess great wisdom" (See:
Metaphor)

full of the Spirit and of wisdom (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **wisdom** with an
adverb such as "wisely." Alternate translation: "in whose lives the Spirit is evidently present and who act very
wisely" (See: Abstract Nouns)

over this task (ULT)

When the apostles say that they will appoint these men **over** the work of food distribution, they are using a spatial
metaphor. Alternate translation: "to be responsible for this task" (See: Metaphor)

Acts 6:4

of the word (ULT)

The apostles are using the term **word** figuratively to mean the message about Jesus that God has told them to teach and preach by using words. Alternate translation: "of teaching and preaching the message about Jesus" (See: Metonymy)

> **ULT**
>
> **4** But we will continue in prayer and in the ministry of the word."

Acts 6:5

the statement was pleasing before the whole multitude (ULT)

Luke is using the word **before** to refer to the opinion of the believers, since people assess things that come to to their attention in front of them. Alternate translation: "what the apostles recommended pleased all of the other believers" (See: Metonymy)

So (ULT)

Luke is using the word translated **And** to introduce what the believers did as a result of the apostles' request. Alternate translation: "So" (See: Connect — Reason-and-Result Relationship)

Stephen...Philip...Prochorus...Nicanor...Timon...Parmenas...Nicolaus (ULT)

These are the names of seven men. They are all Greek names, and this suggests that all of the men selected were from the group of Greek-speaking Jews among the believers. (See: How to Translate Names)

a man full of faith and of the Holy Spirit (ULT)

Luke is speaking figuratively of Stephen as if they were a container that faith and the Holy Spirit had filled. Alternate translation: "a man who possessed great wisdom and in whose life the Holy Spirit was evidently present" (See: Metaphor)

a man full of faith and of the Holy Spirit (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **faith** with a verb such as "trust." Alternate translation: "a man who confidently trusted in God and in whose life the Holy Spirit was evidently present" (See: Abstract Nouns)

from Antioch (ULT)

The name **Antiochian** describes a person who comes from the city of Antioch. Alternate translation: "who came from Antioch" (See: How to Translate Names)

Acts 6:6

and} placed their hands upon them (ULT)

The apostles **placed their hands** on the seven men to show publicly that they were giving them the responsibility and authority to oversee the food distribution. Alternate translation: "and placed their hands on them to show that they were giving them responsibility and authority" (See: Symbolic Action)

ULT

6 They brought them before the apostles, and they prayed {and} placed their hands upon them.

Acts 6:7

As the outline in the General Introduction indicates, this verse is the end of the first major section of the book of Acts. That section describes how the apostles spread the good news about Jesus in Jerusalem. Luke uses this verse to summarize what happened as a result of the events within this whole section of the book. You language may have its own way of indicating how such a summary relates to a significant part of a story. (See: End of Story)

ULT

7 So the word of God kept spreading, and the number of disciples in Jerusalem increased greatly, and a large crowd of the priests became obedient to the faith.

the word of God kept spreading (ULT)

Luke is speaking figuratively of the way the message about Jesus kept becoming more widespread as if the word of God itself were **growing**. Alternate translation: "more and more people were hearing the word of God" (See: Metaphor)

the word of God kept spreading (ULT)

Luke is using the term **word** figuratively to mean the message about Jesus that God told the believers to spread by using words. Alternate translation: "the message about Jesus kept becoming more widespread" (See: Metonymy)

became obedient to the faith (ULT)

Luke speaks generally of **the faith** (that is, belief in Jesus) to indicate that these priests **became obedient** to one part of it, Jesus' teachings about how to live. But that obedience showed that the priests genuinely embraced faith in Jesus as Messiah in its entirety. Alternate translation: "came to believe in Jesus and so started obeying his teachings" (See: Synecdoche)

became obedient to the faith (ULT)

If your readers would misunderstand this, you could express the idea behind the abstract noun **faith** with a verb such as "believe." Alternate translation: "came to believe in Jesus and so started obeying his teachings" (See: Abstract Nouns)

Acts 6:8

Now Stephen (ULT)

Luke uses this phrase to introduce Stephen as the main character in this part of the story. Your language may have its own way of doing that. If so, you can use it here in your translation. (See: Introduction of New and Old Participants)

> **ULT**
>
> **8** Now Stephen, full of grace and power, was doing great wonders and signs among the people.

Stephen...full of grace and power, was doing (ULT)

Luke is speaking figuratively as if Stephen were a container that **grace and power** were filling. Alternate translation: "Stephen had abundant grace and power, and so he was doing" (See: Metaphor)

Stephen...full of grace and power, was doing (ULT)

Luke may be using the two words **grace** and **power** together to express a single idea. The word **grace** would describe the character of the **power** that Stephen had. Specifically, it would be power that God was giving him. Alternate translation: "Stephen, full of gracious power, was doing" or "Stephen, full of power from God, was doing" (See: Hendiadys)

Stephen...full of grace and power, was doing (ULT)

If your readers would misunderstand this, you could express the ideas behind the abstract nouns **grace** and **power** with adverbs. Alternate translation: "Stephen was supernaturally and powerfully doing" (See: Abstract Nouns)

great wonders and signs (ULT)

The terms **wonders** and **signs** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in 2:22. Alternate translation: "many great miracles" (See: Doublet)

Acts 6:9

there arose (ULT)

Here the expression **rose up** means that these people took action, specifically to oppose Stephen, not that they stood up from a seated position. Alternate translation: "took action to oppose Stephen" (See: Idiom)

the synagogue that is called Freedmen (ULT)

If your readers would misunderstand this, you could say this with an active form. Alternate translation: "the synagogue whose name was Freedmen" (See: Active or Passive)

the synagogue that is called Freedmen (ULT)

The word **Freedmen** probably refers to former slaves. Alternate translation: "the synagogue that former slaves attended" (See: Assumed Knowledge and Implicit Information)

of the Cyrenians...of the Alexandrians...Cilicia...Asia (ULT)

Cyrenians is the name for people from the city of Cyrene, and **Alexandrians** is the name for people from the city of Alexandria. **Cilicia** and **Asia** are the names of two Roman provinces. (See: How to Translate Names)

Acts 6:10

they were not able to stand against (ULT)

The expression **stand against** is an idiom. Alternate translation: "they could not argue successfully against" (See: Idiom)

the wisdom and the Spirit by whom he spoke (ULT)

Luke may be using the two words **wisdom** and **Spirit** together to express a single idea. The word **Spirit** would describe the source and character of the **wisdom** that Stephen was displaying. The word **Spirit** refers to the Holy Spirit. Alternate translation: "the Spirit-inspired wisdom by which he spoke" or "the wisdom that the Holy Spirit gave him as he spoke" (See: Hendiadys)

the wisdom and the Spirit by whom he spoke (ULT)

If your readers would misunderstand this, you could express the ideas behind the abstract noun **wisdom** with an adjective such as "wise." Alternate translation: "the wise things he said as the Spirit inspired him" (See: Abstract Nouns)

Acts 6:11

they bribed men to say (ULT)

The word **instigated** means that Stephen's opponents in some way persuaded these men to lie about what Stephen was saying. They may have offered them money, or they may have convinced them that Stephen was a dangerous person who needed to be stopped. Since Luke does not specify the means, it may be best not to suggest a means in your translation. But it would be appropriate to indicate that what these men were recruited to say about Stephen was a lie. Alternate translation: "recruited some men to lie about Stephen by saying" (See: Assumed Knowledge and Implicit Information)

We have heard (ULT)

The men are using the word **We** to refer only to themselves, so use the exclusive form of that word in your translation if your language marks that distinction. (See: Exclusive and Inclusive 'We')

speak blasphemous words (ULT)

The men are using the term **words** figuratively to mean the things that Stephen has been saying by using words. Alternate translation: "saying blasphemous things" (See: Metonymy)

Moses (ULT)

Moses is the name of a man. God gave him the law to give to Israel. See how you translated his name in 3:22. (See: How to Translate Names)

Acts 6:12

They...stirred up (ULT)

In this verse and the next one, the word "they" continues to refer back to the opponents of Stephen who are named in 6:9. (See: Pronouns — When to Use Them)

They also stirred up the people and the elders and the scribes (ULT)

Luke says figuratively that Stephen's opponents **stirred up** these other groups to mean that they said things to make them very upset with Stephen. Alternate translation: "They also said things that made the people, the elders, and the scribes very upset with Stephen" (See: Metaphor)

Sanhedrin (ULT)

Sanhedrin is the name of the Jewish ruling council. See how you translated it in 4:14. (See: How to Translate Names)

ULT

12 They also stirred up the people and the elders and the scribes, and approaching him, they seized him and brought him to the Sanhedrin.

Acts 6:13

does not stop speaking (ULT)

If your readers would misunderstand this, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative verb **stop**. Alternate translation: "continually speaks" (See: Double Negatives)

speaking words (ULT)

The men are using the term **words** figuratively to mean things that Stephen has been saying by using words. Alternate translation: "saying things" (See: Metonymy)

the holy place (ULT)

The men are describing the temple in Jerusalem figuratively by referring to it by something associated with it, that it is a **holy place**. Alternate translation: "the temple" (See: Metonymy)

Acts 6:14

the Nazarene (ULT)

The word **Nazarene** describes someone who comes from the city of Nazareth. See how you translated it in 2:23. (See: How to Translate Names)

this place (ULT)

By **this place**, the false witnesses mean the temple, which they described as "the holy place" in the previous verse. Alternate translation: "this temple" (See: Assumed Knowledge and Implicit Information)

the customs that Moses handed down to us (ULT)

The phrase **handed down** is an idiom that refers to something that is passed from generation to generation. The false witnesses are describing how the ancestors of the Jews have passed on the teachings originally received from Moses to each successive generation. Alternate translation: "the customs that our ancestors learned from Moses and have taught each successive generation " (See: Metonymy)

> **ULT**
>
> **14** For we have heard him say that this Jesus the Nazarene will destroy this place and change the customs that Moses handed down to us."

Acts 6:15

saw his face as the face of an angel (ULT)

Luke offers this comparison but he does not say specifically in what way Stephen's face was like **the face of an angel**. However, this may mean that his face was shining brightly, since descriptions of angels in the Bible often say they were shining brightly. So you might choose to say that in your translation. Alternate translation: "saw that his face was shining brightly, like the face of an angel" (See: Simile)

Acts 7

Acts 7 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 7:42-43 and 49-50.

It appears that 8:1 is part of the narrative of this chapter.

Special concepts in this chapter

"Stephen said"

Stephen told the history of Israel very briefly. He paid special attention to the times that the Israelites had rejected the people God had chosen to lead them. At the end of the story, he said that the Jewish leaders he was talking to had rejected Jesus just as the evil Israelites had always rejected the leaders God had appointed for them.

"Full of the Holy Spirit"

The Holy Spirit completely controlled Stephen so that he said only and all of what God wanted him to say.

Foreshadowing

When an author speaks of something that is not important at that time but will be important later in the story, this is called foreshadowing. Luke mentions Saul, also known as Paul, here, even though he is not an important person in this part of the story. This is because Paul is an important person in the rest of the Book of Acts.

Important figures of speech in this chapter

Implied information

Stephen was talking to Jews who knew the law of Moses well, so he did not explain things that his hearers already knew. But you may need to explain some of these things so that your readers will be able to understand what Stephen was saying. For example, you may need to make explicit that when Joseph's brothers "sold him into Egypt" (Acts 7:9), Joseph was going to be a slave in Egypt. (See: Assumed Knowledge and Implicit Information)

Metonymy

Stephen spoke of Joseph ruling "over Egypt" and over all of Pharaoh's household. By this he meant that Joseph ruled over the people of Egypt and of the people and possessions in Pharaoh's household. (See: Metonymy)

Other possible translation difficulties in this chapter

Background knowledge

The Jewish leaders to whom Stephen spoke already knew much about the events he was telling them about. They knew what Moses had written in the Book of Genesis. If the Book of Genesis has not been translated into your language, it may be difficult for your readers to understand what Stephen said.

Acts 7:1

General Information:

The word "our" includes both Steven, the Jewish council to whom he spoke, and the entire audience. The word "your" is singular refers to Abraham. (See: Forms of You)

ULT

1 Then the high priest said, "Are these things thus?"

Connecting Statement:

The part of the story about Stephen, which began in Acts 6:8, continues. Stephen begins his response to the high priest and the council by talking about things that happened in Israel's history. Most of this history comes from Moses' writings.

Acts 7:2

Then he said (ULT)

Stephen is speaking.

brothers, and fathers, listen to me (ULT)

Stephen was being very respectful to the council in greeting them as extended family.

Acts 7:3

(There are no notes for this verse.)

ULT

3 and he said to him, 'Go out from your land and from your relatives, and come into the land that I will show you.'

Acts 7:4

General Information:

In verse 4 the words "he," "his," and "him" refer to Abraham. In verse 5 the words "He" and "he" refer to God, but the word "him" refers to Abraham.

you (ULT)

Here the word **you** refers to the Jewish council and audience. (See: Forms of You)

Acts 7:5

he did not give him an inheritance in it (ULT)

Alternate translation: "he did not give any of it to him as an inheritance"

not even a stride of a foot (ULT)

Possible meanings for this phrase are (1) enough ground to stand on or (2) enough ground to take a step. Alternate translation: "not even a very tiny piece of ground" (See: Idiom)

him…for a possession…But…to his seed after him (ULT)

Alternate translation: "for Abraham to own and to give to his descendants"

ULT

5 But he did not give him an inheritance in it—not even a stride of a foot. But he promised to give it to him for a possession, and to his seed after him— although he did not have a child.

Acts 7:6

spoke to him...God...like this (ULT)

It may be helpful to state that this occurred later than the statement in the previous verse. Alternate translation: "Later God told Abraham"

for 400 years (ULT)

"four hundred years" (See: Numbers)

ULT

6 But God spoke to him like this, that his seed would be strangers in a foreign land, and that they would enslave him and treat him badly for 400 years.

Acts 7:7

the nation…I will judge (ULT)

Here, **nation** refers to the people in it. Alternate translation: "I will judge the people of the nation" (See: Metonymy)

the nation that will enslave him (ULT)

Alternate translation: "the nation that they will serve"

Acts 7:8

God gave him the covenant of circumcision (ULT)

The Jews would have understood that this covenant required Abraham to circumcise the males of his family. Alternate translation: "made a covenant with Abraham to circumcise the males of his family" (See: Assumed Knowledge and Implicit Information)

so he became the father of Isaac (ULT)

The story transitions to Abraham's descendants.

Jacob of the 12 patriarchs (ULT)

"Jacob became the father of the 12 patriarchs." Stephen shortened this. (See: Ellipsis)

ULT

8 And God gave him the covenant of circumcision, and so he became the father of Isaac and circumcised him on the eighth day; and Isaac of Jacob, and Jacob of the 12 patriarchs.

Acts 7:9

the patriarchs (ULT)

Alternate translation: "Jacob's older sons" or "Joseph's older brothers"

sold him into Egypt (ULT)

The Jews knew their ancestors sold Joseph to be a slave in Egypt. Alternate translation: "sold him as a slave in Egypt" (See: Assumed Knowledge and Implicit Information)

was...with him (ULT)

This is an idiom for helping someone. Alternate translation: "helped him" (See: Idiom)

ULT

9 And the patriarchs, being jealous of Joseph, sold him into Egypt. But God was with him

Acts 7:10

over Egypt (ULT)

This refers to the people of Egypt. Alternate translation: "over all the people of Egypt" (See: Metonymy)

over} all his household (ULT)

This refers to all his possessions. Alternate translation: "over everything he owned" (See: Metonymy)

ULT

10 and he rescued him from all his afflictions, and he gave him favor and wisdom before Pharaoh, king of Egypt, and he appointed him governor over Egypt and {over} all his household.

Acts 7:11

came...a famine (ULT)

"a famine came." The ground stopped producing food.

our fathers (ULT)

This refers Jacob and his sons, who were the ancestors of the Jewish people. (See: Assumed Knowledge and Implicit Information)

Acts 7:12

grain (ULT)

Grain was the most common food at that time.

our fathers (ULT)

Here this phrase refers to Jabob's sons, Joseph's older brothers.

Acts 7:13

during {their} second time (ULT)

"On their next trip" (See: Ordinal Numbers)

was made known (ULT)

Joseph revealed to his brothers his identity as their brother.

the family of Joseph became known to Pharaoh (ULT)

This can be stated in active form. Alternate translation: "Pharaoh learned that they were Joseph's family" (See: Active or Passive)

ULT

13 And during {their} second time, Joseph was made known to his brothers, and the family of Joseph became known to Pharaoh.

Acts 7:14

sending them back (ULT)

Alternate translation: "after sending his brothers back to Canaan" or "after sending his brothers back home"

ULT

14 Then sending them back, Joseph summoned Jacob, his father, and all {his} relatives, 75 souls in {all}.

Acts 7:15

So…he…our fathers died (ULT)

Make sure it does not sound as though he died as soon as he arrived in Egypt. Alternate translation: "eventually Jacob and our ancestors died"

ULT

15 So Jacob went down to Egypt, and he and our fathers died.

So…he…our fathers (ULT)

Alternate translation: "Jacob and his sons who became our ancestors"

Acts 7:16

they were carried over…and laid (ULT)

This can be stated in active form. Alternate translation: "Jacob's descendants carried Jacob's body and his son's bodies over … and buried them" (See: Active or Passive)

for a price in silver (ULT)

Alternate translation: "with money"

ULT

16 And they were carried over to Shechem and laid in the tomb that Abraham bought for a price in silver from the sons of Hamor in Shechem.

Acts 7:17

General Information:

The word "our" includes Stephen and his audience. (See: Exclusive and Inclusive 'We')

And as the time of the promise...approached...the...people increased and multiplied (ULT)

In some languages it may be helpful to say that the people increased in number before saying that the time of the promise arrived.

the time of the promise...approached (ULT)

It was close to the time that God would fulfill his promise to Abraham.

Acts 7:18

there arose...over Egypt another king (ULT)

Alternate translation: "another king began to rule over Egypt"

over Egypt (ULT)

Here, **Egypt** refers to the people of Egypt. Alternate translation: "the people of Egypt" (See: Metonymy)

who did not know Joseph (ULT)

Here, **Joseph** refers to the reputation of Joseph. Alternate translation: "who did not know that Joseph had helped Egypt" (See: Metonymy)

> **ULT**
> **18** until there arose over Egypt another king who did not know Joseph.

Acts 7:19

(There are no notes for this verse.)

Acts 7:20

At that time Moses was born (ULT)

This introduces Moses into the story. (See: Introduction of New and Old Participants)

he was beautiful to God (ULT)

This phrase is an idiom that means Moses was very beautiful. (See: Idiom)

was nourished (ULT)

This can be stated in active form. Alternate translation: "his parents nourished him" or "his parents cared for him" (See: Active or Passive)

ULT

20 At that time Moses was born; and he was beautiful to God. He was nourished for three months in the house of {his} father.

Acts 7:21

But when he was exposed (ULT)

Moses was **exposed** because of Pharaoh's command. This can be stated in active form. Alternate translation: "When his parents placed him outside" or "When they abandoned him" (See: Active or Passive)

the daughter of Pharaoh...him and raised...for herself as a son (ULT)

She did for him every good thing a mother would do for her own son. Use your language's normal word for what a mother does to make sure her son becomes a healthy adult.

as a son (ULT)

Alternate translation: "as if he were her own son"

Acts 7:22

Moses was educated (ULT)

This can be stated in active form. Alternate translation: "The Egyptians educated Moses" (See: Active or Passive)

in all the wisdom of the Egyptians (ULT)

This is an exaggeration to emphasize that he was trained in the best schools in Egypt. (See: Hyperbole)

And...mighty in his words...works (ULT)

Alternate translation: "effective in his speech and actions" or "influential in what he said and did"

ULT

22 And Moses was educated in all the wisdom of the Egyptians, and he was mighty in his words and works.

Acts 7:23

it came into his heart (ULT)

Here, **heart** is a metonym for "mind." The phrase **it came into his heart** is an idiom that means to decide something. Alternate translation: "it came into his mind" or "he decided" (See: Metonymy and Idiom)

> **ULT**
>
> **23** But when he was about 40 years of age, it came into his heart to visit his brothers, the sons of Israel.

to visit his brothers, the sons of Israel (ULT)

This refers to his people, and not just to his family. Alternate translation: "to see how his own people, the children of Israel, were doing" (See: Assumed Knowledge and Implicit Information)

Acts 7:24

And seeing a certain one being mistreated, he defended him and made vengeance for the one being oppressed by striking the Egyptian (ULT)

This can be stated in active form by rearranging the order. Alternate translation: "Seeing an Egyptian mistreating an Israelite, Moses defended and avenged the Israelite by striking the Egyptian who was oppressing him" (See: Active or Passive)

he defended him (ULT)

Moses defended the Israelite who was being mistreated.

by striking the Egyptian (ULT)

Moses hit the Egyptian so hard that he died.

Acts 7:25

he thought (ULT)

Alternate translation: "he imagined"

by his hand was giving salvation to them (ULT)

Here, **hand** refers to the actions of Moses. Alternate translation: "was rescuing them through what Moses was doing" or "was using the actions of Moses to rescue them" (See: Metonymy)

Acts 7:26

General Information:

Here the word "us" refers to the Israelites but does not include Moses. (See: Exclusive and Inclusive 'We')

to them as they were quarreling (ULT)

The audience would have known from the account in Exodus that these were two Israelite men, but Stephen does not specify that. (See: Assumed Knowledge and Implicit Information)

he urged them to peace (ULT)

Alternate translation: "urged them to stop fighting"

Men, you are brothers (ULT)

Moses was addressing the Israelites who were fighting.

Why is it that you are hurting each other (ULT)

Moses asked this question to encourage them to stop fighting. Alternate translation: "You should not hurt each other!" (See: Rhetorical Question)

ULT

26 And on the next day he appeared to them as they were quarreling, and he urged them to peace, saying, 'Men, you are brothers. Why is it that you are hurting each other?'

Acts 7:27

Who appointed you a ruler and a judge over us (ULT)

The man used this question to rebuke Moses. Alternate translation: "You have no authority over us!" (See: Rhetorical Question)

ULT

27 But the one injuring {his} neighbor pushed him away, {and} said, 'Who appointed you a ruler and a judge over us?

Acts 7:28

You do not want to kill me in the same way you killed the Egyptian yesterday, do you (ULT)

The man used this question to warn Moses that he and probably others knew Moses had killed the Egyptian.

Acts 7:29

General Information:

Stephen's audience already knew that Moses had married a Midianite woman when he fled Egypt. (See: Assumed Knowledge and Implicit Information)

at this statement (ULT)

The implied information is that Moses understood that the Israelites knew that he had killed an Egyptian the day before (Acts 7:28). (See: Assumed Knowledge and Implicit Information)

ULT

29 Then Moses ran away at this statement, and he became a foreigner in the land of Midian, where he became the father of two sons.

Acts 7:30

And when 40 years were past (ULT)

"And after 40 years had passed." This was the amount of time Moses had been in Midian. Alternate translation: "And 40 years after Moses fled from Egypt" (See: Assumed Knowledge and Implicit Information)

appeared...an angel (ULT)

Stephen's audience knew that God spoke through the angel. The UST makes this explicit. (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **30** And when 40 years were past, an angel appeared to him in the wilderness of Mount Sinai, in a flame of fire in a bush.

Acts 7:31

he marveled at the sight (ULT)

Moses was surprised that the bush was not burning up in the fire. This was previously known by Stephen's audience. Alternate translation: "because the bush was not burning up" (See: Assumed Knowledge and Implicit Information)

And...as he approached to look at it (ULT)

This may mean Moses initially drew close to the bush to investigate.

ULT

31 And when Moses saw the fire, he marveled at the sight; and as he approached to look at it, there came a voice of the Lord:

Acts 7:32

I am the God of your fathers (ULT)

Alternate translation: "I am the God whom your ancestors worshiped"

And becoming terrified, Moses did not dare to look (ULT)

This may mean Moses drew back in fear when he heard the voice.

terrified…becoming…Moses (ULT)

Moses shook from fear. This can be made clear. Alternate translation: "And Moses trembled with fear and" (See: Assumed Knowledge and Implicit Information)

ULT

32 'I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob.' And becoming terrified, Moses did not dare to look.

Acts 7:33

Untie the sandals (ULT)

God told Moses this so he would honor God. (See: Symbolic Action)

for the place on which you are standing is holy ground (ULT)

The implied information is that where God is present, the immediate area around God is considered or made holy by God. (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **33** And the Lord said to him, 'Untie the sandals of your feet, for the place on which you are standing is holy ground.

Acts 7:34

I have certainly seen (ULT)

"I gave seen for sure." The word certainly adds emphasis to seen.

of my people (ULT)

The word **my** emphasizes that these people belonged to God. Alternate translation: "of the descendants of Abraham, Isaac, and Jacob"

I have come down to rescue them (ULT)

Alternate translation: "I will personally cause their release"

now come (ULT)

"get ready." God uses an order here.

ULT

34 I have certainly seen the oppression of my people who {are} in Egypt, and I have heard their groans, and I have come down to rescue them; so now come, I will send you to Egypt.'

Acts 7:35

General Information:

Verses 35-38 contains a series of connected phrases referring to Moses. Each phrase begins with statements such as "This Moses" or "This same Moses" or "This is the man" or "It is the same Moses." If possible, use similar statements to emphasize Moses. After the Israelites left Egypt, they spent 40 years wandering around the wilderness before God led them into the land he had promised them.

This same Moses, whom they rejected (ULT)

This refers back to the events recorded in Acts 7:27-28.

a redeemer (ULT)

Alternate translation: "a rescuer"

with the hand of the angel who appeared to him in the bush (ULT)

Here, **hand** is a metonym for the action performed by the person. In this case, the angel had commanded Moses to return to Egypt. Stephen speaks as if the angel had a physical hand. You may need to make explicit what action the angel did. Alternate translation: "by the action of the angel" or "by having the angel … bush command him to return to Egypt" (See: Metonymy)

who appeared…to him (ULT)

The angel appeared to Moses.

Acts 7:36

during 40 years (ULT)

Stephen's audience knew about the 40 years the Israelites spent in the wilderness. Alternate translation: "during the 40 years that the Israelite people lived in the wilderness" (See: Assumed Knowledge and Implicit Information)

ULT

36 He led them out, doing wonders and signs in the land of Egypt and at the Sea of Reeds, and in the wilderness during 40 years.

Acts 7:37

a prophet...will raise up (ULT)

Alternate translation: "will cause a man to be a prophet"

from among your brothers (ULT)

Alternate translation: "from among your own people"

ULT

37 It is this Moses who said to the sons of Israel, 'God will raise up a prophet like me for you from among your brothers.'

Acts 7:38

General Information:

The quotation in verse 40 is from the writings of Moses.

This is the one who was in the assembly (ULT)

Alternate translation: "This is the man Moses who was among the Israelites"

This is the one who was (ULT)

The phrase **This is the one** throughout this passage refers to Moses.

who received living words to give to us (ULT)

God was the one who gave those words. Alternate translation: "to whom God spoke living words to give to us"

living words (ULT)

Possible meanings are (1) "a message that endures" or (2) "words that give life." (See: Metonymy)

ULT

38 This is the one who was in the assembly in the wilderness with the angel who was speaking to him on Mount Sinai, and with our fathers, who received living words to give to us.

Acts 7:39

they pushed him away (ULT)

This metaphor emphasizes their rejection of Moses. Alternate translation: "they rejected him as their leader" (See: Metaphor)

turned back in their hearts (ULT)

Here, **hearts** is a metonym for people's thoughts. To do something in the heart means to desire to do something. Alternate translation: "they desired to turn back" (See: Metonymy)

ULT

39 Our fathers were not willing to be obedient to him, but instead they pushed him away, and turned back in their hearts to Egypt.

Acts 7:40

(There are no notes for this verse.)

ULT

40 They had said to Aaron, 'Make for us gods who will lead us. As for this Moses, who brought us from the land of Egypt, we do not know what has happened to him.'

Acts 7:41

General Information:

Stephen's quotation here is from the prophet Amos.

they made an image of a calf (ULT)

Stephen's audience knew the **image of a calf** they made was a
statue to be used as an idol. Alternate translation: "they made as an idol a statue that looked like a calf" (See:
Assumed Knowledge and Implicit Information)

> ### ULT
>
> **41** So they made an image of a calf in those days and brought a sacrifice to the idol and rejoiced in the work of their hands.

they made an image of a calf...to the idol...the work of their hands (ULT)

These phrases all refer to the same statue of the calf.

Acts 7:42

turned away...God (ULT)

This action expresses that God was not pleased with the people and no longer helped them. Alternate translation: "God stopped correcting them" (See: Symbolic Action)

gave them up (ULT)

Alternate translation: "abandoned them"

the host of heaven (ULT)

Possible meanings for the original phrase are (1) the stars in the sky or (2) the sun, moon, and stars.

the book of the prophets (ULT)

This was apparently a collection of the writings of several of the Old Testament prophets into one scroll. It would also have included the writings of Amos.

You did not offer to me slain beasts and sacrifices for 40 years in the wilderness, did you, O house of Israel (ULT)

God asked this question to show Israel they did not worship Him with their sacrifices. Alternate translation: "You did not honor me when you offered slain beasts and sacrifices for 40 years in the wilderness O house of Israel." (See: Rhetorical Question)

O house of Israel (ULT)

This refers to the whole nation of Israel. Alternate translation: "all you Israelites" (See: Metonymy)

> **ULT**
>
> **42** But God turned away and gave them up to serve the host of heaven, just as it is written in the book of the prophets, 'You did not offer to me slain beasts and sacrifices for 40 years in the wilderness, did you, O house of Israel?

Acts 7:43

General Information:

The quotation from the prophet Amos continues here.

Connecting Statement:

Stephen continues his response to the high priest and the council which he began in Acts 7:2.

> **ULT**
>
> **43** And you took up the tabernacle of Molech and the star of your god Rephan, {and} the images that you made to worship them: and I will carry you away beyond Babylon.'

you took up (ULT)

It is implied that they took these idols with them as they traveled in the wilderness. Alternate translation: "you carried with you from place to place" (See: Assumed Knowledge and Implicit Information)

the tabernacle of Molech (ULT)

the tent that housed the false god Molech

of Molech…the star…of…your…god…Rephan (ULT)

the star that is identified with the false god Rephan

and} the images that you made (ULT)

They made statues or images of the gods Molech and Rephan in order to worship them.

I will carry you away beyond Babylon (ULT)

"I will remove you to places even farther than Babylon." This would be God's act of judgment.

Acts 7:44

The tabernacle of the testimony (ULT)

The tent that housed the ark (a box) with the 10 commandments carved in stone inside it

ULT

44 The tabernacle of the testimony was with our fathers in the wilderness, just as the one speaking to Moses had commanded, to make it according to the pattern that he had seen.

Acts 7:45

Our fathers, under Joshua, received it and brought it with them (ULT)

The phrase **under Joshua** means that their ancestors did these things in obedience to Joshua's direction. Alternate translation: "Our fathers, in accordance with Joshua's instructions, received the tabernacle and brought it with them"

when they took possession of the nations whom God drove out from the face of our fathers (ULT)

This sentence tells why the ancestors were able to take possession of the land. Alternate translation: "when God forced the nations to leave the land before the face of our fathers so they could live in it"

when they took possession of the nations whom God drove out from the face of our fathers (ULT)

Here, **the face of our fathers** refers to the presence of their ancestors. Possible meanings are (1) "when God took the land from the nations and drove them out as our ancestors watched" or (2) "when our ancestors came, God took the land from the nations and drove them out" (See: Metonymy)

of the nations (ULT)

This refers to the people who lived in the land before Israel. Alternate translation: "of the people who previously lived here" (See: Metonymy)

whom God drove out (ULT)

Alternate translation: "whom God forced to leave the land"

Acts 7:46

a dwelling place for the house of Jacob (ULT)

"a house for the ark where the God of Jacob could stay." David wanted a permanent place for the ark to reside in Jerusalem, not in a tent.

Acts 7:47

General Information:

In verses 49 and 50, Stephen quotes from the prophet Isaiah. In the quotation, God is speaking about himself.

ULT

47 However, Solomon built the house for him.

Acts 7:48

houses made with hands (ULT)

Here, **hand** is a synecdoche for the whole person. Alternate translation: "houses made by people" (See: Synecdoche)

ULT

48 But the Most High does not live in houses made with hands, just as the prophet says,

Acts 7:49

Heaven {is} my throne, and the earth {is} the footstool for my feet (ULT)

The prophet is comparing the greatness of God's presence to how impossible it is for man to build a place for God to rest on earth since the whole earth is nothing but a place for God to rest his feet.

What kind of house will you build for me (ULT)

God asks this question to show how useless man's efforts are to take care of God. Alternate translation: "You can not build a house adequate enough for me!" (See: Rhetorical Question)

or what {is} the place for my rest (ULT)

God asks this question to show man that he cannot provide God any rest. Alternate translation: "and there is no place of rest good enough for me!" (See: Rhetorical Question)

> **ULT**
>
> **49** 'Heaven {is} my throne, and the earth {is} the footstool for my feet. What kind of house will you build for me? says the Lord, or what {is} the place for my rest?

Acts 7:50

Did my hand not make all these things (ULT)

God asks this question to show that man did not create anything. Alternate translation: "My hand made all these things!" (See: Rhetorical Question)

Acts 7:51

Connecting Statement:

With a sharp rebuke, Stephen finishes his response to the high priest and the council which he began in Acts 7:2.

O stiff-necked (ULT)

Stephen shifted from identifying with the Jewish leaders to rebuking them.

O stiff-necked (ULT)

This does not mean their necks were stiff but rather that they were "stubborn." (See: Idiom)

uncircumcised in heart and ears (ULT)

The Jews regarded uncircumcised people as disobedient to God. Stephen uses **heart and ears** to represent to the Jewish leaders who acted the way Gentiles act when they do not obey or listen to God. Alternate translation: "you refuse to obey and hear" (See: Metonymy)

ULT

51 O stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers—also you.

Acts 7:52

Which of the prophets did your fathers not persecute (ULT)

Stephen asked this question to show them that they learned nothing from the errors of their forefathers. Alternate translation: "Your forefathers persecuted every prophet!" (See: Rhetorical Question)

of the Righteous One (ULT)

This refers to the Christ, the Messiah.

And…of whom you have now become betrayers…murderers (ULT)

Alternate translation: "you have also betrayed and murdered him"

> **ULT**
>
> **52** Which of the prophets did your fathers not persecute? And they killed those who told in advance about the coming of the Righteous One, of whom you have now become betrayers and murderers,

Acts 7:53

the law as ordained by angels (ULT)

Alternate translation: "the law that God caused angels to give to our ancestors"

ULT

53 who received the law as ordained by angels, but did not keep it."

Acts 7:54

Connecting Statement:

The council reacts to Stephen's words.

Now hearing these things (ULT)

This is the turning point; the sermon ends and the council members react.

they were cut to their hearts (ULT)

Here "cut to their hearts" is an idiom for making them extremely angry. Alternate translation: "they became extremely angry" or "they became very angry" (See: Idiom)

they ground {their} teeth at him (ULT)

This action expressed their strong anger at Stephen or hatred of Stephen. Alternate translation: "they became so angry that they ground their teeth together" or "they moved their teeth back and forth as they looked at Stephen"(See: Symbolic Action)

ULT

54 Now hearing these things, they were cut to their hearts, and they ground {their} teeth at him.

Acts 7:55

and} looking intently into heaven (ULT)

"and staring up into heaven." It appears that only Stephen saw this vision and not anyone else in the crowd.

he saw the glory of God (ULT)

People normally experienced the glory of God as a bright light. Alternate translation: "he saw a bright light from God" (See: Assumed Knowledge and Implicit Information)

and Jesus standing at the right hand of God (ULT)

To stand **at the right hand of God** is a symbolic action of receiving great honor and authority from God. Alternate translation: "and he saw Jesus standing in the place of honor and authority beside God" (See: Symbolic Action)

> **ULT**
>
> **55** But being full of the Holy Spirit {and} looking intently into heaven, he saw the glory of God and Jesus standing at the right hand of God.

Acts 7:56

Son of Man (ULT)

Stephen refers to Jesus by the title "Son of Man."

ULT

56 And he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God."

Acts 7:57

they covered their ears (ULT)

"they put their hands on their ears." They did this to show that they did not want to hear any more of what Stephen said. (See: Symbolic Action)

Acts 7:58

throwing him outside the city (ULT)

Alternate translation: "seizing Stephen, they forcefully took him out of the city"

outer garments (ULT)

These are cloaks or robes they would wear outside to stay warm, similar in function to a jacket or coat.

at the feet (ULT)

"in front of." They were placed there so Saul could watch them.

of a young man (ULT)

Saul was probably around 30 years old at the time.

> **ULT**
>
> **58** And throwing him outside the city, they stoned him. And the witnesses laid aside their outer garments at the feet of a young man named Saul.

Acts 7:59

Connecting Statement:

This ends the story of Stephen.

receive my spirit (ULT)

> **ULT**
>
> **59** And as they were stoning Stephen, he was calling out and saying, "Lord Jesus, receive my spirit."

Alternate translation: "take my spirit." It may be helpful to add "please" to show that this was a request. Alternate translation: "please receive my spirit"

Acts 7:60

But having knelt down on {his} knees (ULT)

This is an act of submission to God. (See: Symbolic Action)

do not hold this sin against them (ULT)

This can be stated in a positive way. Alternate translation: "forgive them for this sin" (See: Litotes)

he fell asleep (ULT)

Here to fall asleep is a euphemism for dying. Alternate translation: "died" (See: Euphemism)

ULT

60 But having knelt down on {his} knees, he cried out with a loud voice, "Lord, do not hold this sin against them." And having said this, he fell asleep.

Acts 8

Acts 8 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 8:32-33.

The first sentence of verse 1 ends the description of the events in chapter 7. Luke begins a new part of his history with the words "So there began."

Special concepts in this chapter

Receiving the Holy Spirit

In this chapter for the first time Luke speaks of people receiving the Holy Spirit (Acts 8:15-19). The Holy Spirit had already enabled the believers to speak in tongues, to heal the sick, and to live as a community, and he had filled Stephen. But when the Jews started putting believers in prison, those believers who could leave Jerusalem did leave, and as they went, they told people about Jesus. When the people who heard about Jesus received the Holy Spirit, the church leaders knew that those people had truly become believers.

Proclaimed

This chapter more than any other in the Book of Acts speaks of the believers proclaiming the word, proclaiming the good news, and proclaiming that Jesus is the Christ. The word "proclaim" translates a Greek word that means to tell good news about something.

Acts 8:1

General Information:

It may be helpful to your audience to move these parts of the story about Stephen together by using a verse bridge as the UST does. (See: Verse Bridges)

Connecting Statement:

The story shifts from Stephen to Saul in these verses.

> **ULT**
>
> **1** And Saul was agreeing with his execution. And there began on that day a great persecution against the church that {was} in Jerusalem, and they all were scattered throughout the regions of Judea and Samaria, except the apostles.

there began on that day a great persecution against the church that was in Jerusalem, and they all were scattered throughout the regions of Judea and Samaria, except the apostles

This part of verse 1 is background information about the persecution that began after Stephen's death. This explains why Saul was persecuting the believers in verse 3. (See: Background Information)

execution…that…day (ULT)

This refers to the day that Stephen died (Acts 7:59-60).

all…they…were scattered (ULT)

The word **all** is a generalization to express that a large number of the believers left Jerusalem because of the persecution. (See: Hyperbole)

except the apostles (ULT)

This statement implies that the apostles remained in Jerusalem even though they also experienced this great persecution. (See: Assumed Knowledge and Implicit Information)

Acts 8:2

devout men (ULT)

Alternate translation: "God-fearing men" or "men who feared God"

made great lamentation over him (ULT)

Alternate translation: "greatly mourned his death"

Acts 8:3

dragging out both men and women (ULT)

Saul forcefully took Jewish believers out of their home and put them into prison.

according to the houses (ULT)

Alternate translation: "houses one by one" or "from house to house"

men and women (ULT)

This refers to men and women who believed in Jesus. (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **3** But Saul was harming the church, entering according to the houses, dragging out both men and women, {and} delivering them to prison.

Acts 8:4

Connecting Statement:

This begins the story of Philip, whom the people had chosen as a deacon (Acts 6:5).

who had been scattered (ULT)

The cause for the scattering, the persecution, was stated previously. This can be stated in active form. Alternate translation: "had fled the great persecution and had gone" (See: Active or Passive)

the word (ULT)

This is a metonym for "the message." You may need to make explicit that the message was about Jesus. Alternate translation: "the message about Jesus" (See: Metonymy and Assumed Knowledge and Implicit Information)

> **ULT**
>
> **4** Then those who had been scattered went about proclaiming the gospel—the word.

Acts 8:5

went down to the city of Samaria (ULT)

The phrase **went down** is used here because Samaria is lower in elevation than Jerusalem.

the city of Samaria (ULT)

Possible meanings are (1) Luke expected the readers to know which city he was writing about. Alternate translation: "the main city in Samaria" or (2) Luke did not expect his readers to know which city he was writing about. Alternate translation: "a city in Samaria"

proclaiming to them the Christ (ULT)

The title **Christ** refers to Jesus, the Messiah. Alternate translation: "told them that Jesus is the Messiah" (See: Metonymy)

ULT

[5] And Philip went down to the city of Samaria, proclaiming to them the Christ.

Acts 8:6

And the crowds (ULT)

"And the people in the city of Samaria." The location was specified in Acts 8:5.

were paying attention to (ULT)

The reason people paid attention was because of all the healing Philip did.

> **ULT**
>
> **6** And the crowds with one accord were paying attention to the things being spoken by Philip when they heard them and saw the signs that he was doing.

Acts 8:7

having unclean spirits (ULT)

Alternate translation: "who were controlled by unclean spirits"

ULT

7 For many of them having unclean spirits, they were coming out, crying out with a loud voice. And many who had been paralyzed and lame were healed.

Acts 8:8

And there was much joy in that city (ULT)

The phrase **that city** refers to the people who were rejoicing. Alternate translation: "So the people of the city were rejoicing" (See: Metonymy)

Acts 8:9

General Information:

Simon is introduced to the story of Philip. This verse gives the beginning of the background information about Simon and who he was among the Samaritans. (See: Background Information)

But a certain man named Simon (ULT)

This is a way of introducing a new person into the story. Your language may use different wording to introduce a new person into the story. (See: Introduction of New and Old Participants)

the city (ULT)

"the city in Samaria" (Acts 8:5)

> **ULT**
>
> **9** But a certain man named Simon was formerly practicing sorcery in the city and astonishing the nation of Samaria, claiming himself to be someone great,

Acts 8:10

General Information:

Simon is introduced to the story of Philip. This verse continues to give the beginning of the background information about Simon and who he was among the Samaritans. (See: Background Information)

they all...were paying attention (ULT)

The word **all** is a generalization. Alternate translation: "many of the Samaritans … were paying attention" or "the Samaritans in the city … were paying attention" (See: Hyperbole)

from least to greatest (ULT)

These two phrases refer to everyone from one extreme to the other. Alternate translation: "no matter how important they were" (See: Merism)

This man is the power of God which is called Great

People were saying that Simon was the divine power known as "The Great Power."

the power of God which is called Great

Possible meanings are (1) the powerful representative of God or (2) God or (3) the most powerful man or (4) and angel. Since the term is unclear, it may be best to simply translate it as "the Great power of God" .

Acts 8:11

General Information:

Simon is introduced to the story of Philip. This verse ends the background information about Simon and who he was among the Samaritans. (See: Background Information)

ULT

11 And they were listening to him, because he had amazed them for a long time with {his} sorceries.

Acts 8:12

Connecting Statement:

These verses give more information about Simon and some of the Samaritans coming to believe in Jesus.

they were baptized (ULT)

This can be stated in active form. Alternate translation: "Philip baptized them" or "Philip baptized the new believers" (See: Active or Passive)

ULT

12 But when they believed Philip, proclaiming the gospel about the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

Acts 8:13

Simon…Simon…himself also believed (ULT)

The word **himself** is here used to emphasize that Simon believed. Alternate translation: "Simon was also one of those who believed" (See: Reflexive Pronouns)

having been baptized (ULT)

> **ULT**
>
> **13** And Simon himself also believed and, having been baptized, he was continuing with Philip. And seeing signs and mighty deeds happening, he was amazed.

This can be stated in active form. Alternate translation: "after Philip had baptized Simon" (See: Active or Passive)

Acts 8:14

Connecting Statement:

Luke continues the news of what was happening in Samaria.

Now when the apostles in Jerusalem heard (ULT)

This marks the beginning of a new part of the story of the Samaritan's becoming believers. (See: Introduction of a New Event)

Samaria (ULT)

This refers to the many people, who had become believers, throughout the district of Samaria. Alternate translation: "the Samaritans" (See: Synecdoche)

had received (ULT)

Alternate translation: "had believed" or "had accepted"

> **ULT**
>
> **14** Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John,

Acts 8:15

who, having come down (ULT)

This refers to Peter and John.

having come down (ULT)

This phrase is used here because Samaria is lower in elevation than Jerusalem.

prayed for them (ULT)

Alternate translation: "prayed for the Samaritan believers"

so that they might receive the Holy Spirit (ULT)

Alternate translation: "so that the Samaritan believers might receive the Holy Spirit"

Acts 8:16

only…they had…been baptized into the name of the Lord Jesus (ULT)

Here, **name** represents authority, and being baptized into his name represents being baptized in order to be under his authority. Alternate translation: "they had only been baptized to become disciples of the Lord Jesus" (See: Metonymy)

only…they had…been baptized (ULT)

This can be stated in active form. Alternate translation: "Philip had only baptized the Samaritan believers" (See: Active or Passive)

Acts 8:17

they were laying {their} hands on them (ULT)

Peter and John placed their hands on the Samaritan people who had believed Stephen's message of the gospel.

This symbolic action shows that Peter and John wanted God to give the Holy Spirit to the believers. (See: Symbolic Action)

ULT

17 Then they were laying {their} hands on them, and they were receiving the Holy Spirit.

Acts 8:18

the Spirit was being given through the laying on of the hands of the apostles (ULT)

This can be stated in active form. Alternate translation: "the apostles gave the Holy Spirit by laying their hands on people" (See: Active or Passive)

ULT

18 And when Simon saw that the Spirit was being given through the laying on of the hands of the apostles, he offered them money,

Acts 8:19

so that whoever I lay {my} hands on may receive the Holy Spirit (ULT)

Alternate translation: "so that I can give the Holy Spirit to anyone on whom I place my hands"

Acts 8:20

General Information:

Here the words him, your, you, and yours all refer to Simon.

Your silver with you is for destruction (ULT)

Alternate translation: "May you and your money be destroyed"

the gift of God (ULT)

Here this refers to the ability to give the Holy Spirit by laying his hands on someone.

Acts 8:21

There is to you no part or share in this matter (ULT)

The words **part** and **share** mean the same thing and are used for emphasis. Alternate translation: "You may not participate in this work" (See: Doublet)

because your heart is not right (ULT)

Here, **heart** is a metonym for a person's thoughts or motives. Alternate translation: "because you are not right in your heart" or "because the motives of your mind are not right" (See: Metonymy)

Acts 8:22

the intention of your heart (ULT)

Here, **heart** is a metonym for a person's thoughts. Alternate translation: "what you intended to do" or "what you were thinking of doing" (See: Metonymy)

wickedness...this (ULT)

Alternate translation: "these evil thoughts"

wickedness of yours...if therefore the intention...of...heart...will be forgiven to you (ULT)

Alternate translation: "If he may be willing to forgive you for the desires you had"

ULT

22 Therefore repent of this wickedness of yours, and pray to the Lord, if therefore the intention of your heart will be forgiven to you.

Acts 8:23

in...the poison of bitterness (ULT)

Here, **in the poison of bitterness** is a metaphor for being very envious. It speaks of envy as if it tastes bitter and poisons the person who is envious. Alternate translation: "very envious" (See: Metaphor)

the bond of unrighteousness (ULT)

The phrase **bond of unrighteousness** is spoken of as if unrighteousness can restrain Simon and keep him a prisoner. It is metaphor that means Simon is not able to stop himself from sinning. Alternate translation: "because you continue sinning you are like a prisoner" or "you are like a prisoner to unrighteousness" (See: Metaphor)

Acts 8:24

General Information:

> **ULT**
>
> **24** But answering, Simon said, "You pray to the Lord for me, so that nothing of which you have spoken may happen to me."

Here the word "you" refers to Peter and John.

so that nothing of which you have spoken may happen to me (ULT)

This can be stated another way. Alternate translation: "so that the things you have said may not happen to me"

nothing...of which you have spoken (ULT)

This refers to Peter's rebuke about Simon's silver perishing along with him.

Acts 8:25

Connecting Statement:

This is concludes the part of the story about Simon and the Samaritans.

they...when...had testified (ULT)

Peter and John told what they personally knew about Jesus to the Samaritans.

spoken the word of the Lord (ULT)

Here, **word** is a metonym for "message." Peter and John explained the message about Jesus to the Samaritans. (See: Metonymy)

many...to...villages of the Samaritans (ULT)

Here, **villages** refers to the people in them. Alternate translation: "to the people in many Samaritan villages" (See: Synecdoche)

ULT

25 Therefore, when they had testified and spoken the word of the Lord, they were returning to Jerusalem and proclaiming the gospel to many villages of the Samaritans.

Acts 8:26

General Information:

Verse 27 gives background information about the man from Ethiopia. (See: Background Information)

Connecting Statement:

This begins the part of the story about Philip and the man from Ethiopia.

Now (ULT)

This marks a transition in the story. (See: Introduction of a New Event)

Arise and go (ULT)

These verbs work together to emphasize that he should get ready to start a long journey that will take some time. Alternate translation: "Get ready to travel"

the...goes down from Jerusalem to Gaza (ULT)

The phrase "goes down" is used here because Jerusalem is higher in elevation than Gaza.

This is desert (ULT)

Most scholars believe Luke added this comment to describe the area through which Philip would travel. (See: Background Information)

> **ULT**
>
> **26** Now an angel of the Lord spoke to Philip, saying, "Arise and go toward the south to the road that goes down from Jerusalem to Gaza." (This is desert.)

Acts 8:27

behold (ULT)

The word **behold** alerts us to a new person in the story. Your language may have a way of doing this. (See: Introduction of New and Old Participants)

a eunuch (ULT)

The emphasis of **eunuch** here is that the Ethiopian was a high government official, not that his physical state was being castrated.

of Candace (ULT)

This was a title for the queens of Ethiopia. It is similar to the way the word Pharaoh was used for the kings of Egypt. (See: How to Translate Names)

who had come to Jerusalem to worship (ULT)

This implies that he was a Gentile who believed in God and had come to worship at the Jewish temple. Alternate translation: "who had come to worship God at the temple in Jerusalem" (See: Assumed Knowledge and Implicit Information)

ULT

27 And he arose {and} went, and behold, a man from Ethiopia, a eunuch, an official of Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship

Acts 8:28

chariot (ULT)

Possibly "wagon" or "carriage" is more fitting in this context. Chariots are normally mentioned as a vehicle for war, not as a vehicle for long-distance travel. Also, people stood to ride in chariots.

> **ULT**
>
> **28** and he was returning and sitting in his chariot and reading the prophet Isaiah.

reading the prophet Isaiah (ULT)

This is the Old Testament book Isaiah. Alternate translation: "was reading from the book of the prophet Isaiah" (See: Metonymy)

Acts 8:29

be joined to this chariot (ULT)

Philip understood that this meant he was to stay close to the person riding in the chariot. Alternate translation: "accompany the man in this chariot" (See: Metonymy)

Acts 8:30

reading Isaiah the prophet (ULT)

This is the Old Testament book Isaiah. Alternate translation: "reading from the book of the prophet Isaiah" (See: Metonymy)

Do you understand what you are reading?

The Ethiopian was intelligent and could read, but he lacked spiritual discernment. Alternate translation: "Do you understand the meaning of what you are reading?"

Acts 8:31

how…would I be able, unless someone will guide me (ULT)

This question was asked to state emphatically that he could not understand without help. Alternate translation: "I cannot understand unless someone guides me." (See: Rhetorical Question)

he summoned…Philip, having come up, to sit with him (ULT)

It is implied here that Philip agreed to travel down the road with him to explain the scriptures. (See: Assumed Knowledge and Implicit Information)

Acts 8:32

General Information:

This a passage from the book of Isaiah. Here the words "he" and "his" refer to the Messiah.

like...a lamb before its shearer {is} silent (ULT)

A shearer is a person who cuts the wool off the sheep so that it may be used.

ULT

32 And the passage of the Scripture which he was reading was this, "He was led like a sheep to the slaughter, and like a lamb before its shearer {is} silent, thus he does not open his mouth.

Acts 8:33

In humiliation his justice was taken away (ULT)

This can be stated in active form. Alternate translation: "He was humiliated and they did not judge him fairly" or "He allowed his accusers to humble him and he suffered injustice" (See: Active or Passive)

> **ULT**
>
> **33** In humiliation his justice was taken away. Who can fully describe his generation? For his life was taken from the earth."

Who can fully describe his generation (ULT)

This question was used to emphasize the he will not have descendants. Alternate translation: "No one will be able to speak about his descendant, for there will not be any." (See: Rhetorical Question)

his life was taken from the earth (ULT)

This referred to his death. It can be stated in active form. Alternate translation: "men killed him" or "men took his life from the earth" (See: Active or Passive)

Acts 8:34

I am begging you (ULT)

Alternate translation: "Please tell me"

Acts 8:35

this scripture (ULT)

This refers to Isaiah's writings in the Old Testament. Alternate translation: "the writings of Isaiah" (See: Metonymy)

ULT

35 And Philip opened his mouth, and having begun with this scripture, he proclaimed the gospel to him—Jesus.

Acts 8:36

they were going along the road (ULT)

Alternate translation: "they continued to travel along the road"

What is preventing me to be baptized (ULT)

The eunuch uses this question as a way of asking Philip for permission to be baptized. Alternate translation: "Please allow me to be baptized." (See: Rhetorical Question)

Acts 8:37

(There are no notes for this verse.)

ULT

37[1] [And Philip said to him, "If you believe from your whole heart, you will be saved." And he answered {and} said, "I believe in the Christ, the Son of God."]

Acts 8:38

he commanded the chariot to stop (ULT)

Alternate translation: "the eunich told the driver of the chariot to stop"

ULT

38 And he commanded the chariot to stop, and they both went down into the water, both Philip and the eunuch, and he baptized him.

Acts 8:39

Connecting Statement:

This is the end of the part of the story about Philip and the man from Ethiopia. The story of Philip ends at Caesarea.

the eunuch did not see him anymore (ULT)

Alternate translation: "the eunuch did not see Philip again"

Acts 8:40

Philip…was found at Azotus (ULT)

There was no indication of Philip's traveling between where he baptized the Ethiopian and Azotus. He just suddenly disappeared along the road to Gaza and reappeared at the town of Azotus.

passed through (ULT)

Philip preached in the area around the town of Azotus.

to all the cities (ULT)

Alternate translation: "to all the cities in that region"

ULT

40 But Philip was found at Azotus and passed through, proclaiming the gospel to all the cities until his coming to Caesarea.

Acts 9

Acts 9 General Notes

Special concepts in this chapter

"The Way"

No one knows for sure who first started calling believers "followers of the Way." This is probably what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or "way." If this is true, the believers were "following the way of the Lord" by living in a way that pleased God.

"Letters for the synagogues in Damascus"

The "letters" Paul asked for were probably legal papers that permitted him to put Christians in prison. The synagogue leaders in Damascus would have obeyed the letter because it was written by the high priest. If the Romans had seen the letter, they also would have allowed Saul to persecute the Christians, because they permitted the Jews to do as they desired to people who broke their religious laws.

Other possible translation difficulties in this chapter

What Saul saw when he met Jesus

It is clear that Saul saw a light and that it was because of this light that he "fell upon the ground." Some people think that Saul knew that it was the Lord speaking to him without seeing a human form, because the Bible often speaks of God as being light and living in light. Other people think that later in his life he was able to say, "I have seen the Lord Jesus" because it was a human form that he saw here.

Acts 9:1

General Information:

These verses give background information telling us what Saul has been doing since the stoning of Stephen. Here the word "him" refers to the high priest and "he" refers to Saul. (See: Background Information)

Connecting Statement:

The story shifts back to Saul and his salvation.

still speaking threats and murder against the disciples (ULT)

The noun **murder** can be translated as a verb. Alternate translation: "still speaking threats, even to murder the disciples" (See: Abstract Nouns)

ULT

1 But Saul, still speaking threats and murder against the disciples of the Lord, having gone to the high priest,

Acts 9:2

to the synagogues (ULT)

This refers to the people in the synagogues. Alternate translation: "to the people in the synagogues" or "to the leaders in the synagogues" (See: Metonymy)

if he might find anyone (ULT)

Alternate translation: "whenever he found anyone"

being of the Way (ULT)

Alternate translation: "who belonged to the Way" or "who followed the teachings of Jesus Christ"

of the Way (ULT)

This term appears to have been a title for Christianity at that time.

having bound them, he might bring them to Jerusalem (ULT)

"he might take them as prisoners to Jerusalem." Paul's purpose can be made clear by adding "so that the Jewish leaders could judge and punish them" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **2** asked letters from him to Damascus, to the synagogues, so that if he might find anyone being of the Way, both men and women, having bound them, he might bring them to Jerusalem.

Acts 9:3

Connecting Statement:

After the high priest gave Saul the letters, Saul left for Damascus.

as he was traveling...as he was traveling (ULT)

Saul had left Jerusalem and was traveling to Damascus.

it happened that (ULT)

This is an expression that marks a change in the story to show something different is about to happen. (See: Introduction of a New Event)

he...there shone...a light from heaven (ULT)

Alternate translation: "a light from heaven shone all around him"

from heaven (ULT)

Possible meanings are (1) heaven, where God lives or (2) the sky. The first meaning is preferable. Use that meaning if your language has a separate word for it.

Acts 9:4

he fell to the ground (ULT)

Possible meanings are that (1) "Saul threw himself to the ground" or (2) "The light caused him to fall to the ground" or (3) "Saul fell to the ground the way one who fainted fell." Saul did not fall accidentally.

why are you persecuting me (ULT)

This rhetorical question communicates a rebuke to Saul. In some languages a statement would be more natural (AT): "You are persecuting me!" or a command (AT): "Stop persecuting me!" (See: Rhetorical Question)

> **ULT**
>
> **4** and he fell to the ground {and} heard a voice saying to him, "Saul, Saul, why are you persecuting me?"

Acts 9:5

General Information:

Every occurrence of the word "you" here is singular.

Who are you, Lord (ULT)

Saul was not acknowledging that Jesus is the Lord. He uses that title because he understood that he spoke to someone of supernatural power.

he {said (ULT)

Jesus is speaking. Alternate translation: "he replied"

Acts 9:6

get up and enter into the city (ULT)

Alternate translation: "get up and go into Damascus"

it will be told to you (ULT)

This can be stated in the active form. Alternate translation: "someone will tell you" (See: Active or Passive)

Acts 9:7

hearing the voice, but seeing no one

Alternate translation: "they heard the voice, but they did not see anyone"

But...seeing no one (ULT)

"but saw no one." Apparently only Saul experienced the light.

Acts 9:8

being opened...his eyes (ULT)

This implies that he had closed his eyes because the light was too bright. (See: Assumed Knowledge and Implicit Information)

he was seeing nothing (ULT)

"he could not see anything." Saul was blind.

Acts 9:9

he was...without sight (ULT)

Alternate translation: "he was ... blind" or "he ... could not see anything"

neither ate nor drank (ULT)

It is not stated whether he chose not to eat or drink as a form of worship, or if he had no appetite because he was too distressed from his situation. It is preferable not to specify the reason.

ULT

9 And he was three days without sight, and neither ate nor drank.

Acts 9:10

General Information:

The story of Saul continues but Luke introduces another man named Ananias. This is not the same Ananias who died earlier in Acts Acts 5:3. You may translate this name the same way though as you did in Acts 5:1. Though there is more than one Judas mentioned in the New Testament, it is likely this is the only appearance of this Judas. (See: How to Translate Names)

> **ULT**
>
> **10** Now there was a certain disciple in Damascus named Ananias. And the Lord said to him in a vision, "Ananias!" And he said, "Behold, I {am here}, Lord."

Now there was (ULT)

This introduces Ananias as a new character. (See: Introduction of New and Old Participants)

he said

Alternate translation: "Ananias said"

unfoldingWord® Translation Notes   *Acts 9:11*

Acts 9:11

go to the street which is called Straight

Alternate translation: "go to Straight Street"

the house of Judas (ULT)

This Judas is not the disciple who betrayed Jesus. This Judas was owner of a house in Damascus where Saul was staying.

a man named Saul, from Tarsus (ULT)

Alternate translation: "a man from the city of Tarsus named Saul" or "Saul of Tarsus"

Acts 9:12

laying hands on him (ULT)

This was a symbol of giving a spiritual blessing to Saul. (See: Symbolic Action)

he might see again (ULT)

Alternate translation: "he might regain his ability to see"

Acts 9:13

to…your…saints (ULT)

Here, **saints** refers to Christians. Alternate translation: "the people in Jerusalem who believe in you"

ULT

13 But Ananias answered, "Lord, I have heard from many about this man, how much evil he has done to your saints in Jerusalem.

Acts 9:14

he has authority...to bind all (ULT)

It is implied that the extent of the power and authority granted Saul was limited to the Jewish people at this point in time. (See: Assumed Knowledge and Implicit Information)

who call upon your name (ULT)

Here, **your name** refers to Jesus. (See: Metonymy)

Acts 9:15

this one is a chosen instrument of mine (ULT)

Here, **chosen instrument** refers to something that is set apart for service. Alternate translation: "I have chosen him to serve me" (See: Metonymy)

who will carry my name (ULT)

This is an expression for identifying or speaking out for Jesus. Alternate translation: "in order that he might speak about me" (See: Metonymy)

> **ULT**
>
> **15** But the Lord said to him, "Go, for this one is a chosen instrument of mine who will carry my name before the Gentiles, and also kings, and the sons of Israel;

Acts 9:16

for my name (ULT)

This is an expression meaning "for telling people about me." (See: Metonymy)

ULT

16 for I will show him how much it is necessary for him to suffer for my name."

Acts 9:17

General Information:

The word "you" here is singular and refers to Saul. (See: Forms of You)

Connecting Statement:

Ananias goes to the house where Saul is staying. After Saul is healed, the story shifts from Ananias back to Saul.

> **ULT**
>
> **17** And Ananias departed, and entered into the house. And having laid {his} hands on him, he said, "Brother Saul, the Lord has sent me—Jesus, who appeared to you on the road on which you were going—so that you might see again and be filled with the Holy Spirit."

And Ananias departed, and entered into the house (ULT)

It may be helpful to state that Ananias went to the house before he entered into it. Alternate translation: "So Ananias went, and after he found the house where Saul was, he entered it"

having laid {his} hands on him (ULT)

Ananias **laid his hands** on Saul. This was a symbol of giving a blessing to Saul. (See: Symbolic Action)

so that you might see again and be filled with the Holy Spirit (ULT)

This can be stated in active form. Alternate translation: "has sent me so that you might see again and that the Holy Spirit might fill you" (See: Active or Passive)

Acts 9:18

fell...something} like scales (ULT)

Alternate translation: "something that appeared like fish scales fell"

rising up, he was baptized (ULT)

This can be stated in active form. Alternate translation: "he got up and Ananias baptized him" (See: Active or Passive)

ULT

18 And immediately {something} like scales fell from his eyes, and he could see again, and rising up, he was baptized;

Acts 9:19

(There are no notes for this verse.)

ULT

19 and having taken food, he was strengthened. And he stayed with the disciples in Damascus certain days.

Acts 9:20

General Information:

Here only the second "he" refers to Jesus, the Son of God. The first "he" and the other ones refer to Saul.

Son of God (ULT)

This is an important title for Jesus. (See: Translating Son and Father)

Acts 9:21

all who were hearing (ULT)

The word **all** is a generalization. Alternate translation: "those who heard him" or "many who heard him" (See: Hyperbole)

Is not this the one who destroyed those in Jerusalem who call on this name (ULT)

This is a rhetorical and negative question that emphasizes that Saul was indeed the man who had persecuted the believers. Alternate translation: "This is the man who destroyed those in Jerusalem who called on this name Jesus!" (See: Rhetorical Question)

this name (ULT)

Here, **name** refers to Jesus. Alternate translation: "the name of Jesus" (See: Metonymy)

Acts 9:22

stirring up the Jews (ULT)

They were distressed in the sense that they could not find a way to refute Saul's arguments that Jesus was the Christ.

Acts 9:23

General Information:

The word "him" in this section refers to Saul.

the Jews (ULT)

This refers to the leaders of the Jews. Alternate translation: "the Jewish leaders" (See: Synecdoche)

ULT

23 But when many days were completed, the Jews took counsel together to kill him.

Acts 9:24

But their plot became known to Saul (ULT)

This can be stated in active form. Alternate translation: "But someone told their plan to Saul" or "But Saul learned about their plan" (See: Active or Passive)

they were watching...indeed...the gates (ULT)

This city had a wall surrounding it. People could normally only enter and exit the city through the gates.

Acts 9:25

his disciples (ULT)

people who believed Saul's message about Jesus and were following his teaching

let him down through the wall, lowering him in a basket (ULT)

Alternate translation: "used ropes to lower him in a large basket through an opening in the wall"

Acts 9:26

General Information:

Here the words "he" and "him" refer to Saul all but one time. "And 'he' told them how" in verse 27 refers to Barnabas.

but they were all afraid of him (ULT)

Here, **they were all** is a generalization, but it is possible that it refers to every person. Alternate translation: "but they were afraid of him" (See: Hyperbole)

Acts 9:27

told them (ULT)

Alternate translation: "Barnabas told the apostles"

he had seen (ULT)

Alternate translation: "Saul had seen"

he had spoken to him (ULT)

Alternate translation: "the Lord had spoken to Saul"

he had spoken boldly in the name of Jesus (ULT)

This is a way of saying he preached or taught the gospel message of Jesus Christ without fear. Alternate translation: "had openly preached the message about Jesus" (See: Metonymy)

> **ULT**
> **27** But taking hold of him, Barnabas brought him to the apostles and told them how he had seen the Lord on the road and that he had spoken to him, and how in Damascus he had spoken boldly in the name of Jesus.

Acts 9:28

he was with them (ULT)

Here the word **he** refers to Paul. The word **them** probably refers to the apostles and other disciples in Jerusalem.

in the name of the Lord (ULT)

Possible meanings are (1) this simply refers to the Lord Jesus and tells who Paul spoke about. Alternate translation: "about the Lord Jesus" or (2) **name** is a metonym for authority. Alternate translation: "under the authority of the Lord Jesus" or "with the authority that the Lord Jesus gave him" (See: Metonymy)

Acts 9:29

debating with the Hellenists (ULT)

Saul tried to reason with the Jews who spoke Greek.

Acts 9:30

the brothers (ULT)

The words **the brothers** refers to the believers in Jerusalem.

they brought him down to Caesarea (ULT)

The phrase **brought him down** is used here because Caesarea is lower in elevation than Jerusalem.

sent him away to Tarsus (ULT)

Caesarea was a seaport. They brothers probably sent Saul to Tarsus by ship. (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **30** But when the brothers learned of this, they brought him down to Caesarea and sent him away to Tarsus.

Acts 9:31

General Information:

Verse 31 is a statement that gives an update on the church's growth.

Connecting Statement:

In verse 32, the story shifts from Saul to a new part of the story about Peter.

> **ULT**
>
> **31** Then, the church throughout all Judea and Galilee and Samaria had peace, being built up and going on in the fear of the Lord and in the comfort of the Holy Spirit, was increasing.

the church throughout all Judea and Galilee and Samaria

This is the first use of the singular **church** to refer to more than one local congregation. Here it refers to all the believers in all the groups throughout Israel.

had peace (ULT)

"lived peacefully." This means the persecution that started with the murder of Stephen was finished.

being built up and going on (ULT)

The agent was either God or the Holy Spirit. This can be stated in active form. Alternate translation: "God helped them grow and to go on" or "the Holy Spirit built them up and they continued on" (See: Active or Passive)

going on in the fear of the Lord (ULT)

Traveling is here a metaphor for "living." Alternate translation: "living in obedience to the Lord" or "continuing to honor the Lord" (See: Metaphor)

the…in the comfort of…Holy Spirit (ULT)

Alternate translation: "with the Holy Spirit strengthening and encouraging them"

Acts 9:32

Now it happened that (ULT)

This phrase is used to mark a new part of the story. (See: Introduction of a New Event)

throughout the whole {region (ULT)

This is an generalization for Peter's visiting the believers in many places in the region of Judea, Galilee, and Samaria. (See: Hyperbole)

to come down (ULT)

The phrase **come down** is used here because Lydda is lower in elevation than the other places where he was traveling.

in Lydda (ULT)

Lydda is a city located about 18 kilometers southeast of Joppa. This city was called Lod in the Old Testament and in modern Israel.

ULT

32 Now it happened that Peter was going throughout the whole {region} to come down also to the saints who are living in Lydda.

Acts 9:33

he found...there a certain man (ULT)

Peter was not intentionally searching for a paralyzed person, but happened upon him. Alternate translation: "There Peter met a man"

a certain man named Aeneas (ULT)

This introduces Aeneas as a new character in the story. (See: Introduction of New and Old Participants)

lying in a bed...who was paralyzed (ULT)

This is background information about Aeneas. (See: Background Information)

paralyzed (ULT)

unable to walk, probably unable to move below the waist

ULT

33 And he found there a certain man named Aeneas, lying in a bed for eight years, who was paralyzed.

Acts 9:34

make your bed (ULT)

Alternate translation: "roll up your mat"

Acts 9:35

all who were living in Lydda and in Sharon (ULT)

This is a generalization referring to many of the people there. Alternate translation: "those who lived in Lydda and in Sharon" or "many people who lived in Lydda and Sharon" (See: Hyperbole)

And...in Lydda...in Sharon (ULT)

The city of Lydda was located in the Plain of Sharon.

saw him (ULT)

It may be helpful to state that they saw that the man was healed. Alternate translation: "saw the man whom Peter had healed"

who turned to the Lord (ULT)

Here, **turned to the Lord** is a metaphor for starting to obey the Lord. Alternate translation: "and they repented of their sins and started obeying the Lord" (See: Metaphor)

Acts 9:36

General Information:

These verses give background information about the woman named
Tabitha. (See: Background Information)

Connecting Statement:

Luke continues the story with a new event about Peter.

Now...there was (ULT)

This introduces a new part in the story. (See: Introduction of a New Event)

Tabitha, which is translated to say, "Dorcas (ULT)

Tabitha is her name in the Aramaic language, and **Dorcas** is her name in the Greek language. Both names mean
"gazelle." Alternate translation: "Tabitha, which was Dorcas in the Greek language" (See: How to Translate Names)

full of good works (ULT)

Alternate translation: "doing many good things"

> **ULT**
>
> **36** Now there was in Joppa a certain
> disciple named Tabitha, which is
> translated to say, "Dorcas." She was full
> of good works and giving of alms that
> she did.

Acts 9:37

And it happened that in those days (ULT)

This refers to the time when Peter was in Joppa. This can be stated. Alternate translation: "And it came about while Peter was nearby" (See: Assumed Knowledge and Implicit Information)

having washed...she (ULT)

This was washing to prepare for her burial.

in...they laid her...an upper room (ULT)

This was a temporary display of the body during the funeral process.

ULT

37 And it happened that in those days, having been sick, she died. And having washed her, they laid her in an upper room.

Acts 9:38

(There are no notes for this verse.)

ULT

38 And since Lydda was near Joppa, the disciples, having heard that Peter is in it, sent two men to him, begging him, "Do not delay to come to us."

Acts 9:39

to the upper room (ULT)

Alternate translation: "to the upstairs room where Dorcas' body was lying"

all the widows (ULT)

It is possible that all the widows of the town were there since it was not a large town.

widows (ULT)

women whose husbands had died and therefore needed help

while being with them (ULT)

Alternate translation: "while she was still alive with the disciples"

ULT

39 And so having arisen, Peter went with them, whom, having arrived, they brought to the upper room, and all the widows stood by him weeping, and showing him coats and garments, as many as Dorcas made while being with them.

Acts 9:40

The story of Tabitha ends in verse 42. Verse 43 tells us what happens to Peter after the story ends. (See: End of Story)

having put...out all of them (ULT)

"told them all to leave the room." Peter had everyone leave so he could be alone to pray for Tabitha.

ULT

40 But Peter, having put out all of them and kneeling down, prayed, and having turned to the body, he said, "Tabitha, arise." Then she opened her eyes, and having seen Peter, she sat up.

Acts 9:41

having given...his} hand to her, he raised her up (ULT)

Peter took hold of her hand and helped her stand up.

the saints and the widows (ULT)

The widows were possibly also believers but are mentioned specifically because Tabitha was so important to them.

Acts 9:42

And this became known throughout all Joppa (ULT)

This refers to the miracle of Peter's raising Tabitha from the dead. It can be stated in active form. Alternate translation: "People throughout all Joppa heard about this matter" (See: Active or Passive)

believed...on the Lord (ULT)

Alternate translation: "believed in the gospel of the Lord Jesus"

Acts 9:43

it happened that (ULT)

This introduces the beginning of the next event in the story. (See: Introduction of a New Event)

Simon, a tanner (ULT)

Alternate translation: "a man named Simon who made leather from animal skins"

Acts 10

Acts 10 General Notes

Special concepts in this chapter

Unclean

The Jews believed that they could become unclean in God's sight if they visited or ate food with a Gentile. This was because the Pharisees had made a law against it because they wanted to keep people from eating foods that the law of Moses said were unclean. The law of Moses did say that some foods were unclean, but it did not say that God's people could not visit or eat with Gentiles. (See: clean, wash and law, law of Moses, law of Yahweh, law of God)

Baptism and the Holy Spirit

The Holy Spirit "fell on" those who were listening to Peter. This showed the Jewish believers that Gentiles could receive the word of God and receive the Holy Spirit just as the Jewish believers had. After that, the Gentiles were baptized.

Acts 10:1

General Information:

These verses give background information about Cornelius. (See: Background Information)

Connecting Statement:

This is the beginning of the part of the story about Cornelius.

Now {there was} a certain man (ULT)

This was a way of introducing a new person to this part of the historical account. (See: Introduction of New and Old Participants)

named Cornelius, a centurion from the regiment that was called 'Italian (ULT)

"whose name was Cornelius. He was an officer in charge of 100 soldiers from the Italian section of the Roman army.

the regiment that was called 'Italian (ULT)

Alternate translation: "the Italian Regiment"

ULT

1 Now {there was} a certain man in Caesarea named Cornelius, a centurion from the regiment that was called 'Italian,'

Acts 10:2

devout and fearing God (ULT)

Alternate translation: "believing in God and seeking to honor and worship God in his life"

fearing God (ULT)

The word **fearing** here has the sense of deep respect and awe.

household...to...people (ULT)

This here refers to Jewish people who were in need.

praying to God through all (ULT)

The phrase **through all** is a generalization. Alternate translation: "he prayed to God a lot" or "he prayed to God regularly" (See: Hyperbole)

ULT

2 devout and fearing God with all his household, making many gifts of alms to the people and praying to God through all.

Acts 10:3

the ninth hour (ULT)

"three o'clock in the afternoon." This is the normal afternoon prayer time for Jews.

he...saw...clearly (ULT)

Alternate translation: "Cornelius clearly saw"

Acts 10:4

But he stared at him (ULT)

Cornelius looked intently at the angel.

But...at him...he said (ULT)

Alternate translation: "Then the angel said to Cornelius"

Your prayers and your alms have gone up for a memorial offering before God (ULT)

It is implied that his gifts and prayers had been accepted by God. Alternate translation: "God is pleased by your prayers and your gifts that have gone up to him as a memorial offering to him" (See: Assumed Knowledge and Implicit Information)

Acts 10:5

(There are no notes for this verse.)

ULT

5 And now, send men to Joppa and summon a certain Simon who is called Peter.

Acts 10:6

a tanner (ULT)

a person who makes leather from animal skins

Acts 10:7

And when the angel who spoke to him had left

Alternate translation: "When Cornelius' vision of the angel had ended."

to him…of {his} house servants…a devout soldier…who served (ULT)

"one of the soldiers who served him, who also worshiped God." This soldier worshiped God. That was rare in the Roman army, so Cornelius' other soldiers probably did not worship God.

devout (ULT)

An adjective to describe a person who worshiped God and served him.

Acts 10:8

having told them everything (ULT)

Cornelius explained his vision to his two servants and to one of his soldiers.

he sent them to Joppa (ULT)

Alternate translation: "he sent two of his two servants and the one soldier to Joppa"

Acts 10:9

General Information:

Here the word "they" refers to Cornelius' two servants and the soldier under Cornelius' command (Acts 10:7).

Connecting Statement:

The story shifts away from Cornelius to tell us what God is doing with to Peter.

at about the sixth hour (ULT)

Alternate translation: "at around noon"

went up...to the housetop (ULT)

The roofs of the houses were flat, and people often did many different activities on them.

ULT

9 And on the next day at about the sixth hour, as they were traveling and were approaching the city, Peter went up to the housetop to pray.

Acts 10:10

while...were preparing...they (ULT)

Alternate translation: "before the people finished cooking the food"

a vision came upon him (ULT)

"God gave him a vision" or "he saw a vision" (See: Active or Passive)

ULT

10 And he became hungry and wanted to eat, but while they were preparing, a vision came upon him,

Acts 10:11

he sees the sky having been opened (ULT)

This was the beginning of Peter's vision. It can be a new sentence.

like a large sheet...by four corners (ULT)

The container holding the animals had the appearance of a large square piece of cloth.

being let down by four corners (ULT)

Alternate translation: "suspended by its four corners"

Acts 10:12

all the four-footed animals and creeping things on the earth, and birds of the sky (ULT)

From Peter's response in the next verse, it can be implied that the law of Moses commanded the Jews not to eat some of them. Alternate translation: "every kind of animal and reptile and bird that the Mosaic laws forbade Jews to eat" (See: Assumed Knowledge and Implicit Information)

ULT

12 In which were all the four-footed animals and creeping things on the earth, and birds of the sky.

Acts 10:13

a voice came to him (ULT)

The person speaking is not specified. The **voice** was probably God, although it could possibly have been an angel from God. (See: Synecdoche)

ULT

13 And a voice came to him: "Get up, Peter, kill and eat."

Acts 10:14

Not at all (ULT)

Alternate translation: "I will not do that"

I have never eaten anything defiled and unclean (ULT)

It is implied that some the animals in the container were unclean as defined by the law of Moses and were not to be eaten by believers who lived before Christ died. (See: Assumed Knowledge and Implicit Information)

Acts 10:15

What God has cleansed (ULT)

If God is the speaker, he is referring to himself in the third person. Alternate translation: "What I, God, have cleansed" (See: First, Second or Third Person)

Acts 10:16

this...happened for three times (ULT)

It is possible that everything Peter saw happened did not happen three times, but that the phrase, "What God has cleansed, do not call it defiled," was repeated three times. However, it may be best to simply say "This happened three times."

Acts 10:17

Peter was very confused...about (ULT)

This means that Peter was having difficulty understanding what the vision meant.

behold (ULT)

The word **behold** here alerts us to pay attention to the surprising information that follows, in this case, the two men standing at the gate.

stood before the gate (ULT)

"stood before the gate to the house." It is implied that this house had a wall with a **gate** in it to enter the property. (See: Assumed Knowledge and Implicit Information)

having found by inquiry the house (ULT)

This happened before they arrived at the house. This could be stated earlier in the verse, as the UST does.

Acts 10:18

they called out (ULT)

Cornelius' men remained outside the gate while asking about Peter.

Acts 10:19

while Peter was still thinking about...vision (ULT)

Alternate translation: "as ... was still wondering about the meaning of the vision"

the Spirit (ULT)

Alternate translation: "the Holy Spirit"

Behold (ULT)

Alternate translation: "Pay attention, because what I am about to say is both true and important: three"

three men are looking for you (ULT)

Cornelius sent two of his servants and one soldier. Some ancient texts have a different number of men. (See: Textual Variants)

> **ULT**
>
> **19** And while Peter was still thinking about the vision, the Spirit said to him, "Behold, three men are looking for you. [1]

Acts 10:20

go down (ULT)

Alternate translation: "go down from the roof of the house"

go with them. Do not hesitate (ULT)

It would be natural for Peter not to want to go with them, because they were strangers and they were Gentiles.

ULT

20 But having arisen, go down and go with them. Do not hesitate, because I have sent them."

Acts 10:21

I am he whom you are seeking (ULT)

Alternate translation: "I am the man you are looking for"

Acts 10:22

General Information:

The words "They" and "them" here refer to the two servants and the soldier from Cornelius (Acts 10:7).

Cornelius, a centurion, a man righteous and fearing God, and well-testified to by the whole nation of the Jews, was instructed by a holy angel to summon you to his house and to hear a word from you (ULT)

This can be divided into several sentences and stated in active form as the UST does. (See: Active or Passive)

fearing God (ULT)

The word **fearing** here has the sense of deep respect and awe.

the whole nation of the Jews (ULT)

This number of people is exaggerated with the word **whole** to emphasize how widely this was known among the Jews. (See: Hyperbole)

Acts 10:23

Therefore, having invited them in, he hosted them (ULT)

The journey to Caesarea was too long for them to begin that afternoon.

he hosted them (ULT)

Alternate translation: "he invited them to be his guests"

some of the brothers who were from Joppa

This refers to believers who lived in Joppa.

Acts 10:24

the...following day (ULT)

This was the next day after they left Joppa. The journey to Caesarea took longer than one day.

And...Cornelius was waiting for them (ULT)

Alternate translation: "And Cornelius expected them"

ULT

24 And the following day, they came to Caesarea. And Cornelius was waiting for them, having called together his relatives and close friends.

Acts 10:25

as…Peter entered (ULT)

Alternate translation: "when Peter entered the house"

and} falling down at {his} feet (ULT)

"and kneeling down and putting his face close to Peter's feet." He did this to honor Peter. (See: Symbolic Action)

and} falling down (ULT)

He purposely lies down facing the ground to show that he is worshiping.

> **ULT**
>
> **25** And it happened that as Peter entered, Cornelius met him, {and} falling down at {his} feet, he worshiped him.

Acts 10:26

Get up! I too am a man myself (ULT)

This was a mild rebuke or correction to Cornelius not to worship Peter. Alternate translation: "Stop doing that! I am only a man, as you are"

Acts 10:27

General Information:

The word "him" here refers to Cornelius. Here the words "You" and "you" are plural and include Cornelius as well as the Gentiles who were present. (See: Forms of You)

Connecting Statement:

Peter addresses the people who are gathered in Cornelius' house.

many people gathered together (ULT)

"many Gentile people gathered together." It is implied that these people Cornelius had invited were Gentiles. (See: Assumed Knowledge and Implicit Information)

ULT

27 And while he was talking with him, he went in and finds many people gathered together.

Acts 10:28

You yourselves know (ULT)

Peter is addressing Cornelius and his invited guests.

how unlawful it is for a Jewish man (ULT)

"that it is forbidden for a Jewish man." This refers to the Jewish religious law.

a foreigner (ULT)

This refers to people who were not Jews and not specifically to where they lived.

Acts 10:29

(There are no notes for this verse.)

ULT

29 And that is why I came without arguing when I was summoned. Therefore, I ask you, for what reason did you summon me?"

Acts 10:30

General Information:

In verses 31 and 32 Cornelius quotes what the angel had said to him when he appeared to him at the ninth hour. The words "you" and "your" are all singular. The word "we" here does not include Peter. (See: Forms of You and Exclusive and Inclusive 'We')

Connecting Statement:

Cornelius responds to Peter's question.

Four days ago (ULT)

Cornelius is referring to the day before the third night before he is speaking to Peter. Biblical culture counts the current day, so the day before three nights ago is **four days ago**. Current Western culture does not count the current day, so many Western translations read, "three days ago."

praying (ULT)

Some ancient authorities say "fasting and praying" instead of simply **praying**. (See: Textual Variants)

at the ninth hour (ULT)

The normal afternoon time when the Jews pray to God.

ULT

30 And Cornelius said, "Four days ago at this very hour, I was praying at the ninth hour in my house; and behold, a man stood before me in bright clothing.

Acts 10:31

your prayer has been heard (ULT)

This can be stated in active form. Alternate translation: "God has heard your prayer" (See: Active or Passive)

have been remembered before God (ULT)

"brought you to God's attention." This does not imply that God had forgotten.

ULT

31 And he said, 'Cornelius, your prayer has been heard, and your alms have been remembered before God.

Acts 10:32

summon Simon who is called Peter (ULT)

Alternate translation: "tell Simon who is also called Peter to come to you"

Acts 10:33

immediately (ULT)

Alternate translation: "right away"

and you did well in coming (ULT)

This expression is a polite way of thanking Peter for coming.
Alternate translation: "and I certainly thank you for coming"

before God (ULT)

This refers to the presence of God.

that you have been instructed by the Lord (ULT)

This can be stated in active form. Alternate translation: "that the Lord has told you to say" (See: Active or Passive)

ULT

33 So immediately I sent for you, and you did well in coming. Now therefore, we are all present before God, to hear everything that you have been instructed by the Lord." [3]

Acts 10:34

Connecting Statement:

Peter begins speaking to everyone in the house of Cornelius.

And Peter opened {his} mouth {and} said (ULT)

Alternate translation: "And Peter began to speak to them"

In truth (ULT)

This means that what he is about to say is especially important to know.

God is not one who shows partiality (ULT)

Alternate translation: "God does not favor certain people"

> **ULT**
>
> **34** And Peter opened {his} mouth {and} said, "In truth, I perceive that God is not one who shows partiality.

Acts 10:35

the one who fears him and works righteous deeds is acceptable to him (ULT)

Alternate translation: "he accepts anyone who worships him and does righteous deeds"

who fears (ULT)

The word **fears** here has the sense of deep respect and awe.

Acts 10:36

General Information:

The word "him" here refers to Jesus.

Connecting Statement:

Peter continues to talk to Cornelius and his guests.

he is Lord of all (ULT)

Here, **all** means "all people."

Acts 10:37

throughout all Judea (ULT)

The word **all** is a generalization. Alternate translation: "throughout Judea" or "in many places in Judea" (See: Hyperbole)

the…after…baptism that John proclaimed (ULT)

Alternate translation: "after John preached to the people to repent and then baptized them"

ULT

37 you know the word which happened throughout all Judea, beginning from Galilee, after the baptism that John proclaimed;

Acts 10:38

Jesus who is from Nazareth, how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him

This long sentence, which begins in verse 36, can be shortened into several sentences as in the UST.

> **ULT**
>
> **38** Jesus who {is} from Nazareth, how God anointed him with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with him.

God anointed him with the Holy Spirit and with power (ULT)

The Holy Spirit and God's power are spoken of as if they are something that can be poured out onto a person. (See: Metaphor)

all who were oppressed by the devil (ULT)

The word **all** is a generalization. Alternate translation: "those who were oppressed by the devil" or "many people who were oppressed by the devil" (See: Hyperbole)

God was with him (ULT)

The idiom **was with him** means "was helping him." (See: Idiom)

Acts 10:39

General Information:

The words "We" and "we" here refer to Peter and the apostles and believers who were with Jesus when he was on earth. The words "he" and "him" here refer to Jesus. (See: Exclusive and Inclusive 'We')

in...the country of the Jews (ULT)

This refers mainly to Judea at that time.

by hanging him on a tree (ULT)

This is another expression that refers to crucifixion. Alternate translation: "by nailing him to a wooden cross"

> **ULT**
>
> **39** And we {are} witnesses of all that he did, both in the country of the Jews and in Jerusalem. They also killed him by hanging him on a tree.

Acts 10:40

God raised up this one (ULT)

Here, **raised up** is an idiom for causing someone who has died to become alive again. Alternate translation: "but God caused him to live again" (See: Idiom)

on the third day (ULT)

Alternate translation: "on the third day after he died"

caused him to be seen (ULT)

Alternate translation: "permitted many people to see him after he was raised from the dead"

Acts 10:41

from the dead (ULT)

From among all those who have died. This expression describes all dead people together in the underworld.

ULT

41 not by all the people, but by the witnesses who were chosen beforehand by God—by us who ate and drank with him after he rose from the dead.

Acts 10:42

General Information:

Here the word "us" includes Peter and believers. It excludes his audience. (See: Exclusive and Inclusive 'We')

Connecting Statement:

Peter finishes his speech to everyone in the house of Cornelius, which he began in Acts 10:34.

> **ULT**
>
> **42** And he commanded us to proclaim to the people and to testify that he is the one who has been chosen by God as a Judge of the living and the dead.

that he is the one who has been chosen by God (ULT)

This can be stated in active form. Alternate translation: "that God chose this Jesus" (See: Active or Passive)

of the living and the dead (ULT)

This refers to people who are still living and people who have died. Alternate translation: "of the people who are alive and the people who are dead" (See: Nominal Adjectives)

Acts 10:43

To this one, all the prophets bear witness that (ULT)

Alternate translation: "All the prophets bear witness to Jesus that"

everyone who believes in him shall receive forgiveness of sins through his name (ULT)

This could be stated in active form. Alternate translation: "God will forgive the sins of everyone who believes in Jesus because of what Jesus has done" (See: Active or Passive)

through his name (ULT)

Here, **his name** refers to the actions of Jesus. His name means God who saves. Alternate translation: "through what Jesus has done for them" (See: Metonymy)

Acts 10:44

the Holy Spirit fell

Here the word **fell** means "happened suddenly." Alternate translation: "the Holy Spirit suddenly came"

all those who were listening (ULT)

Here, **all** refers to all the Gentiles at the house who were listening to Peter.

ULT

44 While Peter was still saying these things, the Holy Spirit fell on all those who were listening to {his} word.

Acts 10:45

the gift of the Holy Spirit (ULT)

This refers to the Holy Spirit himself who was given to them.

the gift of the Holy Spirit was poured out (ULT)

This can be stated in active form. Alternate translation: "God poured out the Holy Spirit as a gift" (See: Active or Passive)

was poured out (ULT)

The Holy Spirit is spoken of as if he were something that could be poured out upon people. It implies a generous amount. Alternate translation: "was generously given" (See: Metaphor)

And...on the Gentiles (ULT)

Here, **also** refers to the fact that the Holy Spirit had already been given to the Jewish believers.

ULT

45 And the faithful from the circumcision—all who had come with Peter—were amazed, because the gift of the Holy Spirit was poured out also on the Gentiles.

Acts 10:46

General Information:

The words "he" and "him" refer to Peter.

Connecting Statement:

This is the end of the part of the story about Cornelius.

speaking with tongues and praising God (ULT)

These were known spoken languages that caused the Jews to acknowledge that the Gentiles were indeed praising God.

Acts 10:47

No one is able to withhold water, is he, that these are not baptized, who have received the Holy Spirit as we also {did (ULT)

Peter uses this question to convince the Jewish Christians that the Gentile believers should be baptized. Alternate translation: "No one should keep water from these people! We should baptize them because they have received the Holy Spirit just as we did!" (See: Rhetorical Question and Active or Passive)

Acts 10:48

he commanded...them...to be baptized (ULT)

It is implied that the Jewish Christians were the ones who would baptize them. Alternate translation: "Peter commanded the Gentile believers to allow the Jewish Christians to baptize them" or "Peter commanded the Jewish Christians to baptize them" (See: Assumed Knowledge and Implicit Information and Active or Passive)

> **ULT**
>
> **48** And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to stay for several days.

to be baptized in the name of Jesus Christ (ULT)

Here, **in the name of Jesus Christ** expresses that the reason for their baptism was that they believed in Jesus. Alternate translation: "be baptized as believers in Jesus Christ" (See: Metonymy)

Acts 11

Acts 11 General Notes

Special concepts in this chapter

"The Gentiles also had received the word of God"

Almost all of the first believers were Jewish. Luke writes in this chapter that many Gentiles started to believe in Jesus. They believed that the message about Jesus was true and so began to "receive the word of God." Some of the believers in Jerusalem did not believe that Gentiles could truly follow Jesus, so Peter went to them and told them what had happened to him and how he had seen the Gentiles receive the Word of God and receive the Holy Spirit.

Acts 11:1

General Information:

This is the beginning of a new event in the story.

Connecting Statement:

Peter arrives in Jerusalem and begins talking to the Jews there.

Now (ULT)

This marks a new part of the story. (See: Introduction of a New Event)

the brothers

The phrase **the brothers** here refers to the believers in Judea.

the...who were...throughout Judea (ULT)

Alternate translation: "who were throughout the province of Judea"

had received the word of God (ULT)

This expression refers to the fact that the Gentiles believed the gospel message about Jesus. Alternate translation: "had believed the message of God about Jesus" (See: Metonymy)

Acts 11:2

came up…to Jerusalem (ULT)

Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of coming up to Jerusalem and going down from it.

those from the circumcision (ULT)

This is a reference to some of the Jews who believed that every believer must be circumcised. Alternate translation: "some Jewish believers in Jerusalem who wanted all followers of Christ to be circumcised" (See: Metonymy)

Acts 11:3

uncircumcised men (ULT)

The phrase **uncircumcised men** refers to Gentiles. (See: Metonymy)

ate with them (ULT)

It was against Jewish tradition for Jews to eat with Gentiles.

ULT

3 they said, "You went in to uncircumcised men and ate with them!"

Acts 11:4

Connecting Statement:

Peter responds to the Jews by telling them about his vision and about what had happened at Cornelius' house.

began...Peter...to explain (ULT)

Peter did not criticize the Jewish believers but reacted in a friendly explanatory manner.

in an orderly manner (ULT)

Alternate translation: "exactly what happened"

> **ULT**
>
> **4** But Peter began to explain to them in an orderly manner, saying,

Acts 11:5

like a large sheet (ULT)

The container holding the animals had the appearance of a large square piece of cloth. See how you translated this in Acts 10:11.

by {its} four corners (ULT)

"suspended by its four corners." See how you translated this in Acts 10:11.

> **ULT**
>
> **5** "I was praying in the city of Joppa, and I saw in a trance a vision of a certain container coming down, like a large sheet being let down from the sky by {its} four corners, and it came as far as me.

Acts 11:6

the four-legged animals of the earth, and the wild beasts, and the creeping animals, and the birds of the sky (ULT)

From Peter's response, it can be implied that the law of Moses commanded the Jews not to eat some of them. See how you translated a similar phrase in Acts 10:12. Alternate translation: "many kinds of animals and reptiles and birds that the Mosaic laws forbade Jews to eat" (See: Assumed Knowledge and Implicit Information)

ULT

6 Gazing at it, I looked closely and saw the four-legged animals of the earth, and the wild beasts, and the creeping animals, and the birds of the sky.

wild beasts (ULT)

This probably refer to the animals people do not or can not tame or control.

creeping animals (ULT)

These are reptiles.

Acts 11:7

I...heard...a voice (ULT)

The person speaking is not specified. The **voice** was probably God, although it could possibly have been an angel from God. See how you translated **a voice** in Acts 10:13. (See: Synecdoche)

Acts 11:8

By no means (ULT)

"I will not do that." See how you translated this in Acts 10:14.

the profane or unclean has never entered into my mouth (ULT)

Apparently the animals in the sheet were animals which the Jewish law in the Old Testament forbade the Jews to eat. This can be said in a positive way. Alternate translation: "I have eaten only meat from holy and clean animals" (See: Metonymy and Double Negatives)

unclean (ULT)

In the Old Testament Jewish law, a person became ritually **unclean** in various ways, such as eating certain forbidden animals.

Acts 11:9

What God has cleansed, you must not make unclean (ULT)

This refers to the animals in the sheet. (See: Metonymy)

Acts 11:10

this…happened three times (ULT)

It is possible that everything Peter saw happened did not happen three times, but that the phrase, "What God has cleansed, do not call it defiled," was repeated three times. However, it may be best to simply say "this happened three times." See how you translated **This happened three times** in Acts 10:16.

Acts 11:11

General Information:

Here "we" refers to Peter and the believers in Joppa. It does not include his current audience in Jerusalem. (See: Exclusive and Inclusive 'We')

behold (ULT)

This word alerts us to the new people in the story. Your language may have a way of doing this.

right away (ULT)

Alternate translation: "immediately" or "at that exact moment"

having been sent (ULT)

This can be stated in active form. Alternate translation: "someone had sent them" (See: Active or Passive)

Acts 11:12

not making any distinction (ULT)

Alternate translation: "not being concerned that they were Gentiles"

went...with me (ULT)

went with me to Caesarea"

these six brothers (ULT)

Alternate translation: "these six Jewish believers"

into the house of the man (ULT)

This refers to the house of Cornelius.

Acts 11:13

the…Simon…who is called…Peter (ULT)

"Simon, who is also called Peter." See how you translated the same phrase in Acts 10:32.

Acts 11:14

all your household (ULT)

This refers to all the people in the household. Alternate translation: "everyone who lives in your house" (See: Metonymy)

ULT

14 He will speak to you a word by which you will be saved—you and all your household."

Acts 11:15

General Information:

Here the word "us" refers to Peter, the apostles, and any of the Jewish believers who had received the Holy Spirit at Pentecost. (See: Exclusive and Inclusive 'We')

as I began to speak, the Holy Spirit came on them

This implies that Peter had not finished speaking but had intended to say more.

the Holy Spirit came on them, just as also on us in the beginning (ULT)

Peter leaves out some things to keep the story short. Alternate translation: "the Holy Spirit came on the Gentile believers, just as he also came on the Jewish believers at Pentecost" (See: Ellipsis)

as...began...the beginning (ULT)

Peter is referring to the day of Pentecost.

Acts 11:16

you...will be baptized in the Holy Spirit (ULT)

This can be stated in active form. Alternate translation: "God will baptize you in the Holy Spirit" (See: Active or Passive)

ULT

16 Then I remembered the word of the Lord, how he said, "John baptized with water; but you will be baptized in the Holy Spirit."

Acts 11:17

General Information:

The word "them" refers to Cornelius and his Gentile guests and household. Peter does not call them Gentiles in his account to the Jewish believers at Jerusalem. The word "they" refers to the Jewish believers to whom Peter spoke. The word "us" includes all of the Jewish believers. (See: Exclusive and Inclusive 'We')

> **ULT**
>
> **17** If, therefore, God gave to them the same gift as also to us when we believed on the Lord Jesus Christ, who was I, able to oppose God?"

Connecting Statement:

Peter finishes his speech (which he began in Acts 11:4) to the Jews about his vision and about what had happened at the house of Cornelius.

If, therefore, God gave to them the same gift as also to us when we believed on the Lord Jesus Christ, who was I, able to oppose God (ULT)

Peter uses this question to emphasize that he was only obeying God. Alternate translation: "Since God gave to them the same gift as he also gave to us when we believed on the Lord Jesus Christ, I decided that I could not oppose God!" (See: Rhetorical Question)

the same gift (ULT)

Peter refers to the gift of the Holy Spirit.

Acts 11:18

they became quiet (ULT)

Alternate translation: "they did not argue with Peter"

God has given repentance unto life to the Gentiles also (ULT)

"God has given repentance that leads to life to the Gentiles also."
Here, **life** refers to eternal life. The abstract nouns **repentance** and **life** can be translated as the verbs "repent" and "live." Alternate translation: "God has allowed the Gentiles also to repent and live eternally" (See: Abstract Nouns)

> **ULT**
>
> **18** And when they heard these things, they became quiet and glorified God, saying, "Then God has given repentance unto life to the Gentiles also."

Acts 11:19

Connecting Statement:

Luke tells about what happened to the believers who fled after the stoning of Stephen.

Then (ULT)

This introduces the new part of the story. (See: Introduction of a New Event)

> **ULT**
>
> **19** Then those who had been scattered from the persecution that happened over Stephen spread as far as Phoenicia, and Cyprus, and Antioch, speaking the word to no one except only to Jews.

those who had been scattered from the persecution that happened over Stephen spread

The Jews began persecuting Jesus' followers because Stephen had said and done things that the Jews did not like. Because of this persecution, many of Jesus' followers left Jerusalem and went to many different places.

those...who had been scattered from the persecution that happened over Stephen (ULT)

This can be translated in active form. Alternate translation: "the ones whom the Jews had been persecuting after they killed Stephen, who had left Jerusalem" (See: Active or Passive)

the persecution that arose over Stephen

the persecution that happened because of what Stephen had said and done

spread (ULT)

Alternate translation: "went in many different directions"

only to Jews (ULT)

The believers thought God's message was for the Jewish people, and not for the Gentiles.

Acts 11:20

and} spoke also to the Greeks (ULT)

These Greek-speaking people were Gentiles, not Jews. Alternate translation: "and also spoke to Gentiles who spoke Greek" (See: Assumed Knowledge and Implicit Information)

ULT

[20] But there were some from them, men from Cyprus and Cyrene, who came to Antioch {and} spoke also to the Greeks, proclaiming the gospel—the Lord Jesus.

Acts 11:21

the hand of the Lord was with them (ULT)

God's **hand** signifies his powerful help. Alternate translation: "God was powerfully enabling those believers to preach effectively" (See: Metonymy)

turned to the Lord (ULT)

Here, **turned to the Lord** is a metaphor for starting to obey the Lord. Alternate translation: "and they repented of their sins and began to obey the Lord" (See: Metaphor)

ULT

21 And the hand of the Lord was with them; and a great number who believed turned to the Lord.

Acts 11:22

General Information:

In these verses, the word "he" refers to Barnabas. The word "they" refers to the believers of the church at Jerusalem. The words "them" and "their" refer to the new believers (Acts 11:20).

the ears of the church (ULT)

Here, **ears** refers to the believers' hearing about the event. Alternate translation: "the believers in the church" (See: Metonymy)

ULT

22 And the report about them came to the ears of the church that was in Jerusalem, and they sent out Barnabas as far as Antioch.

Acts 11:23

saw the grace that is of God

Alternate translation: "saw how God acted kindly toward the
believers"

exhorted them all (ULT)

Alternate translation: "kept on encouraging them"

to remain with the Lord (ULT)

Alternate translation: "to remain faithful to the Lord" or "to continue to trust in the Lord"

with purpose of heart (ULT)

Here the **heart** refers to a person's will and desire. Alternate translation: "with all their will" or "with complete
commitment" (See: Metonymy)

ULT

23 When he came and saw the grace
that {is} of God, he was glad and
exhorted them all to remain with the
Lord with purpose of heart.

Acts 11:24

full of the Holy Spirit (ULT)

The Holy Spirit controlled Barnabas as he obeyed the Holy Spirit.

a considerable crowd was added to the Lord (ULT)

> **ULT**
>
> **24** For he was a good man and full of the Holy Spirit and of faith, and a considerable crowd was added to the Lord.

Here, **added** means they came to believe the same thing as the others. Alternate translation: "many more people also believed in the Lord" (See: Metonymy)

Acts 11:25

General Information:

Here the word "he" refers to Barnabas and "him" refers to Saul.

he went out…to Tarsus (ULT)

Alternate translation: "he went out to the city of Tarsus"

ULT

25 And he went out to Tarsus to search for Saul.

Acts 11:26

And when he found him (ULT)

It probably took some time and effort for Barnabas to locate Saul.

it happened that (ULT)

This begins a new event in the story. (See: Introduction of a New Event)

they...were gathered together with the church (ULT)

Alternate translation: "Barnabas and Saul were gathered together with the church"

And the disciples were called Christians first in Antioch (ULT)

This implies that other people called the believers by this name. This can be stated in active form. Alternate translation: "The people of Antioch were the first to call the disciples Christians" (See: Active or Passive)

with...first...Antioch (ULT)

Alternate translation: "for the first time in Antioch"

ULT

26 And when he found him, he brought him to Antioch. So indeed it happened that for an entire year they were gathered together with the church and taught a considerable crowd. And the disciples were called Christians first in Antioch.

Acts 11:27

General Information:

Here Luke tells background information about a prophecy in Antioch. (See: Background Information)

Now (ULT)

This word is used here to mark a break in the main story-line.

came down from Jerusalem...to Antioch (ULT)

Jerusalem was higher in elevation than Antioch, so it was normal for Israelites to speak of going up to Jerusalem or going down from it.

ULT

27 Now in these days prophets came down from Jerusalem to Antioch.

Acts 11:28

named Agabus (ULT)

Alternate translation: "whose name was Agabus"

and} indicated by the Spirit that (ULT)

Alternate translation: "and the Holy Spirit enabled him to prophesy that"

a great famine was about to occur (ULT)

Alternate translation: "a great shortage of food would happen"

over the whole world (ULT)

This was a generalization referring to the part of the world that they were interested in. Alternate translation: "all over the inhabited world" or "throughout the Roman Empire" (See: Hyperbole)

in the days of Claudius (ULT)

Luke's audience would know that Claudius was the emperor of Rome at that time. Alternate translation: "when Claudius was the Roman emperor" (See: Assumed Knowledge and Implicit Information and How to Translate Names)

> **ULT**
>
> **28** And one from them, named Agabus, arose {and} indicated by the Spirit that a great famine was about to occur over the whole world. This happened in the days of Claudius.

Acts 11:29

General Information:

The words "They" and "they" refer to the believers in the church in Antioch (Acts 11:27).

So (ULT)

ULT

29 So, the disciples, just as anyone prospered, each of them decided to send to the service to the brothers living in Judea,

This word means marks an event that happened because of something else that happened first. In this case, they sent money because of Agabus' prophesy or the famine.

just as anyone prospered (ULT)

The richer people sent more; the poorer people sent less.

to the brothers living in Judea (ULT)

Alternate translation: "to the believers in Judea"

Acts 11:30

by the hand of Barnabas and Saul (ULT)

Here, **hand** is a synecdoche for the action of the whole person. Alternate translation: "by having Barnabas and Saul take to them" (See: Idiom)

Acts 12

Acts 12 General Notes

Structure and formatting

Chapter 12 tells what happened to King Herod while Barnabas was bringing Saul back from Tarsus and they were delivering money from Antioch Jerusalem (11:25-30). He killed many of the leaders of the church, and he put Peter in prison. After God helped Peter escape the prison, Herod killed the prison guards, and then God killed Herod. In the last verse of the chapter, Luke tells how Barnabas and Saul return to Antioch.

Important figures of speech in this chapter

Personification

The "word of God" is spoken of as if it were a living thing that could grow and become many. (See: word of God, word of Yahweh, word of the Lord, word of truth, scripture and Personification)

Acts 12:1

General Information:

This is background information about Herod's killing James. (See: Background Information)

Connecting Statement:

This begins the new persecution, first of James' death and then of Peter's imprisonment and then release.

Now (ULT)

This begins a new part of the story. (See: Introduction of a New Event)

about that...time (ULT)

This refers to the time of the famine.

laid...on...hands (ULT)

This means Herod had the believers arrested. See how you translated this in Acts 5:18. Alternate translation: "sent soldiers to arrest" (See: Idiom)

some of those from the church (ULT)

Only James and Peter are specified, which implies that these were leaders of the church in Jerusalem. (See: Assumed Knowledge and Implicit Information)

to harm them (ULT)

Alternate translation: "in order to cause the believers to suffer"

Acts 12:2

And he killed James, the brother of John, with the sword (ULT)

This tells the manner in which James was killed.

he killed…James (ULT)

Possible meanings are (1) Herod himself killed James or (2) Herod ordered someone to kill James. Alternate translation: "Herod gave the order and they killed James" (See: Metonymy)

> **ULT**
>
> **2** And he killed James, the brother of John, with the sword.

Acts 12:3

General Information:

Here the word "he" refers to Herod ([Acts 12:1](#)).

And when he saw that this is pleasing to the Jews (ULT)

Alternate translation: "And when Herod realized that putting James to death pleased the Jewish leaders"

that...this is (ULT)

Alternate translation: "that Herod did this" or "that this happened"

this is pleasing to the Jews (ULT)

Alternate translation: "made the Jewish leaders happy"

the days of unleavened bread (ULT)

This refers to a time of Jewish religious feast time during the Passover season. Alternate translation: "the festival when the Jewish people ate bread without yeast"

Acts 12:4

to four squads of soldiers (ULT)

"to four groups of soldiers." Each squad had four soldiers that guarded Peter, one group at a time. The groups divided the 24-hour day into four shifts. Each time two soldiers would have been at his side and the other two soldiers by the entrance.

he was intending...to bring him out to the people (ULT)

Alternate translation: "Herod planned to judge Peter in the presence of the people" or "Herod planned to judge Peter before the Jewish people"

> **ULT**
>
> **4** And having arrested him, he put him in prison, handing him over to four squads of soldiers to guard him; he was intending to bring him out to the people after the Passover.

Acts 12:5

So Peter was kept in the prison

This implies that the soldiers continually guarded Peter in prison.
This can be stated in active form. Alternate translation: "So the
soldiers guarded Peter in the prison" (See: Active or Passive and
Assumed Knowledge and Implicit Information)

prayer...was being made earnestly to God for him by the church (ULT)

This can be stated in active form. Alternate translation: "the group of believers in Jerusalem earnestly prayed to
God for him" (See: Active or Passive)

earnestly (ULT)

continuously and with dedication

Acts 12:6

Herod was going to bring him out for trial, that night (ULT)

That Herod planned to execute him can be clarified. Alternate translation: "the same night before Herod was going to bring Peter out from prison to put him on trial and then to execute him" (See: Assumed Knowledge and Implicit Information)

bound with two chains (ULT)

"tied with two chains" or "fastened with two chains." Each chain would have been attached to one of the two guards who stayed beside Peter.

were keeping watch over the prison (ULT)

Alternate translation: "were guarding the prison doors"

Acts 12:7

General Information:

The words "him" and "his" refer to Peter.

behold (ULT)

This word alerts us to pay attention to the surprising information that follows.

appeared by him (ULT)

Alternate translation: "appeared next to him" or "suddenly stood beside him"

in the prison cell (ULT)

Alternate translation: "in the prison room"

he struck…Peter (ULT)

"the angel tapped Peter" or "the angel poked Peter." Peter was evidently sleeping deeply enough that this was required to wake him.

his chains fell away from {his} hands (ULT)

The angel caused the chains to fall from Peter without touching them.

> **ULT**
>
> **7** And behold, an angel of the Lord appeared by him, and a light shone in the prison cell. And he struck Peter on the side {and} woke him, saying, "Get up in haste," and his chains fell away from {his} hands.

Acts 12:8

he did...thus (ULT)

Alternate translation: "Peter did what the angel told him to do" or "Peter obeyed"

he said to him (ULT)

Alternate translation: "the angel said to Peter"

Acts 12:9

General Information:

Here the word "He" refers to Peter. The words "they" and "They" refer to Peter and the angel.

he followed him (ULT)

Alternate translation: "Peter followed the angel"

he did not know (ULT)

Alternate translation: "he did not understand"

what is being done by the angel is real (ULT)

This could be changed to active form. Alternate translation: "the actions of the angel were real" or "what the angel did truly happened" (See: Active or Passive)

ULT

9 And going out, he followed him, but he did not know that what is being done by the angel is real, but he thought he is seeing a vision.

Acts 12:10

But when they had passed by the first guard and the second (ULT)

It is implied that the soldiers were not able to see Peter and the angel as they walked by. Alternate translation: "The first and second guards did not see them as they passed by, and then" (See: Assumed Knowledge and Implicit Information)

> ## ULT
>
> **10** But when they had passed by the first guard and the second, they came to the iron gate that led into the city; it opened for them by itself. And having gone out, they went down a street, and right away the angel went away from him.

when they had passed by (ULT)

Alternate translation: "when they had walked by"

and the second (ULT)

The word **guard** is understood from the previous phrase. Alternate translation: "and the second guard" (See: Ellipsis)

they came to the iron gate

Alternate translation: "Peter and the angel arrived at the iron gate"

that led into the city

Alternate translation: "that opened to the city" or "that went from the prison to the city"

it opened for them by itself (ULT)

Here, **by itself** means neither Peter nor the angel opened it. Alternate translation: "the gate swung open for them" or "the gate opened itself for them" (See: Reflexive Pronouns)

they went down a street (ULT)

Alternate translation: "they walked along a street"

right away the angel went away from him (ULT)

Alternate translation: "the angel left Peter suddenly" or "suddenly the angel disappeared"

Acts 12:11

And when Peter had come to himself (ULT)

This is an idiom. Alternate translation: "And when Peter became fully awake and alert" or "And when Peter became aware that what had happened was real" (See: Idiom)

delivered me from the hand of Herod (ULT)

Here, **the hand of Herod** refers to "Herod's power" or "Herod's plans." Alternate translation: "brought me from the harm Herod had planned for me" (See: Metonymy)

delivered me (ULT)

Alternate translation: "rescued me"

from all the expectations of the Jewish people (ULT)

Here "the people of the Jews" probably referred mainly to the Jewish leaders. Alternate translation: "from all that the Jewish leaders thought would happen to me" (See: Synecdoche)

> **ULT**
>
> **11** And when Peter had come to himself, he said, "Now I truly know that the Lord has sent his angel and delivered me from the hand of Herod, and from all the expectations of the Jewish people."

Acts 12:12

having realized this (ULT)

He became aware that God had rescued him.

of John, who was called Mark (ULT)

John was also called Mark. This can be stated in active form. Alternate translation: "John, whom people also called Mark" (See: Active or Passive)

Acts 12:13

General Information:

Here the words "she" and "her" all refer to the servant girl Rhoda. Here the words they" and "They" refer to the people who were inside praying (Acts 12:12).

when...knocked...he (ULT)

"when Peter knocked." Tapping on the door was a normal Jewish custom to let others know you wish to visit them. You may need to change this to fit your culture.

at the door of the gate (ULT)

Alternate translation: "at the outer door" or "at the door of the entrance from the street to the courtyard"

came...to answer (ULT)

Alternate translation: "came to the gate to ask who was knocking"

Acts 12:14

from joy (ULT)

Alternate translation: "because she was so joyful" or "being overly excited"

she did not open the gate (ULT)

Alternate translation: "she did not open the door" or "she forgot to open the door"

running inside (ULT)

You may prefer to say "went running into the room in the house"

she reported (ULT)

Alternate translation: "she told them" or "she said"

stands...of Peter...at...gate (ULT)

"is standing outside the door." Peter was still standing outside.

> **ULT**
>
> **14** And when she recognized the voice of Peter, from joy she did not open the gate; instead, running inside, she reported, "Peter stands at the gate!"

Acts 12:15

You are insane (ULT)

The people not only did not believe her, but rebuked her by saying
she was crazy. Alternate translation: "You are crazy"

she...insisted that it was thus (ULT)

Alternate translation: "she insisted that what she said was true"

they said

Alternate translation: "they answered"

It is his angel (ULT)

"What you have seen is Peter's angel." Some Jews believed in guardian angels and may have thought that Peter's
angel had come to them.

ULT

15 But they said to her, "You are
insane." But she insisted that it was
thus. So they said, "It is his angel."

Acts 12:16

General Information:

Here the words "they" and "them" refer to the people in the house.
The words "He" and "he" refer to Peter.

But Peter continued knocking (ULT)

The word "continued" means that Peter kept knocking the entire time those inside were talking.

ULT

16 But Peter continued knocking, and
opening, they saw him and were
amazed.

Acts 12:17

Report...these things (ULT)

Alternate translation: "Tell these things"

the brothers (ULT)

Alternate translation: "the other believers"

> **ULT**
>
> **17** And after motioning to them with {his} hand to be silent, he reported to them how the Lord had led him from the prison. And he said, "Report these things to James and the brothers." And having gone out, he went to another place.

Acts 12:18

General Information:

The word "him" here refers to Peter. The word "he" refers to Herod.

Now (ULT)

This word is used to mark a break in the story-line. Time has passed; it is now the next day.

when it became...day (ULT)

Alternate translation: "in the morning"

there was no small disturbance among the soldiers over what then had happened to Peter (ULT)

This phrase is used to emphasize what really happened. This could be said in a positive way. Alternate translation: "there was a great disturbance among the soldiers over what had happened to Peter" (See: Litotes)

there was no small disturbance among the soldiers over what then had happened to Peter (ULT)

The abstract noun **disturbance** can be expressed with the words "disturbed" or "upset." Alternate translation: "the soldiers were very disturbed about what had happened to Peter" (See: Abstract Nouns)

ULT

18 Now when it became day, there was no small disturbance among the soldiers over what then had happened to Peter.

Acts 12:19

And Herod, having searched for him (ULT)

Possible meanings are that (1) "And when Herod heard Peter was missing, he went himself to search the prison" or (2) "And when Herod heard Peter was missing, he sent other soldiers to search the prison."

questioned the guards {and} ordered them to be put to death (ULT)

It was the normal punishment for the Roman government to kill the guards if their prisoner escaped.

and…having gone down (ULT)

The phrase **having gone down** is used here because Caesarea is lower in elevation than Judea.

> **ULT**
>
> **19** And Herod, having searched for him and not having found him, questioned the guards {and} ordered them to be put to death. And having gone down from Judea to Caesarea, he stayed there.

Acts 12:20

Connecting Statement:

Luke continues with another event in Herod's life.

Now (ULT)

This word is used here to mark the next event in the story. (See: Introduction of a New Event)

together...they went to him (ULT)

Here the word **they** is a generalization. It is unlikely that all the people of Tyre and Sidon went to Herod. Alternate translation: "men representing the people of Tyre and Sidon went together to talk with Herod" (See: Hyperbole)

having persuaded Blastus (ULT)

Alternate translation: "these men persuaded Blastus"

Blastus (ULT)

Blastus was an assistant to or an officer of King Herod. (See: How to Translate Names)

they asked for peace (ULT)

Alternate translation: "these men requested peace"

their food for {their} country was from the king's country (ULT)

They probably purchased this food. Alternate translation: "the people of Tyre and Sidon bought all their food from the people that Herod ruled" (See: Assumed Knowledge and Implicit Information)

their food (ULT)

It is implied that Herod restricted this supply of food because he was angry with the people of Tyre and Sidon. (See: Assumed Knowledge and Implicit Information)

Acts 12:21

set...on a...day (ULT)

This was probably the day on which Herod agreed to meet with the representatives. Alternate translation: "on the day when Herod agreed to meet them"

in royal clothing (ULT)

expensive clothing that would demonstrate he was the king

sitting on the throne (ULT)

This was where Herod formally addressed people who came to see him.

ULT

21 And on a set day, Herod clothed himself in royal clothing, and sitting on the throne, he made a speech to them.

Acts 12:22

Connecting Statement:

This is the end of the part of the story about Herod.

Acts 12:23

immediately...an angel (ULT)

Alternate translation: "right away an angel" or "while the people
were still praising Herod, an angel"

struck him (ULT)

Alternate translation: "afflicted Herod" or "caused Herod to become very ill"

he did not give the glory to God (ULT)

Herod let those people worship him instead of telling them to worship God.

becoming worm-eaten, he died (ULT)

Here, **worm** refers to worms inside the body, probably intestinal worms. This can be stated in active form.
Alternate translation: "worms ate Herod's insides and he died" (See: Active or Passive)

ULT

23 And immediately an angel of the Lord
struck him, because he did not give the
glory to God; and becoming worm-
eaten, he died.

Acts 12:24

Verse 24 continues the history from verse 23. Verse 25 continues the history from 11:30. (See: End of Story)

the...word of God increased and was multiplied (ULT)

The word of God is spoken of as if it was a living plant that was able to grow and reproduce. Alternate translation: "the message of God spread to more places and more people believed in him" (See: Metaphor)

the...word of God (ULT)

Alternate translation: "the message God sent about Jesus"

ULT

24 But the word of God increased and was multiplied.

Acts 12:25

And Barnabas and Saul returned to Jerusalem (ULT)

Although some ancient copies read "Barnabas and Saul returned from Jerusalem," the reading of "to Jerusalem" is probably correct. We know they went back to Antioch from Jerusalem, Therefore, this verse may indicate that they went somewhere else in Judea, and then returned to Jerusalem before they went back to Antioch.

> **ULT**
>
> **25** And Barnabas and Saul returned to Jerusalem, [1] having completed {their} service, having brought with them John, who was called Mark.

having completed {their} service (ULT)

This refers back to when they brought money from the believers at Antioch in Acts 11:29-30. Alternate translation: "when they had delivered the money to the church leaders in Jerusalem" (See: Assumed Knowledge and Implicit Information)

Acts 13

Acts 13 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the three quotes from Psalms in 13:33-35.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 13:41.

The chapter is where the second half of the Book of Acts begins. Luke writes more about Paul than about Peter, and it describes how it is the Gentiles and not the Jews to whom the believers tell the message about Jesus.

Special concepts in this chapter

A light for the Gentiles

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. The Jews considered all Gentiles as walking in darkness, but Paul and Barnabas spoke of telling the Gentiles about Jesus as if they were going to bring them physical light. (See: Metaphor and righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Acts 13:1

General Information:

Verse 1 gives background information about the people in the church at Antioch. Here the first word "they" probably refers to these five leaders but may also include the other believers. The next words "they" and "their" probably refer to the other three leaders not including Barnabas and Saul but could include other believers. (See: Background Information)

Connecting Statement:

Luke begins to tell about the mission trips on which the church at Antioch send Barnabas and Saul.

Now...in Antioch, in the church that was {there (ULT)

Alternate translation: "At that time in the church at Antioch"

Simeon...Niger...Lucius...Manaen (ULT)

These are men's names. (See: How to Translate Names)

one brought up with Herod the tetrarch (ULT)

Manaen was probably Herod's playmate or close friend growing up. Some scholars suggest he was Herod's foster brother.

Acts 13:2

Set apart (ULT)

Alternate translation: "Appoint to serve"

I have called them (ULT)

The verb here means that God chose them to do this work.

Acts 13:3

laid {their} hands on them (ULT)

"laid their hands on these men whom God had set apart for his service." This act showed that the leaders agreed that the Holy Spirit had called Barnabas and Saul to do this work. (See: Symbolic Action)

they sent them off (ULT)

Alternate translation: "they sent those men off" or "they sent those men off to do the work the Holy Spirit told them to do"

> **ULT**
>
> **3** Then having fasted and prayed and laid {their} hands on them, they sent them off.

Acts 13:4

General Information:

Here the words "they," "They," and "their" refer to Barnabas and Silas.

So (ULT)

This word marks an event that happened because of a previous event. In this case, the previous event is Barnabas and Saul being set apart by the Holy Spirit.

they...having been sent out (ULT)

Alternate translation: "Barnabas and Saul were sent out"

went down (ULT)

The phrase **went down** is used here because Seleucia is lower in elevation than Antioch.

Seleucia (ULT)

a city by the sea

Acts 13:5

Salamis (ULT)

The city of Salamis was on Cyprus Island.

they were proclaiming the word of God (ULT)

Here, **word of God** is a synecdoche for "message of God." Alternate translation: "they proclaimed the message of God" (See: Synecdoche)

synagogues of the Jews (ULT)

Possible meanings are that (1) "there were multiple Jewish synagogues in the city of Salamis where Barnabas and Saul preached" or (2) "Barnabas and Saul started at the synagogue at Salamis and continued to preach in all the synagogues they found while they traveled around the Island of Cyprus."

And…And they…had John as an assistant (ULT)

Alternate translation: "And John Mark went with them and was helping them"

as an assistant (ULT)

Alternate translation: "as a helper"

Acts 13:6

General Information:

Here the word "they" refers to Paul, Silas, and John Mark. The words "This man" refer to "Sergius Paulus." The first word "he" refers to Sergius Paulus, the proconsul; the second word "he" refers to Elymas (also called Bar-Jesus), the magician.

> **ULT**
>
> **6** And having passed through the whole island as far as Paphos, they found a certain man, a magician, a Jewish false prophet whose name {was} Bar Jesus.

the whole island (ULT)

They crossed from one side of the island to the other and shared the gospel message in each town they passed through.

Paphos (ULT)

a major city on Cyprus island where the proconsul lived

they found (ULT)

Here, **found** means they came upon him without looking for him. Alternate translation: "they met" or "they came upon"

a certain man, a magician (ULT)

Alternate translation: "a particular person who practices witchcraft" or "a person who practices supernatural magic arts"

whose name {was} Bar Jesus (ULT)

Bar Jesus means "Son of Jesus." There is no relation between this man and Jesus Christ. **Jesus** was a common name at that time. (See: How to Translate Names)

Acts 13:7

was with (ULT)

Alternate translation: "was often with" or "was often in the company of"

proconsul (ULT)

This was a governor in charge of a Roman province. Alternate translation: "governor"

an intelligent man (ULT)

This is background information about Sergius Paulus. (See: Background Information)

He summoned (ULT)

Alternate translation: "The proconsul summoned"

> **ULT**
>
> **7** He was with the proconsul, Sergius Paulus—an intelligent man. He summoned Barnabas and Saul, seeking to hear the word of God.

Acts 13:8

Elymas "the magician (ULT)

This was Bar-Jesus, who was also called "the magician." (See: How to Translate Names)

for thus his name is translated (ULT)

Alternate translation: "for that was what he was called in Greek"

opposed…them…he sought to turn the proconsul away (ULT)

Alternate translation: "resisted them by trying to turn the proconsul away" or "attempted to stop them by trying to turn the proconsul away"

he sought to turn the proconsul away from the faith (ULT)

Here, **to turn … away from** is a metaphor for convincing someone to not do something. Alternate translation: "he attempted to persuade the governor not to believe the gospel message" (See: Metaphor)

> **ULT**
>
> **8** But Elymas "the magician" (for thus his name is translated) opposed them; he sought to turn the proconsul away from the faith.

Acts 13:9

General Information:

The word "him" refers to the magician Elymas, who is also called Bar Jesus (Acts 13:6-8).

Connecting Statement:

While on the island of Paphos, Paul begins to talk to Elymas.

Saul...who {is} also Paul (ULT)

Saul was his Jewish name, and **Paul** was his Roman name. Since he was speaking to a Roman official, he used his Roman name. Alternate translation: "Saul, who now called himself Paul" (See: Active or Passive)

stared at him intently (ULT)

Alternate translation: "looked at him intensely"

> **ULT**
>
> **9** But Saul, who {is} also Paul, having been filled with the Holy Spirit, stared at him intently

Acts 13:10

O one full of all deceit and all wickedness (ULT)

Alternate translation: "O you are always intent in causing others to believe what is not true using falsehood and always doing what is wrong"

son of the devil (ULT)

Paul is saying the man is acting like the devil. Alternate translation: "you are like the devil" or "you act like the devil" (See: Metonymy)

wickedness (ULT)

In this context it means to be lazy and not diligent in following God's law.

all...enemy of...righteousness (ULT)

Paul is grouping Elymas with the devil. Just as the devil is an enemy of God and is against righteousness, so also was Elymas.

will you not stop perverting the straight paths of the Lord (ULT)

Paul uses this question to rebuke Elymas for opposing God. Alternate translation: "you are always saying that the truth about the Lord God is false!" (See: Rhetorical Question)

the straight paths of the Lord (ULT)

Here, **straight paths** refer to the ways that are true. Alternate translation: "the true ways of the Lord" (See: Idiom)

> **ULT**
>
> **10** {and} said, "O one full of all deceit and all wickedness, son of the devil, enemy of all righteousness, will you not stop perverting the straight paths of the Lord?

Acts 13:11

General Information:

The words "you" and "him" refer to Elymas the magician. The word "he" refers to the Sergius Paulus, proconsul (governor of Paphos).

Connecting Statement:

Paul finishes speaking to Elymas.

> **ULT**
>
> **11** And now behold, the hand of the Lord upon you, and you will be blind, not seeing the sun for a time." And immediately a mist and darkness fell on Elymas, and he is going around seeking one to lead him by the hand.

the hand of the Lord upon you (ULT)

Here, **hand** represents the power of God and "upon you" implies punishment. Alternate translation: "the Lord will punish you" (See: Metonymy)

you will be blind (ULT)

This can be stated in active form. Alternate translation: "God will make you blind" (See: Active or Passive)

not seeing the sun (ULT)

Elymas will be so completely blind that he not even be able to see the sun. Alternate translation: "you will not even see the sun"

for a time (ULT)

Alternate translation: "for a period of time" or "until the time appointed by God"

And...a mist...darkness fell on Elymas (ULT)

Alternate translation: "the eyes of Elymas became blurry and then dark" or "Elymas started seeing unclearly and then he could not see anything"

he is going around (ULT)

Alternate translation: "Elymas wandered around" or "Elymas started feeling around and"

Acts 13:12

proconsul (ULT)

This was a governor in charge of a Roman province. Alternate translation: "governor"

believed (ULT)

Alternate translation: "believed in Jesus"

being astonished at the teaching of the Lord (ULT)

This can be stated in active form. Alternate translation: "the teaching about the Lord amazing him" (See: Active or Passive)

ULT

12 Then having seen what had happened, the proconsul believed, being astonished at the teaching of the Lord.

Acts 13:13

General Information:

Verses 13 and 14 give background information about this part of the story. "Paul and his friends" were Barnabas and John Mark (also called John). From this point on, Saul is called Paul in Acts. Paul's name is listed first which indicates that he had become the leader of the group. It is important to keep this order in the translation. (See: Background Information)

Connecting Statement:

This is a new part of the story about Paul in Antioch in Pisidia.

Now (ULT)

This marks the beginning of a new part of the story.

those around Paul (ULT)

This refers to Paul and his companions.

having set sail...from Paphos (ULT)

Alternate translation: "having traveled by sailboat from Paphos"

Paphos...came to Perga...in Pamphylia (ULT)

Alternate translation: "arrived in Perga which is in Pamphylia"

Now...John, withdrawing from them (ULT)

Alternate translation: "But John Mark, leaving Paul and Barnabas"

ULT

13 Now having set sail from Paphos, those around Paul came to Perga in Pamphylia. But John, withdrawing from them, returned to Jerusalem.

Acts 13:14

Antioch of Pisidia (ULT)

Alternate translation: "the city of Antioch in the district of Pisidia"

ULT

14 But they having passed through from Perga, came to Antioch of Pisidia, and having gone into the synagogue on the Sabbath day, they sat down.

Acts 13:15

And after the reading of the law and the prophets (ULT)

The **law** and **prophets** refer to parts of the Jewish scriptures which were read. Alternate translation: "And after someone read from the books of the law and the writings of the prophets" (See: Synecdoche)

sent…to them, saying (ULT)

Alternate translation: "told someone to say to them" or "asked someone to tell them"

brothers (ULT)

The term **brothers** is here used by the people in the synagogue to refer to Paul and Barnabas as fellow Jews.

to…if there is among you any word of exhortation…the people (ULT)

Alternate translation: "if you want to say anything to encourage our people"

speak it (ULT)

Alternate translation: "please speak it" or "please tell it to us"

ULT

15 And after the reading of the law and the prophets, the leaders of the synagogue sent to them, saying, "Men, brothers, if there is among you any word of exhortation for the people, speak it."

Acts 13:16

General Information:

The first word "he" refers to Paul. The second word "he" refers to God. Here the word "our" refers to Paul and his fellow Jews. The words "they" and "them" refer to the Israelites. (See: Exclusive and Inclusive 'We')

Connecting Statement:

Paul begins his speech to those in the synagogue in Pisidian Antioch. He begins by talking about things that happened in Israel's history.

motioned with {his} hand (ULT)

This could refer to moving his hands as a signal that he was ready to speak. Alternate translation: "moving his hands to show that he was about to speak" (See: Symbolic Action)

ones who fear God (ULT)

This refers to Gentiles who had converted to Judaism. "you who are not Israelites but who worship God"

God, listen (ULT)

Alternate translation: "God, listen to me" or "God, listen to what I am about to say"

Acts 13:17

The God of this people Israel (ULT)

Alternate translation: "The God whom the people of Israel worship"

our fathers (ULT)

Alternate translation: "our ancestors"

exalted the people (ULT)

Alternate translation: "caused our people to become very numerous"

with an uplifted arm (ULT)

This refers to God's mighty power. Alternate translation: "with great power" (See: Metonymy)

from it (ULT)

Alternate translation: "out from the land of Egypt"

Acts 13:18

he put up with them (ULT)

This means "he tolerated them." Some versions have a different word that means "he took care of them." Alternate translation: "God endured their disobedience" or "God took care of them"

ULT

18 And for a time of about 40 years, he put up with them in the wilderness. [1]

Acts 13:19

General Information:

Here the word "he" refers to God. The words "their land" refer to the land the seven nations had previously occupied. The word "them" refers to the people of Israel. The word "our" refers to Paul and his audience. (See: Exclusive and Inclusive 'We')

nations (ULT)

Here the word **nations** refers to different people groups and not to geographical boundaries.

Acts 13:20

he gave them (ULT)

Alternate translation: "God gave them"

until Samuel the prophet (ULT)

Alternate translation: "until the time of the prophet Samuel"

Acts 13:21

General Information:

The quotation here is from the history of Samuel and from a Psalm of Ethan in the Old Testament.

for 40 years (ULT)

Alternate translation: "to be their king for 40 years"

ULT

21 And then they asked for a king, and God gave them Saul, son of Kish, a man from the tribe of Benjamin, for 40 years.

Acts 13:22

having removed him (ULT)

This expression means God caused Saul to stop being king. Alternate translation: "rejected Saul from being king"

he raised up David for them as {their} king (ULT)

Alternate translation: "God chose David to be their king"

their} king (ULT)

Alternate translation: "the king of Israel" or "the king over the Israelites"

And...to whom having testified, he...said (ULT)

Alternate translation: "about whom God testified by saying"

I have found (ULT)

Alternate translation: "I have observed that"

a man according to my heart (ULT)

This expression means he "a man who wants what I want." (See: Idiom)

> **ULT**
>
> **22** And having removed him, he raised up David for them as {their} king, to whom having testified, he also said, 'I have found David, son of Jesse, a man according to my heart, who will do all my will.'

Acts 13:23

General Information:

The quotation here is from the Gospels.

of this one...From the descendants (ULT)

"From David's descendants." This is placed at the beginning of the sentence to emphasize that the savior had to be one of David's descendants (Acts 13:22).

brought to Israel (ULT)

This refers to the people of Israel. Alternate translation: "gave to the people of Israel" (See: Metonymy)

according to promise (ULT)

Alternate translation: "just as God promised he would do"

Acts 13:24

before the face of his coming (ULT)

Alternate translation: "before the coming of Jesus"

a baptism of repentance (ULT)

You can translate the word **repentance** as the verb "repent." Alternate translation: "a baptism to repent" or "a baptism that people requested when they wanted to repent for their sin" (See: Abstract Nouns)

Acts 13:25

Who do you think I am (ULT)

John asked this question to compel the people to think about who he was. Alternate translation: "Think about who I am." (See: Rhetorical Question)

> **ULT**
>
> **25** And as John was completing {his} work, he was saying, 'Who do you think I am? I am not him. But behold, one is coming after me, of whom the sandals of {his} feet I am not worthy to untie.'

I am not him (ULT)

John was referring to the Messiah, whom they were expecting to come. Alternate translation: "I am not the Messiah" (See: Assumed Knowledge and Implicit Information)

But behold (ULT)

This emphasizes the importance of what he will say next.

one is coming after me (ULT)

This also refers to the Messiah. Alternate translation: "the Messiah will soon come" (See: Assumed Knowledge and Implicit Information)

am not him...of whom the sandals of {his} feet...worthy to untie (ULT)

"and I am not worthy even to untie his shoes." The Messiah is so much greater than John that he did not even feel worthy do the lowest job for him.

Acts 13:26

General Information:

The word "they" and "their" refers to the Jews who lived in Jerusalem. Here the word "us" includes Paul and his entire audience in the synagogue. (See: Exclusive and Inclusive 'We')

brothers, sons of the family of Abraham, and those among you who fear God (ULT)

Paul addresses his audience of Jews and Gentile converts to Judaism to remind them of their special status as worshiping the true God.

the word about this salvation has been sent (ULT)

This can be stated in active form. Alternate translation: "God has sent the message about this salvation" (See: Active or Passive)

about this salvation (ULT)

The word **salvation** can be translated with the verb "save." Alternate translation: "that God will save people" (See: Abstract Nouns)

Acts 13:27

did not recognize this one (ULT)

Alternate translation: "did not realize that this man Jesus was the one whom God had sent to save them"

the voices of the prophets (ULT)

Here the word **voices** represents the message of the prophets.
Alternate translation: "the writings of the prophets" or "the message of the prophets" (See: Metonymy)

that…are being read (ULT)

This can be stated in active form. Alternate translation: "which someone reads" (See: Active or Passive)

the voices of the prophets…they fulfilled (ULT)

Alternate translation: "they actually did just what the prophets said that they would do"

ULT

27 For those who are living in Jerusalem, and their rulers, did not recognize this one, and they fulfilled the voices of the prophets that are being read every Sabbath, condemning him.

Acts 13:28

General Information:

Here the word "they" refers to the Jewish people and their religious leaders in Jerusalem. The word him" here refers to Jesus.

> **ULT**
>
> **28** And though they found no reason for death, they asked Pilate to kill him.

they found no reason for death (ULT)

Alternate translation: "they did not find any reason why anyone should kill Jesus"

they asked Pilate (ULT)

The word **asked** here is a strong word meaning to demand, beg or plead for.

Acts 13:29

And when they had completed all that had been written about him (ULT)

Alternate translation: "And when they did to Jesus all the things that the prophets said would happen to him"

taking him down from the tree (ULT)

It may be helpful to explicitly say Jesus died before this happened. Alternate translation: "they killed Jesus and then took him down from the cross after he died" (See: Assumed Knowledge and Implicit Information)

from the tree (ULT)

"from the cross." This was another way people at that time referred to the cross. (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **29** And when they had completed all that had been written about him, taking him down from the tree, they laid him in a tomb.

Acts 13:30

But God raised him (ULT)

But indicates a strong contrast between what the people did and what God did.

raised him from the dead (ULT)

"raised him from among those who were dead." To be with **the dead** means that Jesus was dead.

raised him (ULT)

Here, **raised** is an idiom for causing someone who has died to become alive again. Alternate translation: "caused him to live again" (See: Idiom)

from the dead (ULT)

From among all those who have died. This expression describes all dead people together in the underworld. To raise someone from among them speaks of making that person alive again.

Acts 13:31

He was seen for many days by those who had come up with him from Galilee to Jerusalem (ULT)

This can be stated in active form. Alternate translation: "The disciples who traveled with Jesus from Galilee to Jerusalem saw him for many days" (See: Active or Passive)

many days (ULT)

We know from other writings that this period was 40 days. Translate **many days** with a term that would be appropriate for that length of time.

are now his witnesses to the people (ULT)

Alternate translation: "are now testifying to the people about Jesus" or "are now telling the people about Jesus"

<div>

ULT

31 He was seen for many days by those who had come up with him from Galilee to Jerusalem, who are now his witnesses to the people.

</div>

Acts 13:32

General Information:

The second quotation here is from the prophet Isaiah.

And (ULT)

This word marks an event that happened because of previous event. In this case, the previous event is God's raising Jesus from the dead.

our} fathers (ULT)

"our ancestors." Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. These were the physical ancestors of the Jews, and the spiritual ancestors of the converts.

ULT

32 And we are proclaiming to you the gospel, the promise that was to {our} fathers.

Acts 13:33

God has fulfilled this for our children (ULT)

You may need to rearrange the parts of this sentence, which begins in verse 32. "God has fulfilled for us, their children, these promises that he made to our ancestors, by" (See: Verse Bridges)

for our children (ULT)

Paul is still speaking to the Jews and Gentile converts in the synagogue at Antioch of Pisidia. Some ancient copies read, "for us, their children" but the best copies read, "for our children."

by raising up Jesus (ULT)

Here, **raising up** is an idiom for causing someone who has died to become alive again. Alternate translation: "by making Jesus alive again" (See: Idiom)

As it is also written in the second Psalm

Alternate translation: "This is what was also written in the second Psalm"

the...Psalm...the...second (ULT)

Alternate translation: "Psalm 2"

Son...have fathered you (ULT)

These are important titles that describe the relationship between Jesus and God. (See: Translating Son and Father)

> ### ULT
>
> **33** For God has fulfilled this for our children, by raising up Jesus. As it is also written in the second Psalm: 'You are my Son; today I have fathered you.'

Acts 13:34

And that he raised him up from the dead, never to be about to return to decay, he has spoken in this way (ULT)

Alternate translation: "God spoke these words about his making Jesus alive again so that he would never die again"

from the dead (ULT)

From among all those who have died. This expression describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

the holy...the...and} trustworthy...blessings (ULT)

Alternate translation: "the holy and certain blessings"

Acts 13:35

On account of this he also says in another place (ULT)

Paul's audience would have understood that this Psalm refers to the Messiah. Alternate translation: "In another Psalm of David, he also says about the Messiah" (See: Assumed Knowledge and Implicit Information)

also...he...says (ULT)

"David also says." David is the author of Psalm 16 from which this quotation is taken.

You will not allow your Holy One to see decay (ULT)

The phrase **see decay** is a metonym for "decay." Alternate translation: "You will not allow the body of your Holy One to rot" (See: Metonymy)

You will not allow (ULT)

David is speaking to God here.

Acts 13:36

in his own generation (ULT)

Alternate translation: "during his lifetime"

having served the counsel of God (ULT)

Alternate translation: "having done what God wanted him to do" or "after he had done what pleased God"

fell asleep (ULT)

This was a polite way to refer to death. Alternate translation: "he died" (See: Euphemism)

was laid with his fathers (ULT)

Alternate translation: "was buried with his ancestors who had died"

saw decay (ULT)

The phrase **saw decay** is a metonym for "his body decayed." Alternate translation: "his body rotted" (See: Metonymy)

ULT

36 For indeed, David, having served the counsel of God in his own generation, fell asleep, and was laid with his fathers, and saw decay.

Acts 13:37

But he whom (ULT)

Alternate translation: "But Jesus whom"

God raised up (ULT)

Here, **raised up** is an idiom for causing someone who has died to become alive again. Alternate translation: "God caused to live again" (See: Idiom)

did not see decay (ULT)

The phrase **did not see decay** is a way to say "his body did not decay." Alternate translation: "did not rot" (See: Metonymy)

Acts 13:38

General Information:

Here the word "him" refers to Jesus.

known...let it be...to you (ULT)

Alternate translation: "know this" or "this is important for you to know"

> **ULT**
>
> **38** So let it be known to you, men, brothers, that because of this, forgiveness of sins is proclaimed to you, and {freedom} from everything which you were not able to be justified in the law of Moses. [2]

brothers (ULT)

Paul uses this term because they are his fellow-Jews and followers of Judaism. They are not Christian believers at this point. Alternate translation: "my fellow Israelites and other friends"

that because of this, forgiveness of sins is proclaimed to you, and {freedom (ULT)

This can be stated in active form. Alternate translation: "that we proclaim to you that your sins can be forgiven through Jesus, and you can be free" (See: Active or Passive)

forgiveness of sins (ULT)

The abstract noun "forgiveness" can be translated with the verb "to forgive." Alternate translation: "that God can forgive your sins" (See: Abstract Nouns)

Acts 13:39

In this one every one who believes is justified (ULT)

This can be stated in active form. Alternate translation: "Jesus justifies everyone who believes" (See: Active or Passive)

In this one every one who believes (ULT)

Alternate translation: "By him every person who believes" or "Every one who believes in him"

Acts 13:40

General Information:

In his message to the people in the synagogue, Paul quotes the prophet Habakkuk. Here the word "I" refers to God.

Connecting Statement:

Paul finishes his speech in the synagogue in Pisidian Antioch, which he began in Acts 13:16.

be careful that (ULT)

It is implied that the thing they should be careful about is Paul's message. Alternate translation: "give close attention to the things I have said so that" (See: Assumed Knowledge and Implicit Information)

the thing spoken about in the prophets (ULT)

Alternate translation: "what the prophets spoke about"

ULT

40 So then be careful that the thing spoken about in the prophets may not happen to you:

Acts 13:41

Look, you despisers (ULT)

Alternate translation: "Look, you who feel contempt" or "Look, you who ridicule"

be astonished (ULT)

Alternate translation: "be amazed" or "be shocked"

and...perish (ULT)

Alternate translation: "and die"

am doing a work (ULT)

Alternate translation: "am doing something"

in your days (ULT)

Alternate translation: "during your lifetime"

a work...that (ULT)

Alternate translation: "I am doing something which"

even if someone would announce it to you (ULT)

Alternate translation: "even if someone would tell you about it"

ULT

41 'Look, you despisers, and be astonished and perish! For I am doing a work in your days, A work that you would never believe, even if someone would announce it to you.'"

Acts 13:42

And as they were leaving (ULT)

Alternate translation: "When Paul and Barnabas were leaving"

they begged them (ULT)

Alternate translation: "the people begged them"

these same words (ULT)

Here, **words** refers to the message that Paul had spoken. Alternate translation: "this same message" (See: [Metonymy](#))

Acts 13:43

And when the synagogue meeting had ended (ULT)

Possible meanings are (1) this restates "As Paul and Barnabas left" in verse 42 or (2) Paul and Barnabas left the meeting before it ended and this occurs later.

proselytes (ULT)

These were non-Jewish people who converted to Judaism.

who speaking to them, urged them (ULT)

Alternate translation: "and Paul and Barnabas spoke to those people and urged them"

to continue in the grace of God (ULT)

It is implied that they believed Paul's message that Jesus was the Messiah. Alternate translation: "to continue to trust that God kindly forgives people's sins because of what Jesus did" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **43** And when the synagogue meeting had ended, many of the Jews and the worshiping proselytes followed Paul and Barnabas, who speaking to them, urged them to continue in the grace of God.

Acts 13:44

General Information:

Here the word "him" refers to Paul.

almost the whole city was gathered together (ULT)

The **city** represents the people in the city. This phrase is used to show the great response to the Lord's word. Alternate translation: "almost all the people of the city were gathered together" (See: Metonymy)

to hear the word of the Lord (ULT)

It is implied that Paul and Barnabas were the ones who spoke the word of the Lord. Alternate translation: "to hear Paul and Barnabas speak about the Lord Jesus" (See: Assumed Knowledge and Implicit Information)

Acts 13:45

the Jews (ULT)

Here, **Jews** represents Jewish leaders. Alternate translation: "the Jewish leaders" (See: Synecdoche)

they were filled with jealousy (ULT)

> **ULT**
>
> **45** But when the Jews saw the crowds, they were filled with jealousy and spoke against the things that were said by Paul, blaspheming.

Here, **jealousy** is spoken of as if it were something that could fill up a person. Alternate translation: "they became very jealous" (See: Metaphor)

spoke against (ULT)

Alternate translation: "contradicted" or "opposed"

the things that were said by Paul (ULT)

This can be stated in active form. Alternate translation: "the things that Paul said" (See: Active or Passive)

Acts 13:46

General Information:

The first two instances of the word "you" are plural and refer to the Jews to whom Paul is speaking. Here the words "we" and "us" refers to Paul and Barnabas but not the crowd that was present. Paul's quotation is from the prophet Isaiah in the Old Testament. In the original passage, the word "I" refers to God and the word "you" is singular and refers to the Messiah. Here, Paul and Barnabas seem to be saying that the quotation also refers to their ministry. (See: Exclusive and Inclusive 'We')

ULT

46 And Paul and Barnabas spoke out boldly {and} said, "It was necessary for the word of God first to be spoken to you. Since you reject it and judge yourselves not worthy of eternal life, behold, we will turn to the Gentiles.

It was necessary for (ULT)

This implies that God had commanded this be done. Alternate translation: "God commanded that" (See: Assumed Knowledge and Implicit Information)

to you...necessary for the word of God first to be spoken (ULT)

This can be stated in active form. "Word of God" here is a synecdoche for "message from God." Alternate translation: "necessary that we speak the message from God to you first" or "the message of God had to be spoken to you first" (See: Active or Passive and Synecdoche)

Since you reject it (ULT)

Their rejection of the word of God is spoken of as if it were something they pushed away. Alternate translation: "Since you reject the word of God" (See: Metaphor)

judge yourselves not worthy of eternal life (ULT)

Alternate translation: "seem to think you are not worthy of eternal life" or "act as though you are not worthy of eternal life"

we will turn to the Gentiles (ULT)

"we will go to the Gentiles." Paul and Barnadas were implying that they would preach to the Gentiles. Alternate translation: "we will leave you and start preaching to the Gentiles" (See: Assumed Knowledge and Implicit Information)

Acts 13:47

as a light (ULT)

Here the truth about Jesus that Paul was preaching is spoken of as if it were **a light** that allowed people to see. (See: Metaphor)

should be...for salvation as far as the end of the earth (ULT)

The abstract word **salvation** can be translated with the verb "to save." The phrase **end** refers to everywhere. Alternate translation: "should tell people everywhere in the world that I want to save them" (See: Abstract Nouns)

ULT

47 For thus has the Lord commanded us: 'I have placed you as a light for the Gentiles, that you should be for salvation as far as the end of the earth.'"

Acts 13:48

glorified the word of the Lord (ULT)

Here, **word** refers to the message about Jesus that they had believed. Alternate translation: "praised God for the message about the Lord Jesus" (See: Metonymy)

as many as were appointed to eternal life (ULT)

This can be stated in active form. Alternate translation: "as many as God appointed to eternal life" or "all the people whom God had chosen to receive eternal life" (See: Active or Passive)

> **ULT**
>
> **48** But hearing this, the Gentiles were glad and glorified the word of the Lord, and as many as were appointed to eternal life believed.

Acts 13:49

was being spread...the word of the Lord... throughout the whole region (ULT)

Here, **word** refers to the message about Jesus. This can be stated in active form. Alternate translation: "those who believed spread the word of the Lord through the whole region" or "those who believed went everywhere in the region and told others about the message of Jesus" (See: Metonymy and Active or Passive)

Acts 13:50

General Information:

Here the word "they" refers to Paul and Barnabas.

Connecting Statement:

This ends Paul and Barnabas' time in Antioch of Pisidia and they go to Iconium.

the...Jews (ULT)

This probably refers to the leaders of the Jews. Alternate translation: "the Jewish leaders" (See: Synecdoche)

stirred up (ULT)

Alternate translation: "convinced" or "urged on"

the leading men (ULT)

Alternate translation: "the most important men"

and...a persecution arose against Paul...Barnabas (ULT)

Alternate translation: "They convinced the important men and women to persecute Paul and Barnabas"

they threw them out from their boundaries (ULT)

Alternate translation: "they removed Paul and Barnabas from their city"

Acts 13:51

But when they had shaken off (ULT)

Alternate translation: "But after Paul and Silas shook off"

they…when…had shaken off the dust from {their} feet against them (ULT)

This was a symbolic act to indicate to the unbelieving people that God had rejected them and would punish them. (See: Symbolic Language)

Acts 13:52

the...disciples (ULT)

This probably refers to the new believers in the Antioch of Pisidia that Paul and Silas just left.

Acts 14

Acts 14 General Notes

Special concepts in this chapter

"The message of his grace"

The message of Jesus is the message that God will show grace to those who believe in Jesus. (See: grace, gracious and believe, believer, belief, unbeliever, unbelief)

Zeus and Hermes

The Gentiles in the Roman Empire worshiped many different false gods who do not really exist. Paul and Barnabas told them to believe in the "living God." (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

Other possible translation difficulties in this chapter

"We must enter into the kingdom of God through many sufferings."

Jesus told his followers before he died that everyone who followed him would suffer persecution. Paul is saying the same thing using different words.

Acts 14:1

General Information:

The story of Paul and Barnabas in Iconium continues.

And it happened that in Iconium (ULT)

This begins a new event.

spoke in such a way (ULT)

"spoke so powerfully." It may be helpful to state that they spoke the message about Jesus. Alternate translation: "spoke the message about Jesus powerfully" (See: Assumed Knowledge and Implicit Information)

ULT

1 And it happened that in Iconium they entered together into the synagogue of the Jews and spoke in such a way so that a great multitude both of Jews and of Greeks believed.

Acts 14:2

the...Jews who were disobedient (ULT)

This refers to a portion of the Jews who did not believe the message about Jesus.

stirred up...the souls of the Gentiles (ULT)

Causing the Gentiles to become angry is spoken of as if calm waters were disturbed. (See: Metaphor)

the souls (ULT)

Here the word **souls** refers to the people. Alternate translation: "the Gentiles" (See: Synecdoche)

the...brothers (ULT)

Here, **brothers** refers to Paul and Barnabas and the new believers.

ULT

[2] But the Jews who were disobedient stirred up and embittered the souls of the Gentiles against the brothers.

Acts 14:3

General Information:

Here the word "He" refers to the Lord.

So they stayed there

"Nevertheless they stayed there." Paul and Barnabas stayed in Iconium to help the many people who had believed in Acts 14:1. **So** could be omitted if it adds confusion to the text.

who is testifying to the word of his grace

Alternate translation: "who demonstrated that the message about his grace was true"

the...to...word of his grace (ULT)

Alternate translation: "about the message of the Lord's grace"

by granting signs and wonders to be done by their hands (ULT)

This can be stated in active form. Alternate translation: "by enabling Paul and Barnabas to perform signs and wonders" (See: Active or Passive)

by their hands (ULT)

Here, **hands** refers to the will and effort of these two men as guided by the Holy Spirit. Alternate translation: "by the ministry of Paul and Barnabas" (See: Synecdoche)

> **ULT**
>
> **3** So they stayed there for a long time, speaking boldly for the Lord who is testifying to the word of his grace by granting signs and wonders to be done by their hands.

Acts 14:4

was divided...the population of the city (ULT)

Here, **population of the city** refers to the people in the city.
Alternate translation: "most of the people of the city were divided"
or "most of the people of the city did not agree with each other"
(See: Metonymy)

> **ULT**
>
> **4** But the population of the city was
> divided; and some were with the Jews,
> but some with the apostles.

were with the Jews (ULT)

"supported the Jews" or "agreed with the Jews." The first group mentioned did not agree with the message about
grace.

with the apostles (ULT)

The second group mentioned agreed with the message about grace. It may be helpful to restate the verb.
Alternate translation: "sided with the apostles" (See: Ellipsis)

the...apostles (ULT)

Luke refers to Paul and Barnabas. Here, **apostles** might be used in the general sense of "ones sent out."

Acts 14:5

General Information:

Here the word "they" refers to Paul and Barnabas.

and...to mistreat...stone them (ULT)

Alternate translation: "to beat Paul and Barnabas and to kill them by throwing stones at them"

Acts 14:6

of Lycaonia (ULT)

A district in Asia Minor (See: How to Translate Names)

Lystra (ULT)

A city in Asia Minor south of Iconium and north of Derbe (See: How to Translate Names)

Derbe (ULT)

A city in Asia Minor south of Iconium and Lystra (See: How to Translate Names)

> **ULT**
>
> **6** having become aware of it, they fled to the cities of Lycaonia, Lystra, and Derbe, and the surrounding region,

Acts 14:7

and there they continued to proclaim the gospel (ULT)

Alternate translation: "and where Paul and Barnabas continued to proclaim the good news"

Acts 14:8

General Information:

The first word "he" refers to the crippled man; the second word "he" refers to Paul. The word "him" refers to the crippled man.

Connecting Statement:

Paul and Barnabas are now in Lystra.

a certain man...sat (ULT)

This introduces a new person in the story. (See: Introduction of New and Old Participants)

powerless...in {his} feet (ULT)

Alternate translation: "unable to move his legs" or "unable to walk on his feet"

lame from the womb of his mother (ULT)

Alternate translation: "having been born as a cripple"

lame (ULT)

unable to walk

ULT

8 And in Lystra a certain man sat, powerless in {his} feet, lame from the womb of his mother, who never had walked.

Acts 14:9

He looked intently at him (ULT)

Alternate translation: "Paul looked straight at the man"

he has faith to be saved (ULT)

> **ULT**
>
> **9** This one heard Paul speaking. He looked intently at him and saw that he has faith to be saved.

The abstract noun **faith** can be translated with the verb **to be saved**. Alternate translation: "he believed that Jesus could heal him" or "he believed that Jesus could make him well" (See: Abstract Nouns and Active or Passive)

Acts 14:10

he jumped up (ULT)

"he dleaped in the air." This implies that his legs were completely
healed.

Acts 14:11

what Paul had done (ULT)

This refers to Paul's healing the crippled man.

they raised their voice (ULT)

Here, **raised their voice** means to speak loudly. Alternate translation: "they spoke loudly" (See: Idiom)

> **ULT**
>
> **11** And when the crowds saw what Paul had done, they raised their voice, saying in the Lycaonian language, "The gods being made like men have come down to us."

The gods...have come down to us (ULT)

A large number of people believed Paul and Barnabas were their pagan gods who had come down from heaven. Alternate translation: "The gods … have come down from heaven to us" (See: Assumed Knowledge and Implicit Information)

in the Lycaonian language (ULT)

"in their own Lycaonian language." The people of Lystra spoke Lycaonian and also Greek.

being made like men (ULT)

These people believed that the gods needed to change their appearance in order to look like men.

Acts 14:12

Zeus (ULT)

Zeus was the king over all the other pagan gods. (See: How to Translate Names)

Hermes (ULT)

Hermes was the pagan god who brought messages to people from Zeus and the other gods. (See: How to Translate Names)

Acts 14:13

And the priest of the temple of Zeus, which was in front of the city…brought (ULT)

It may be helpful to include additional information about the priest. Alternate translation: "And there was a temple just outside the city where the people worshiped Zeus. When the priest who served in the temple heard what Paul and Barnabas had done, he brought" (See: Assumed Knowledge and Implicit Information)

oxen and wreaths (ULT)

The **oxen** were to be sacrificed. The **wreaths** were either to crown Paul and Barnabas, or put on the oxen for sacrifice.

to the gates (ULT)

The **gates** of the cities were often used as a meeting place for the people of the city.

wanting to sacrifice (ULT)

Alternate translation: "wanting to offer sacrifice to Paul and Barnabas as the gods Zeus and Hermes"

Acts 14:14

the apostles, Barnabas and Paul (ULT)

Luke is here probably using **apostle** in the general sense of "one sent out."

having torn their clothing (ULT)

This was a symbolic action to show that they were deeply distressed and upset that the crowd wanted to sacrifice to them.

Acts 14:15

Men, why are you doing these things (ULT)

Barnabas and Paul are rebuking the people for trying to sacrifice to them. Alternate translation: "Men, you must not do these things!" (See: Rhetorical Question)

are you doing these things (ULT)

Alternate translation: "are you worshiping us"

and...We...are men with the same feelings as you (ULT)

By this statement, Barnabas and Paul are saying that they are not gods. Alternate translation: "We are just human beings like you. We are not gods!"

with the same feelings...as you (ULT)

Alternate translation: "like you in every way"

to turn from these useless things to a living God (ULT)

Here, **turn from … to** is a metaphor meaning to stop doing one thing and start doing something else. Alternate translation: "stop worshiping these false gods that cannot help you, and instead begin to worship the living God" (See: Metaphor)

a living God (ULT)

Alternate translation: "a God who truly exists" or "a God who lives"

> **ULT**
>
> **15** and saying, "Men, why are you doing these things? We also are men with the same feelings as you. We are proclaiming the gospel to you, to turn from these useless things to a living God, who made the heaven, and the earth, and the sea, and all that {is} in them.

Acts 14:16

In the generations gone by (ULT)

Alternate translation: "In previous times" or "Until now"

to go {their} own ways (ULT)

> **ULT**
>
> **16** In the generations gone by, he allowed all the nations to go {their} own ways.

Going in a way, or going along a path, is a metaphor for living one's life. Alternate translation: "to live their lives the way they wanted to" or "to do whatever they wanted to do" (See: Metaphor)

Acts 14:17

Connecting Statement:

Paul and Barnabas continue speaking to the crowd outside the city of Lystra (Acts 14:8).

he did not leave himself without witness (ULT)

This could also be stated in positive form. Alternate translation: "God has certainly left a witness" or "God has indeed testified" (See: Litotes)

filling your hearts with food and gladness (ULT)

Here, **your hearts** refers to the people. Alternate translation: "giving you enough to eat and things about which to be happy" (See: Metonymy)

> **ULT**
>
> **17** And yet, he did not leave himself without witness; doing good, giving you rains from the sky and fruitful seasons, filling your hearts with food and gladness."

Acts 14:18

they barely restrained the crowds from sacrificing to them (ULT)

Paul and Barnabas stopped the multitude from sacrificing to them, but it was difficult to do so.

they barely restrained (ULT)

Alternate translation: "had difficulty preventing"

Acts 14:19

General Information:

Here the words "he" and "him" refer to Paul.

persuaded the crowds (ULT)

It my be helpful to explicitly state what they persuaded the crowd to do. Alternate translation: "persuaded the people not to believe Paul and Barnabas, and to turn against them" (See: Assumed Knowledge and Implicit Information)

the crowds (ULT)

This may not be the same group as the "multitude" in the previous verse. Some time had passed, and this might be a different group that gathered together.

thinking him to be dead (ULT)

Alternate translation: "because they thought that he was already dead"

Acts 14:20

the disciples (ULT)

These were new believers in the city of Lystra.

he entered into the city (ULT)

Alternate translation: "Paul re-entered Lystra with the believers"

into...he went with Barnabas...Derbe (ULT)

Alternate translation: "Paul and Barnabas went to the city of Derbe"

ULT

20 But as the disciples surrounded him, arising, he entered into the city, and the next day, he went with Barnabas to Derbe.

Acts 14:21

General Information:

Here the words "they" and "They" refer to Paul. Here the word "We" includes Paul, Barnabas, and the believers. (See: Exclusive and Inclusive 'We')

in that city (ULT)

"in Derbe" (Acts 14:20)

ULT

21 After they had both proclaimed the gospel in that city and made many disciples, they returned to Lystra, and to Iconium, and to Antioch.

Acts 14:22

They were strengthening the souls of the disciples (ULT)

Here, **souls** refers to the disciples. This emphasizes their inner thoughts and beliefs. Alternate translation: "Paul and Barnabas urged the believers to continue to believe the message about Jesus" or "Paul and Barnabas urged the believers to continue to grow strong in their relationship with Jesus (See: Synecdoche)

> **ULT**
>
> **22** They were strengthening the souls of the disciples, encouraging them to continue in the faith, and {saying}, "It is necessary for us to enter into the kingdom of God through many afflictions."

encouraging them to continue in the faith (ULT)

Alternate translation: "and encouraging the believers to keep trusting in Jesus"

and saying, "It is necessary for us to enter into the kingdom of God through many afflictions."

Some version translate this as an indirect quote. Alternate translation: "and saying that we must enter into the kingdom of God through many sufferings" (See: Quotations and Quote Margins)

It is necessary for us to enter (ULT)

Paul includes his hearers, so the word **us** is inclusive. (See: Exclusive and Inclusive 'We')

Acts 14:23

General Information:

Except for the third use of the word "they" which refers to the people that Paul and Barnabas had led to the Lord, all the words "they" here refer to Paul and Barnabas.

And when they had appointed for them elders in every church (ULT)

> **ULT**
>
> **23** And when they had appointed for them elders in every church, having prayed with fasting, they entrusted them to the Lord, in whom they had believed.

Alternate translation: "And when Paul and Barnabas had appointed leaders in each new group of believers"

they entrusted them (ULT)

Possible meanings are (1) "Paul and Barnabas entrusted the elders they had appointed" or (2) "Paul and Barnabas entrusted the leaders and other believers"

in whom they had believed (ULT)

Who **they** refers to depends on your choice for the meaning of "them" in the previous note (either elders or leaders and other believers).

Acts 14:24

(There are no notes for this verse.)

ULT

24 And when they passed through Pisidia, they came to Pamphylia.

Acts 14:25

And when they had spoken the word in Perga (ULT)

Here, **word** is a metonym for "message of God." Alternate translation: "And when they had spoken the message about Jesus in Perga" (See: Metonymy)

they went down to Attalia (ULT)

The phrase **went down** is used here because Attalia is lower in elevation than Perga.

Acts 14:26

where they had been commended to the grace of God (ULT)

This can be stated in the active form. Alternate translation: "where believers and leaders in Antioch had commended Paul and Barnabas to the grace of God" or "where the people of Antioch prayed that God would care for and protect Paul and Barnabas"

ULT

26 From there they sailed to Antioch, where they had been commended to the grace of God for the work which they had completed.

Acts 14:27

General Information:

Here the words "they," "them," and "They" refer to Paul and Barnabas. The word "he" refers to God.

gathered together the church (ULT)

Alternate translation: "called the local believers to meet together"

> **ULT**
>
> **27** And when they arrived and gathered together the church, they reported all that God had done with them, and that he had opened a door of faith for the Gentiles.

he had opened a door of faith for the Gentiles (ULT)

God's enabling the Gentiles to believe is spoken of as if he had opened a door that had prevented them from entering into faith. Alternate translation: "God had made it possible for the Gentiles to believe" (See: Metaphor)

Acts 14:28

for not a little time (ULT)

This phrase is a litotes. The words **not** and **a little** together mean "a lot." Alternate translation: "for a long time" (See: Litotes)

ULT

28 And they stayed for not a little time with the disciples.

Acts 15

Acts 15 General Notes

Structure and formatting

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 15:16-17.

The meeting that Luke describes in this chapter is commonly called the "Jerusalem Council." This was a time when many church leaders got together to decide if believers needed to obey the whole law of Moses.

Special concepts in this chapter

Brothers

In this chapter Luke begins to use the word "brothers" to refer to fellow Christians instead of fellow Jews.

Obeying the law of Moses

Some believers wanted the Gentiles to be circumcised because God had told Abraham and Moses that everyone who wanted to belong to him had to be circumcised and that this was a law that would always exist. But Paul and Barnabas had seen God give uncircumcised Gentiles the gift of the Holy Spirit, so they did not want the Gentiles to be circumcised. Both groups went to Jerusalem to have the church leaders decide what they should do.

"Abstain from things sacrificed to idols, blood, things strangled, and from sexual immorality"

It is possible that the church leaders decided on these laws so that Jews and Gentiles could not only live together but eat the same foods together.

Acts 15:1

Connecting Statement:

Paul and Barnabas are still in Antioch when there is a dispute about the Gentiles and circumcision.

certain ones (ULT)

"some men." You can make explicit that these men were Jews who believed in Christ. (See: Assumed Knowledge and Implicit Information)

coming down from Judea (ULT)

The phrase **coming down** is used here because Judea is higher in elevation than Antioch.

taught the brothers (ULT)

Here, **brothers** stands for believers in Christ. It is implied that they were in Antioch. Alternate translation: "taught the believers at Antioch" or "were teaching the believers at Antioch" (See: Assumed Knowledge and Implicit Information)

Unless you are circumcised in the custom of Moses, you are not able to be saved (ULT)

This can be stated in active form. Alternate translation: "Unless someone circumcises you in the custom of Moses, God cannot save you" or "God will not save you from your sins unless you receive circumcision according to the law of Moses" (See: Active or Passive)

> **ULT**
>
> **1** And certain ones coming down from Judea taught the brothers, "Unless you are circumcised in the custom of Moses, you are not able to be saved."

Acts 15:2

not a little dispute and debate (ULT)

This phrase is a litotes. The words **not** and **a little** together mean "a lot." Alternate translation: "a sharp dispute and debate" (See: Litotes)

not a little dispute and debate (ULT)

The abstract nouns **dispute** and **debate** can be stated as verbs and where the men came from can be made explicit. Alternate translation: "strongly confronted and debated" (See: Abstract Nouns)

to go up...in Jerusalem (ULT)

Jerusalem was higher than almost any other place in Israel, so it was normal for Israelites to speak of going up to Jerusalem.

this question (ULT)

Alternate translation: "this issue"

ULT

2 And when not a little dispute and debate happened to Paul and Barnabas with them, they appointed Paul and Barnabas, along with certain others from among them, to go up to the apostles and elders in Jerusalem about this question.

Acts 15:3

General Information:

Here the words "They," "they," and "them" refer to Paul, Barnabas, and certain others (Acts 15:2).

Therefore, the ones who had been sent by the church

This can be stated in active form. Alternate translation: "Therefore the community of believers sent them from Antioch to Jerusalem, and they" (See: Active or Passive)

who had been sent by the church (ULT)

Here, **church** refers to the people that were a part of the church. (See: Metonymy)

passed through both Phoenicia and Samaria announcing (ULT)

The words **passed through** and **announcing** indicate they spent some time in different places sharing in detail what God was doing.

announcing the conversion of the Gentiles (ULT)

The abstract noun **conversion** means the Gentiles were rejecting their false gods and believing in God. Alternate translation: "announced to the community of believers in those places that Gentiles were believing in God" (See: Abstract Nouns)

they brought great joy to all the brothers (ULT)

Their message causing the brothers to be joyful is spoken of as if **joy** were an object that they brought to **the brothers**. Alternate translation: "what they said caused their fellow believers to rejoice" (See: Metaphor)

to all the brothers (ULT)

Here, **brothers** refers to fellow believers.

> **ULT**
>
> **3** Therefore, the ones who had been sent by the church passed through both Phoenicia and Samaria announcing the conversion of the Gentiles, and they brought great joy to all the brothers.

Acts 15:4

they were welcomed by the church, and the apostles, and the elders (ULT)

This can be stated in active form. Alternate translation: "the apostles, the elders, and the rest of the community of believers welcomed them" (See: Active or Passive)

with them (ULT)

Alternate translation: "through them"

Acts 15:5

General Information:

Here the word "them" refers to non-Jewish believers who were not circumcised and did not keep the Old Testament laws of God.

Connecting Statement:

Paul and Barnabas are now in Jerusalem to meet with the apostles and elders there.

But certain ones (ULT)

Here Luke contrasts those who believe that salvation is only in Jesus to others who believe salvation is by Jesus yet also believe that circumcision is required for salvation.

to keep the law of Moses (ULT)

Alternate translation: "to obey the law of Moses"

Acts 15:6

to see about this matter (ULT)

The church leaders decided to discuss whether or not Gentiles needed to be circumcised and obey the law of Moses in order for God to save them from their sins.

ULT

6 And the apostles and the elders gathered together to see about this matter.

Acts 15:7

General Information:

The first word "them" refers to apostles and elders (Acts 15:6) and the other words "them" and "their" refer to the believing Gentiles. Here the word "you" is plural and refers to the apostles and elders present. The word "he" refers to God. Here "us" is plural and refers to Peter, the apostles and elders, and all Jewish believers in general. (See: Forms of You and Exclusive and Inclusive 'We')

ULT

7 And after much debate happened, Peter arose {and} said to them, "Men, brothers, you know that from days of old among you, God chose the Gentiles to hear by my mouth the word of the gospel, and to believe.

Connecting Statement:

Peter begins to speak to the apostles and elders who met to discuss whether Gentiles had to receive circumcision and keep the law (Acts 15:5-6).

brothers (ULT)

Peter is addressing all of the believers who were present.

by my mouth (ULT)

Here, **mouth** refers to Peter. Alternate translation: "from me" or "by me" (See: Synecdoche)

the Gentiles to hear (ULT)

Alternate translation: "that the Gentiles would hear"

the word of the gospel (ULT)

Here, **word** stands for a message. Alternate translation: "the message about Jesus" (See: Metonymy)

Acts 15:8

the heart-knower (ULT)

Here, **heart** refers to the "minds" or "inner beings." Alternate translation: "who knows the people's minds" or "who knows what people think" (See: Metonymy)

testified to them (ULT)

Alternate translation: "witnesses to the Gentiles"

giving them the Holy Spirit

Alternate translation: "causing the Holy Spirit to come upon them"

just as also to us (ULT)

Here Luke expects his readers to understand the words "he gave" that he leaves out. Alternate translation: "just as he also gave to us" (See: Ellipsis)

Acts 15:9

he did not distinguish (ULT)

God did not treat Jewish believers different from Gentile believers.

having made their hearts clean by faith (ULT)

God's forgiving the Gentile believers' sins is spoken as though he literally cleaned their hearts. Here, **heart** stands for the person's inner being. Alternate translation: "forgiving their sins because they believed in Jesus" (See: Metaphor and Metonymy)

> **ULT**
>
> **9** and he did not distinguish between us and them, having made their hearts clean by faith.

Acts 15:10

General Information:

Peter includes his audience by his use of "our" and "we." (See: Exclusive and Inclusive 'We')

Connecting Statement:

Peter finishes speaking to the apostles and elders.

Now (ULT)

This does not mean "at this moment," but is used to draw attention to the important point that follows.

why are you testing God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear (ULT)

Peter uses a question with a word picture to tell the Jewish believers they should not require the non-Jewish believers to perform circumcision to be saved. Alternate translation: "do not test God by putting a burden on the non-Jewish believers which we Jews were not able to bear!" (See: Rhetorical Question and Metaphor)

our fathers (ULT)

This refers to their Jewish ancestors.

> **ULT**
>
> **10** Now therefore why are you testing God, to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?

Acts 15:11

But we believe to be saved through the grace of the Lord Jesus, and they according to that {same} manner (ULT)

This can be stated in active form. Alternate translation: "But we believe the Lord Jesus shall save us by his grace, just as he saved the non-Jewish believers" (See: Active or Passive)

Acts 15:12

General Information:

Here the word "them" refers to Paul and Barnabas.

all the crowd (ULT)

"everyone" or "the whole group" (Acts 15:6)

God had worked (ULT)

Alternate translation: "God had done" or "God had caused"

ULT

12 And all the crowd kept silent and were listening to Barnabas and Paul explaining how many the signs and wonders God had worked among the Gentiles through them.

Acts 15:13

General Information:

Here the word "they" refers to Paul and Barnabas (Acts 15:12).

Connecting Statement:

James begins to speak to the apostles and elders (Acts 15:6).

brothers, listen (ULT)

"fellow believers, listen." James was probably speaking only to men.

Acts 15:14

concerned himself to take from the Gentiles (ULT)

Alternate translation: "graciously helped the Gentiles by taking out of them"

to take from the Gentiles a people (ULT)

Alternate translation: "so that he might choose from among them a people"

for his name (ULT)

"for God's name." Here, **name** refers to God. Alternate translation: "for himself" (See: Metonymy)

Acts 15:15

General Information:

Here "I" refers to God who spoke through the words of his prophet.

Connecting Statement:

James quotes the prophet Amos from the Old Testament.

this agrees with the words of the prophets (ULT)

Here, **words** stands for a message. Alternate translation: "what the prophets said agrees" or "the prophets agree" (See: Metonymy)

this agrees with (ULT)

Alternate translation: "this confirms"

just as it is written (ULT)

This can be stated in active form. Alternate translation: "just as they wrote" or "just as the prophet Amos wrote long ago" (See: Active or Passive)

Acts 15:16

I will rebuild the tent of David, which has fallen down; and I will rebuild its ruins and will restore it (ULT)

This speaks of God's again choosing one of David's descendants to rule over his people as though he were setting up a tent again after it fell down. (See: Metaphor)

the tent of David (ULT)

Here, **tent** stands for David's family. (See: Metonymy)

Acts 15:17

the remnant of men...may seek...the Lord (ULT)

This speaks about people wanting to obey God and learn more about him as if they were literally looking for him. (See: Metaphor)

remnant of men (ULT)

Here, **men** includes males and females. Alternate translation: "remnant of people" (See: When Masculine Words Include Women)

may seek...the Lord (ULT)

God is speaking about himself in the third person. Alternate translation: "may seek me, the Lord" (See: First, Second or Third Person)

including all the Gentiles upon whom my name has been called upon them (ULT)

This can be stated in active form. Alternate translation: "including all the Gentiles who belong to me" (See: Active or Passive)

my name (ULT)

Here, **my name** stands for God. (See: Metonymy)

Acts 15:18

known (ULT)

This can be stated in active form. Alternate translation: "that people have known" (See: Active or Passive)

> **ULT**
>
> **18** known from eternity.' [1]

Acts 15:19

General Information:

Here "we" includes James, the apostles, and the elders. (See: Exclusive and Inclusive 'We')

Connecting Statement:

James finishes speaking to the apostles and elders. (See: Acts 15:2 and Acts 15:13)

not to trouble those from the Gentiles who are turning to God (ULT)

You can make explicit in what way James does not want to trouble the Gentiles. Alternate translation: "we should not require the Gentiles who are believing in God to become circumcised and to obey the laws of Moses" (See: Assumed Knowledge and Implicit Information)

who are turning to God (ULT)

A person who starts obeying God is spoken of as if the person is physically **turning** towards God. (See: Metaphor)

Acts 15:20

to keep away from the pollution of idols, and sexual immorality, and things that are strangled, and blood

Sexual immorality, strangling animals, and consuming blood were often part of ceremonies to worship idols and false gods.

pollution of idols (ULT)

This possibly refers to eating the meat of an animal that someone has sacrificed to an idol or to anything to do with idol worship. (See: Assumed Knowledge and Implicit Information)

things that are strangled, and blood (ULT)

God did not allow Jews to eat meat that still had the blood in it. Also, even earlier in Moses' writings in Genesis, God had forbidden the drinking of blood. Therefore, they could not eat an animal that someone strangled because the blood was not properly drained from the body of the animal. (See: Assumed Knowledge and Implicit Information)

Acts 15:21

For Moses has in every city, from ancient generations, those proclaiming him, being read in the synagogues every Sabbath (ULT)

James is implying that Gentiles know how important these rules are because Jews preach them in every city where there is a synagogue. It also implies the Gentiles can go to the teachers from the synagogues to learn more about these rules. (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **21** For Moses has in every city, from ancient generations, those proclaiming him, being read in the synagogues every Sabbath."

Moses (ULT)

Here, **Moses** represents the law of Moses. Alternate translation: "the law of Moses" (See: Metonymy)

Moses...has in every city, from ancient generations, those proclaiming him (ULT)

This can be stated in active form. Alternate translation: "there are Jews in every city, from ancient generations, who are proclaiming the law of Moses" (See: Active or Passive)

in every city (ULT)

The word **every** here is a generalization. Alternate translation: "in many cities" (See: Hyperbole)

Acts 15:22

General Information:

Here the word "them" refers to Judas and Silas. The word "They" refers to the apostles, elders, and other believers of the church in Jerusalem.

the whole church (ULT)

Here, **church** refers to the people who are a part of the church in Jerusalem. Alternate translation: "the church in Jerusalem" or "the whole community of believers in Jerusalem" (See: Assumed Knowledge and Implicit Information and Metonymy)

Judas called Barsabbas (ULT)

This is the name of a man. **Barsabbas** is a second name that people called him. (See: How to Translate Names)

> **ULT**
>
> **22** Then it seemed good to the apostles and the elders, with the whole church, to send to Antioch with Paul and Barnabas chosen men from among them—Judas called Barsabbas, and Silas, leading men among the brothers.

Acts 15:23

The apostles and the elders, brothers, to those throughout Antioch and Syria and Cilicia, who are brothers from among the Gentiles. Greetings

This is the introduction of the letter. Your language may have a way of introducing the author of the letter and to whom it is written. Alternate translation: "This letter is from your brothers, the apostles and elders. We are writing to you Gentile believers in Antioch, Syria, and Cilicia. Greetings to you" or "To our Gentile brothers in Antioch, Syria, and Cilicia. Greetings from the apostles and elders, your brothers"

brothers...brothers (ULT)

Here both instances of the word **brothers** refer to fellow believers. By using these words, the apostles and elders assure the Gentile believers that they accept them as fellow believers.

Cilicia (ULT)

This is the name of a province on the coast in Asia Minor north of the Island of Cyprus. (See: How to Translate Names)

Acts 15:24

General Information:

Here all instances of "we," "our," and "us" refer to the believers in the church in Jerusalem. (See: Exclusive and Inclusive 'We' and Acts 15:22)

that certain ones (ULT)

Alternate translation: "that some men"

who were not ordered by us (ULT)

Alternate translation: "even though we gave no orders for them to go"

to disturb you with teachings that are upsetting your souls (ULT)

Here, **souls** refers to the people. Alternate translation: "to teach things that have troubled you" (See: Synecdoche)

ULT

24 Now, having heard that certain ones having gone out from us to disturb you with teachings that are upsetting your souls, who were not ordered by us,

Acts 15:25

chosen men (ULT)

The men they sent were Judas called Barsabbas and Silas (Acts 15:22).

Acts 15:26

for the name of our Lord Jesus Christ (ULT)

Here, **name** refers to the whole person. Alternate translation: "because they believe in our Lord Jesus Christ" or "because they serve our Lord Jesus Christ" (See: Metonymy)

Acts 15:27

General Information:

Here the words "We" and "us" refer to the leaders and believers in the church in Jerusalem. (See: Exclusive and Inclusive 'We' and Acts 15:22)

Connecting Statement:

This concludes the letter from the Jerusalem church to the Gentile believers in Antioch.

they are reporting to you the {same} thing in words (ULT)

This phrase emphasizes that Judas and Silas will say the same things that the apostles and elders had written. Alternate translation: "they themselves will tell you the same things about which we have written" (See: Assumed Knowledge and Implicit Information)

Acts 15:28

to be laid upon you no greater burden than these necessary things (ULT)

This speaks about laws that people need to obey as if they were objects that people carry on their shoulders. (See: Metaphor)

Acts 15:29

things sacrificed to idols (ULT)

This means they are not allowed to eat the meat of an animal that someone sacrifices to an idol.

blood (ULT)

This refers to drinking blood or eating meat from which the blood has not been drained. (See: Assumed Knowledge and Implicit Information)

things strangled (ULT)

A strangled animal was killed but its blood was not drained.

Farewell (ULT)

This announces the end of the letter. Alternate translation: "Goodbye"

> **ULT**
>
> **29** to abstain from things sacrificed to idols, and blood, and things strangled, and sexual immorality. Keeping yourselves from these, you will do well. Farewell."

Acts 15:30

Connecting Statement:

Paul, Barnabas, Judas, and Silas leave for Antioch.

So when they were dismissed, they came down to Antioch

The word **they** refers to Paul, Barnabas, Judas, and Silas. Alternate translation: "So when the four men were dismissed, they came down to Antioch"

they...when...were dismissed (ULT)

This can be stated in active form. Alternate translation: "when the apostles and elders dismissed the four men" or "when the believers in Jerusalem sent them" (See: Active or Passive)

they came down to Antioch (ULT)

The phrase **came down** is used here because Antioch is lower in elevation than Jerusalem.

> **ULT**
>
> **30** So when they were dismissed, they came down to Antioch; and having gathered the crowd together, they delivered the letter.

Acts 15:31

they rejoiced (ULT)

Alternate translation: "the believers in Antioch rejoiced"

because of the encouragement (ULT)

The abstract noun **encouragement** can be expressed with the verb "encourage." Alternate translation: "because what the apostles and elders wrote encouraged them" (See: Abstract Nouns)

ULT

31 And when they had read it, they rejoiced because of the encouragement.

Acts 15:32

and...being prophets themselves (ULT)

Prophets were teachers authorized by God to speak for him. Alternate translation: "because they were also prophets" or "who were also prophets"

the brothers (ULT)

Alternate translation: "the fellow believers"

strengthened them (ULT)

Helping someone to depend even more on Jesus is spoken of as if they were making them physically stronger. (See: Metaphor)

Acts 15:33

Connecting Statement:

Judas and Silas return to Jerusalem while Paul and Barnabas remain in Antioch.

And after they had spent time there (ULT)

> **ULT**
>
> **33** And after they had spent time there, they were sent away with peace from the brothers to those who had sent them.

This speaks about time as if it were a commodity that a person could spend. The word "they" refers to Judas and Silas. Alternate translation: "And after they stayed there for a while" (See: Metaphor)

they were sent away with peace from the brothers (ULT)

This can be stated in active form. Alternate translation: "the brothers sent Judas and Silas back in peace" (See: Active or Passive)

the brothers (ULT)

This refers to the believers in Antioch.

to those who had sent them (ULT)

"to the believers in Jerusalem who sent Judas and Silas" (Acts 15:22)

Acts 15:34

(There are no notes for this verse.)

ULT

34[2] [But it seemed good to Silas for him to remain there, so only judas traveled.]

Acts 15:35

the word of the Lord (ULT)

Here, **word** stands for a message. Alternate translation: "the message about the Lord" (See: Metonymy)

Acts 15:36

Connecting Statement:

Paul and Barnabas go on separate journeys.

Having returned, then (ULT)

Alternate translation: "On our way back to Antioch" or "As we are going back"

let us visit the brothers (ULT)

Alternate translation: "let us care for the brothers" or "we should offer to help the believers"

the word of the Lord (ULT)

Here, **word** stands for the message. Alternate translation: "the message about the Lord" (See: Metonymy)

how they are (ULT)

"to learn how they are doing." They want to learn about the current condition of the brothers and how they are holding on to God's truth.

> **ULT**
>
> **36** But after some days, Paul said to Barnabas, "Having returned, then, let us visit the brothers in every city in which we proclaimed the word of the Lord— how they are."

Acts 15:37

(There are no notes for this verse.)

ULT

37 But Barnabas wanted to also take with them John who was called Mark.

Acts 15:38

Paul…thought it wise…not to take along him (ULT)

The words **wise not** are used to say the opposite of **wise**. Alternate translation: "Paul thought that taking Mark along would be foolish" (See: Litotes)

> **ULT**
>
> **38** But Paul thought it wise not to take along him who had withdrawn from them from Pamphylia and had not accompanied them in the work.

Pamphylia (ULT)

This was a province in Asia Minor. See how you translated this in Acts 2:10.

had not accompanied them in the work (ULT)

Alternate translation: "did not continue to work with them" or "did not continue to serve with them"

Acts 15:39

General Information:

Here the word "they" refers to Barnabas and Paul.

And there arose a sharp disagreement, so as to separate them from each other (ULT)

The abstract noun **disagreement** can be stated as the verb "disagree." Alternate translation: "And they so strongly disagreed with each other that they separated from each other" (See: Abstract Nouns)

Acts 15:40

after he had been entrusted by the brothers to the grace of the Lord (ULT)

To entrust to someone means to place the care and responsibility for someone or something to another person. This can be stated in active form. Alternate translation: "after the believers in Antioch entrusted Paul to the grace of the Lord" or "after the believers in Antioch prayed for the Lord to take care of Paul and show kindness to him" (See: Active or Passive)

Acts 15:41

he went through (ULT)

The previous sentence implies that Silas was with Paul. Alternate translation: "they went through" or "Paul and Silas went all around in" or "Paul took Silas and went throughout" (See: Assumed Knowledge and Implicit Information)

Syria and Cilicia

These are provinces or areas in Asia Minor, near the island of Cyprus.

strengthening the churches (ULT)

Encouraging the believers in the churches is spoken of as though Paul and Silas were making the believers physically stronger. The word **churches** refers to the groups of believers in Syria and Cilicia. Alternate translation: "encouraging the believers in the churches" or "helping the community of believers to depend even more in Jesus" (See: Metaphor and Metonymy)

Acts 16

Acts 16 General Notes

Special concepts in this chapter

Timothy's circumcision

Paul circumcised Timothy because they were telling the message of Jesus to Jews and Gentiles. Paul wanted the Jews to know that he respected the law of Moses even though the church leaders in Jerusalem had decided that Christians did not need to be circumcised.

The woman who had a spirit of divination

Most people want very much to know the future, but the law of Moses said that speaking with the spirits of dead people to learn about the future is a sin. This woman seems to have been able to tell the future very well. She was a slave, and her masters made much money from her work. Paul wanted her to stop sinning, so he told the spirit to leave her. Luke does not say that she began to follow Jesus or tell us anything more about her.

Acts 16:1

General Information:

The first, third, and fourth instances of the word "him" refer to Timothy. The second "him" refers to Paul.

This continues the missionary journeys of Paul with Silas. Timothy is introduced into the story and joins Paul and Silas. Verses 1 and 2 give background information about Timothy. (See: Background Information)

ULT

1 And he also came down to Derbe and to Lystra; and behold, a certain disciple named Timothy was there, the son of a believing Jewish woman; but {his} father {was} a Greek.

he...came down...also (ULT)

Here, **came** can be translated as "went." (See: Go and Come)

Derbe (ULT)

This is the name of a city in Asia Minor. See how you translated it in Acts 14:6.

behold (ULT)

The word **behold** alerts us to a new person in the narrative. Your language may have a way of doing this.

of a believing Jewish woman (ULT)

The words "in Christ" are understood. Alternate translation: "a Jewish woman who believed in Christ" (See: Ellipsis)

Acts 16:2

He was well spoken of by the…brothers (ULT)

This can be stated in active from. Alternate translation: "The brothers spoke well of him" or "Timothy had a good reputation among the brothers" or "The brothers said good things about him" (See: Active or Passive)

by the…brothers (ULT)

Here, **brothers** refers to believers. Alternate translation: "by the believers"

ULT

2 He was well spoken of by the brothers in Lystra and Iconium.

Acts 16:3

he circumcised him (ULT)

It is possible that Paul himself circumcised Timothy, but it is more likely that he had someone else circumcise Timothy.

because of the Jews who were in those places

Alternate translation: "because of the Jews living in the areas where Paul and Timothy would be traveling"

for they all knew that his father was a Greek (ULT)

Since Greek men did not have their sons circumcised, the Jews would have known Timothy was not circumcised, and they would have rejected Paul and Timothy before hearing their message about Christ. (See: Assumed Knowledge and Implicit Information)

Acts 16:4

General Information:

The word "they" here refers to Paul, Silas (Acts 15:40), and Timothy (Acts 16:3).

to them to keep (ULT)

Alternate translation: "for the church members to obey" or "for the believers to obey"

that had been decided by the apostles and elders who {were} in Jerusalem (ULT)

This can be stated in active form. Alternate translation: "that the apostles and elders in Jerusalem had written" (See: Active or Passive)

ULT

4 And as they were going through the cities, they were delivering to them to keep the decrees that had been decided by the apostles and elders who {were} in Jerusalem.

Acts 16:5

the...churches were being strengthened in the faith and were increasing in number each day (ULT)

This can be stated in active form. Alternate translation: "the believers became stronger in their faith, and there were more and more people becoming believers every day" (See: Active or Passive)

the...churches were being strengthened in the faith (ULT)

This speaks of helping someone to believe more confidently as if it were making them physically stronger. (See: Metaphor)

Acts 16:6

Phrygia (ULT)

This is a region in Asia. See how you translated this name in Acts 2:10.

having been forbidden by the Holy Spirit (ULT)

> **ULT**
>
> **6** And they went through the regions of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia.

This can be stated in active form. Alternate translation: "for the Holy Spirit had forbidden them" or "because the Holy Spirit did not permit them" (See: Active or Passive)

the word (ULT)

Here, **word** stands for "message." Alternate translation: "the message about Christ" (See: Metonymy)

Acts 16:7

when they had come (ULT)

Here, **had come** can be translated as "had gone" or "had arrived." (See: Go and Come)

Mysia...Bithynia (ULT)

These are two more regions in Asia. (See: How to Translate Names)

the Spirit of Jesus (ULT)

Alternate translation: "the Holy Spirit"

ULT

7 And when they had come near Mysia, they were attempting to go into Bithynia, but the Spirit of Jesus did not permit them.

Acts 16:8

they came down to Troas (ULT)

The phrase **came down** is used here because Troas is lower in elevation than Mysia.

they came down (ULT)

Here, **came** can be translated as "went." (See: Go and Come)

Acts 16:9

a vision...appeared to Paul (ULT)

Alternate translation: "Paul saw a vision from God" or "Paul had a vision from God"

calling him (ULT)

Alternate translation: "begging him" or "inviting him"

Having coming over to Macedonia (ULT)

The phrase **Coming over** is used because Macedonia is across the sea from Troas.

ULT

9 And a vision appeared to Paul during the night: A certain man of Macedonia was standing and calling him and saying, "Having coming over to Macedonia, help us."

Acts 16:10

we sought to go out to Macedonia, reasoning together that God had called us to proclaim the gospel to them (ULT)

Here the words **we** and **us** refer to Paul and his companions including Luke, the author of Acts.

Acts 16:11

Connecting Statement:

Paul and his companions are now in Philippi on their missionary trip. Verse 13 begins the story of Lydia. This short story happens during Paul's travels.

Samothrace...Neapolis (ULT)

These are coastal cities near Phillipi in Macedonia. (See: How to Translate Names)

ULT

11 And setting sail from Troas, we made a straight course to Samothrace, and the next day to Neapolis,

Acts 16:12

a colony (ULT)

This is a city outside of Italy where many people who came from Rome lived. The people there had the same rights and freedoms as people who lived in cities in Italy. They could govern themselves and they did not have to pay taxes. Alternate translation: "a Roman colony" (See: Assumed Knowledge and Implicit Information)

Acts 16:13

(There are no notes for this verse.)

ULT

13 And on the Sabbath day, we went outside the city gate by a river, where we thought to be a place of prayer. And having sat down, we spoke to the women who had come together.

Acts 16:14

Connecting Statement:

This ends the story of Lydia.

a certain woman named Lydia (ULT)

Here, **a certain woman** introduces a new person in the story. Alternate translation: "there was a woman named Lydia" (See: Introduction of New and Old Participants)

a seller of purple (ULT)

Here "cloth" is understood. Alternate translation: "a merchant who sold purple cloth" (See: Ellipsis)

of Thyatira (ULT)

This is the name of a city. (See: How to Translate Names)

worshiping God (ULT)

When Luke says Lydia was **worshiping God**, he is saying that she was a Gentile who gave praise to God and followed him, but did not obey all of the Jewish laws.

of whom the Lord opened the heart to pay attention to (ULT)

For the Lord to cause someone to **pay attention** and believe a message is spoken of as if he were opening a person's **heart**. Alternate translation: "and the Lord caused her to listen well and to believe" (See: Metaphor)

the...opened...heart (ULT)

Here, **heart** stands for a person's mind. Also, the author speaks about the **heart** or "mind" as if it were a box that a person could open so it is ready for someone to fill it. (See: Metonymy and Metaphor)

what was being said by Paul (ULT)

This can be stated in active form. Alternate translation: "what Paul was saying" (See: Active or Passive)

Acts 16:15

And when she was baptized, and her household (ULT)

This can be stated in active form. Alternate translation: "And when they baptized Lydia and members of her household" (See: Active or Passive)

her household (ULT)

This refers to all the people who live in her house. Alternate translation: "the members of her household" or "her family and household servants" (See: Metonymy)

Acts 16:16

General Information:

Background information is given here to explain that this young fortune teller brought much financial gain to her masters by guessing people's futures. (See: Background Information)

Connecting Statement:

This begins the first event in another short story during Paul's travels; it is about a young fortune teller.

And it happened that (ULT)

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

a certain young female slave (ULT)

The phrase **a certain** introduces a new person to the story. Alternate translation: "there was a young female slave" (See: Introduction of New and Old Participants)

a spirit of divination (ULT)

An evil spirit spoke to her often about the immediate future of people.

Acts 16:17

the way of salvation (ULT)

How a person can be saved is spoken of here as if it were a way or path that a person walks on. Alternate translation: "how God can save you" (See: Metaphor)

ULT

17 She, following after Paul and us, was shouting, saying, "These men are servants of the Most High God, who proclaim to you the way of salvation."

Acts 16:18

But Paul, being greatly annoyed and having turned (ULT)

This can be stated in active form. Alternate translation: "But she greatly annoyed Paul so he turned" (See: Active or Passive)

in the name of Jesus Christ (ULT)

Here, **name** stands for speaking with the authority or as the representative of Jesus Christ. (See: Metonymy)

it came out that same hour (ULT)

Alternate translation: "the spirit came out immediately"

ULT

18 And she did this for many days. But Paul, being greatly annoyed and having turned to the spirit, said, "I command you in the name of Jesus Christ to come out from her." And it came out that same hour.

Acts 16:19

her masters (ULT)

Alternate translation: "the owners of the slave girl"

when...saw...her masters...that their hope of profit was gone (ULT)

It can be stated clearly why they no longer hoped to make money. Alternate translation: "when her masters saw that she could no longer earn money for them by telling fortunes" (See: Assumed Knowledge and Implicit Information)

into the marketplace (ULT)

"into the public square." This is a public place of business, where buying and selling of goods, cattle, or services takes place.

before the authorities (ULT)

Alternate translation: "into the presence of the authorities" or "so that the authorities could judge them"

Acts 16:20

when they had brought them to the magistrates (ULT)

Alternate translation: "when they had brought them to the judges"

to the magistrates (ULT)

These were rulers or judges.

These men are stirring up our city (ULT)

Here the word **our** refers to the people of the city and includes the magistrates who ruled it. (See: Exclusive and Inclusive 'We')

Acts 16:21

to accept nor to practice (ULT)

Alternate translation: "to believe nor to obey" or "to accept nor to do"

Acts 16:22

General Information:

Here the words "their" and "them" refer to Paul and Silas. The word "they" here refers to soldiers.

commanding them to be beaten with rods (ULT)

This can be stated in active form. Alternate translation: "commanding the soldiers to beat them with rods" (See: Active or Passive)

ULT

22 And then the crowd rose up together against them, and the magistrates tore {their} garments off them, commanding them to be beaten with rods.

Acts 16:23

many...when they had laid...blows upon them (ULT)

Alternate translation: "when they had hit them many times with rods"

having commanded the jailer to guard them securely (ULT)

Alternate translation: "having told the jailer to make sure they did not escape"

jailer (ULT)

a person responsible for all the people held in the jail or prison

> **ULT**
>
> **23** And when they had laid many blows upon them, they threw them into prison, having commanded the jailer to guard them securely,

Acts 16:24

who, having received such a command (ULT)

Alternate translation: "who, when he heard this command"

into...fastened their feet...the stocks (ULT)

Alternate translation: "securely locked their feet in the stocks"

stocks (ULT)

a piece of wood with holes for preventing a person's feet from moving

Acts 16:25

General Information:

The word "them" refers to Paul and Silas.

Connecting Statement:

This continues Paul and Silas' time in Philippi in prison and tells what happens to their jailer.

ULT

25 But around midnight, Paul and Silas, praying, were singing hymns to God, and the prisoners were listening to them.

Acts 16:26

a great earthquake happened, so that the foundations of the prison were shaken (ULT)

This can be stated in active form. Alternate translation: "a severe earthquake shook the foundations of the prison" (See: Active or Passive)

the foundations of the prison (ULT)

When the foundations shook, this caused the entire prison to shake. (See: Synecdoche)

were opened...all the doors (ULT)

This can be stated in active form. Alternate translation: "all the doors opened" (See: Active or Passive)

the chains of everyone were unfastened (ULT)

This can be stated in active form. Alternate translation: "everyone's chains came loose" (See: Active or Passive)

ULT

26 But suddenly a great earthquake happened, so that the foundations of the prison were shaken; and immediately all the doors were opened, and the chains of everyone were unfastened.

Acts 16:27

General Information:

Here the word "we" refers to Paul, Silas, and all of the other prisoners but excludes the jailer. (See: Exclusive and Inclusive 'We')

awake...the jailer became (ULT)

This can be stated in active form. Alternate translation: "the jailer woke up" (See: Active or Passive)

he was about to kill himself (ULT)

"he was ready to kill himself." The jailer preferred to commit suicide rather than suffer the consequences of letting the prisoners escape.

ULT

27 But the jailer became awake, and seeing the prison doors had been opened, having drawn {his} sword, he was about to kill himself, thinking the prisoners had escaped.

Acts 16:28

(There are no notes for this verse.)

ULT

28 But Paul shouted with a loud voice, saying, "Do not cause harm to yourself, because we are all here."

Acts 16:29

having called for...lights (ULT)

The reason why the jailer needed light can be made explicit. Alternate translation: "after he called for someone to bring light so he could see who was still in the prison" (See: Assumed Knowledge and Implicit Information)

lights (ULT)

The word **lights** stands for something that makes light. Alternate translation: "torches" or "lamps" (See: Metonymy)

he rushed in (ULT)

Alternate translation: "he quickly entered the jail"

fell down before Paul and Silas (ULT)

The jailer humbled himself by bowing down at the feet of Paul and Silas. (See: Symbolic Action)

Acts 16:30

having brought them out (ULT)

Alternate translation: "after he had led them outside the jail"

what must I do in order to be saved (ULT)

This can be stated in active form. Alternate translation: "what must I do in order for God to save me from my sins" (See: Active or Passive)

ULT

30 and having brought them out, he said, "Sirs, what must I do in order to be saved?"

Acts 16:31

you will be saved (ULT)

This can be stated in active form. Alternate translation: "God will save you" or "God will save you from your sins" (See: Active or Passive)

your household (ULT)

This refers to all the people who live in the house. Alternate translation: "all the members of your household" or "your family" (See: Metonymy)

Acts 16:32

General Information:

Here the first use of the word "they" as well as the words "their" and "them" refer to Paul and Silas. Compare Acts 16:25. The last use of the word "they" refers to the people in the jailers' household. The words "him," "his," and "he" refer to the jailer.

> **ULT**
>
> **32** And they spoke the word of the Lord to him, together with everyone who {was} in his house.

they spoke the word of the Lord to him (ULT)

Here, **word** stands for a message. Alternate translation: "they told him the message about the Lord Jesus" (See: Metonymy)

Acts 16:33

he was baptized immediately—he and all those {who were} his (ULT)

This can be stated in active form. Alternate translation: "Paul and Silas immediately baptized the jailer and all the members of his household" (See: Active or Passive)

Acts 16:34

(There are no notes for this verse.)

ULT

34 And having brought them up into {his} house, he set a table before them and exulted with {his} household, having believed in God.

Acts 16:35

General Information:

This is the last event in the story of Paul and Silas in Philippi (Acts 16:12).

Now (ULT)

This word is used here to mark a break in the main story line. Here Luke tells the last event in the story that started in Acts 16:16.

the...Release those...men (ULT)

Alternate translation: "Allow those men to leave"

Acts 16:36

having come out (ULT)

Alternate translation: "having come out of the jail"

Acts 16:37

General Information:

All of the times the word "they" is used and the first time "them" is used, the words refer to the magistrates. The word "themselves" refers to the magistrates. The second time the word "them" is used, it refers to Paul and Silas. The word "us" refers only to Paul and Silas. (See: Exclusive and Inclusive 'We')

said to them (ULT)

Probably Paul is speaking to the jailer, but he intends for the jailer to tell the magistrates what he says. Alternate translation: "said to the jailer" (See: Assumed Knowledge and Implicit Information)

They have beaten us in public (ULT)

Here "They" refers to the magistrates who commanded their soldiers to beat them. Alternate translation: "The magistrates ordered their soldiers to beat us in public" (See: Metonymy)

without trial—men being Romans—they threw us into prison (ULT)

Alternate translation: "without a trial to prove us guilty, even though we are Roman citizens, and they had their soldiers put us in jail"

they cast us out secretly? No indeed (ULT)

Paul uses a question to emphasize that he will not allow the magistrates to send them out the city in secret after they had mistreated Paul and Silas. Alternate translation: "I will certainly not let them send us out of the city in secret!" (See: Rhetorical Question)

Instead, coming themselves (ULT)

Here, **themselves** is used for emphasis. (See: Reflexive Pronouns)

Acts 16:38

they were terrified…when they heard that they are Romans (ULT)

To be a Roman meant to be a legal citizens of the Empire. Citizenship provided freedom from torture and the right to a fair trial. The city leaders were afraid that more important Roman authorities might learn how the city leaders had mistreated Paul and Silas. (See: Assumed Knowledge and Implicit Information)

ULT

38 But the officers reported these words to the magistrates, and they were terrified when they heard that they are Romans.

Acts 16:39

(There are no notes for this verse.)

ULT

39 And having come, they apologized to them and having brought them out, they begged them to go away from the city.

Acts 16:40

General Information:

Here the word "they" refers to Paul and Silas. The word "them" refers to the believers in Philippi.

This is the end of Paul and Silas' time in Philippi. (See: End of Story)

> **ULT**
>
> **40** But going out from the prison, they came to the house of Lydia. And when they had seen the brothers, they exhorted them and departed.

they came to the house of Lydia (ULT)

Here, **came** can be translated as "went." (See: Go and Come)

the house of Lydia (ULT)

Alternate translation: "the home of Lydia"

when they had seen...the brothers (ULT)

Here, **the brothers** refers to believers whether male or female. Alternate translation: "when they had visited with the believers" (See: When Masculine Words Include Women)

Acts 17

Acts 17 General Notes

Special concepts in this chapter

Misunderstandings about the Messiah

The Jews expected the Christ or Messiah to be a powerful king because the Old Testament says so many times. But it also says many times that the Messiah would suffer, and that was what Paul was telling the Jews. (See: Christ, Messiah)

The religion of Athens

Paul said that the Athenians were "religious," but they did not worship the true God. They worshiped many different false gods. In the past they had conquered other peoples and begun to worship the gods of the people they had conquered. (See: god, false god, goddess, idol, idolater, idolatrous, idolatry)

In this chapter Luke describes for the first time how Paul told the message of Christ to people who knew nothing of the Old Testament.

Acts 17:1

General Information:

Here the word "they" refers to Paul and Silas. Compare Acts 16:40. The word "them" refers to the Jews at the synagogue in Thessalonica.

Connecting Statement:

This continues the story of Paul, Silas, and Timothy's missionary trip. They arrive in Thessalonica, apparently without Luke, since he says "they" and not "we."

Now (ULT)

This word is used here to mark a break in the main story line. Here Luke, the author, starts to tell a new part of the story.

having passed through (ULT)

Alternate translation: "when they had traveled through"

Amphipolis and Apollonia (ULT)

These are coastal cities in Macedonia. (See: How to Translate Names)

they came to Thessalonica (ULT)

Here, **came** can be translated as "went" or "arrived." Alternate translation: "they went to Thessalonica" or "they arrived at Thessalonica" (See: Go and Come)

> **ULT**
>
> **1** Now having passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

Acts 17:2

according to...his} custom (ULT)

"as his habit was" or "as his common practice was." Paul usually went to the synagogue on the Sabbath when Jews would be present.

for three Sabbaths (ULT)

Alternate translation: "on each Sabbath day for three weeks"

reasoned with them from the Scriptures (ULT)

Paul explained what the scriptures means in order to prove to the Jews that Jesus is the Messiah. (See: Assumed Knowledge and Implicit Information)

reasoned with them (ULT)

Alternate translation: "debated with them" or "discussed with them"

ULT

2 And according to {his} custom, Paul went to them, and for three Sabbaths reasoned with them from the Scriptures,

Acts 17:3

General Information:

Here the word "He" refers to Paul (Acts 17:2).

fully opening (ULT)

Possible meanings are (1) to explain the scriptures in a way that people can understand is spoken of as if Paul were opening something so people can see what is inside of it, or (2) Paul was literally opening a book or scroll and reading from it. (See: Metaphor)

it was necessary for (ULT)

Alternate translation: "it was part of God's plan for"

to rise (ULT)

Alternate translation: "to come back to life"

from the dead (ULT)

From among all those who have died. This expression describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

> **ULT**
>
> **3** fully opening and demonstrating that it was necessary for the Christ to suffer and to rise from the dead, and {saying}, "This Jesus, whom I proclaim to you, is the Christ."

Acts 17:4

some from them were persuaded (ULT)

This can be stated in active form. Alternate translation: "some of the Jews believed" or "some of the Jews understood" (See: Active or Passive)

joined Paul (ULT)

Alternate translation: "became associated with Paul"

of…worshiping…Greeks (ULT)

This refers to Greeks who worship God but have not converted to Judaism through circumcision.

of…women…not a few…the leading (ULT)

This is an understatement to emphasize that many leading women joined them. Alternate translation: "many leading women" (See: Litotes)

Acts 17:5

General Information:

Here the word "they" refers to the unbelieving Jews and wicked men from the marketplace.

having become jealous (ULT)

The feeling of jealousy is spoken of as if jealousy were actually moving the person. Alternate translation: "feeling very jealous" or "feeling very angry" (See: Metaphor)

having become jealous (ULT)

It can be stated explicitly that these Jews were jealous because some of the Jews and Greeks believed Paul's message. (See: Assumed Knowledge and Implicit Information)

having taken certain wicked men of the marketplace (ULT)

Here, **having taken** does not mean the Jews took these people by force. It means the Jews persuaded these wicked men to help them.

certain wicked men (ULT)

"some evil men." The word **men** here refers specifically to males.

of the marketplace (ULT)

"from the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.

they set the city in an uproar (ULT)

Here, **the city** stands for the people in the city. Alternate translation: "they caused the people of the city to be in an uproar" or "they caused the people of the city to riot" (See: Metonymy)

having assaulted the house (ULT)

"having violently attacking the house." This probably means the people were throwing rocks at the house and trying to break down the door of the house.

of Jason (ULT)

Jason is the name of a man. (See: How to Translate Names)

to lead them (ULT)

Alternate translation: "to bring Paul and Silas"

> **ULT**
>
> **5** But the Jews, having become jealous, and having taken certain wicked men of the marketplace, and having gathered a crowd together, they set the city in an uproar. And having assaulted the house of Jason, they sought to lead them to the people.

to the people (ULT)

Possible meanings for **the people** are (1) a governmental or legal group of citizens gathered to make a decision or (2) an unruly mob.

Acts 17:6

certain brothers (ULT)

Here, **brothers** refers to believers. Alternate translation: "some other believers"

before the city officials (ULT)

Alternate translation: "in the presence of the city officials"

Those…they (ULT)

The Jewish leaders were referring to Paul and Silas.

who have turned the inhabited world upside down (ULT)

This phrase is another way of saying Paul and Silas where causing trouble everywhere they went. The Jewish leaders were exaggerating the influence Paul and Silas were having with their teaching. Alternate translation: "have caused trouble everywhere in the world" or "have caused trouble everywhere they have gone" (See: Hyperbole and Idiom)

> **ULT**
>
> **6** But when they did not find them, they dragged Jason and certain brothers before the city officials, crying out, "Those who have turned the inhabited world upside down—they are here in this place also,

Acts 17:7

Jason and all these men have welcomed (ULT)

This phrase signals that Jason and his companions were in agreement with the apostles' troubling message.

ULT

7 whom Jason and all these men have welcomed, acting against the decrees of Caesar, saying there is another king—Jesus."

Acts 17:8

were disturbed (ULT)

Alternate translation: "were worried"

Acts 17:9

And after they had received a bond from Jason...the rest of them (ULT)

Jason and the others had to pay the money to the city officials as a promise of good behavior; that money might be returned if all went well or it might be used to repair the damages brought on by bad behavior.

the rest of them (ULT)

The words **the rest of them** refers to other believers that the Jews brought before the officials.

they released them (ULT)

Alternate translation: "the officials let Jason and the other believers go"

Acts 17:10

General Information:

Paul and Silas travel on to the town of Berea.

the...brothers (ULT)

The word **brothers** here refers to men and women believers.
Alternate translation: "the believers" (See: When Masculine Words Include Women)

ULT

10 But immediately by night, the brothers sent away both Paul and Silas to Berea, who, when they arrived there, went into the synagogue of the Jews.

Acts 17:11

Now (ULT)

The word **Now** is used here to mark a break in the main story line. Here Luke tells background information about the people in Berea and how they were willing to listen to Paul and examine what he said. (See: Background Information)

these...were more open-minded than (ULT)

These **open-minded** people were willing to think more objectively about new ideas than other people. Alternate translation: "the Bereans were more willing to listen"

received the word (ULT)

Here, **word** refers to a teaching. Alternate translation: "listened to the teaching" (See: Metonymy)

with all readiness (ULT)

These Bereans were prepared to examine earnestly Paul's teachings about the scripture.

examining the Scriptures each day (ULT)

Alternate translation: "carefully reading and evaluating the scriptures every day"

these things were so (ULT)

Alternate translation: "the things Paul said were true"

> **ULT**
>
> **11** Now these were more open-minded than those in Thessalonica, who received the word with all readiness, examining the Scriptures each day, whether these things were so.

Acts 17:12

not a few men (ULT)

This is an understatement to emphasize that many men believed the message. Alternate translation: "many men" (See: Litotes)

ULT

12 Therefore many from them believed, including influential Greek women and not a few men.

Acts 17:13

General Information:

Athens is down the coast from Barea which is in Macedonia. Athens was one of the most important cities in Greece. (See: How to Translate Names)

they came and there stirred up (ULT)

This speaks about their agitating people as though it were a person stirring a liquid and causing the things at the bottom of the liquid to rise to the surface. Alternate translation: "they came there and agitated" or "they went there and disturbed" (See: Metaphor)

troubled the crowds (ULT)

Alternate translation: "worried the crowds" or "caused the people to become upset"

> **ULT**
>
> **13** But when the Jews from Thessalonica learned that the word of God was also being proclaimed by Paul at Berea, they came and there stirred up and troubled the crowds.

Acts 17:14

brothers (ULT)

The word **brothers** here refers to men and women believers. Alternate translation: "believers" (See: When Masculine Words Include Women)

to go as far as to the sea (ULT)

"to go all the way to the coast." From here Paul would probably sail to another city.

ULT

14 But then immediately, the brothers sent Paul away to go as far as to the sea, but both Silas and Timothy stayed there.

Acts 17:15

who were leading Paul down (ULT)

Alternate translation: "who were accompanying Paul" or "who were going down with Paul"

after receiving a command to Silas and Timothy (ULT)

> **ULT**
>
> **15** But those who were leading Paul down took him as far as Athens, and after receiving a command to Silas and Timothy that they would come to him as quickly as possible, they departed.

"after telling them to command Silas and Timothy so." This can also be stated as a direct quotation as in the UST. (See: Direct and Indirect Quotations)

Acts 17:16

General Information:

This is another part of the story of Paul and Silas' travels. Paul is now in Athens where he is waiting for Silas and Timothy to join him.

Now (ULT)

This word is used here to mark a break in the main story line. Here Luke starts to tell a new part of the story.

ULT

16 Now while Paul was waiting for them in Athens, his spirit was being provoked within him, seeing the city being full of idols.

his spirit was being provoked within him, seeing the city being full of idols (ULT)

Here, **his spirit** stands for Paul himself. This can be stated in active form. Alternate translation: "he became upset because he saw that there were idols everywhere in the city" or "seeing the idols everywhere in the city upset him" (See: Synecdoche and Active or Passive)

Acts 17:17

he reasoned (ULT)

"he debated" or "he discussed." This means that there is interaction from the listeners rather than only his preaching. They are talking with him as well.

the...who were worshiping (ULT)

This refers to Gentiles (non-Jews) who give praise to God and follow him but do not obey all of the Jewish laws.

in the...marketplace (ULT)

"in the public square." This is a public place of business, where buying and selling of goods, cattle, or services take place.

ULT

17 So he reasoned in the synagogue with the Jews and those who were worshiping, and in the marketplace every day with those whom he met there.

Acts 17:18

General Information:

Here the words "him," "He, "and "he" refer to Paul.

of the Epicurean and Stoic philosophers (ULT)

These people believed all things were formed by chance and that the gods were too busy being happy to be bothered with governing the universe. They rejected the resurrection and wanted only simple pleasures. (See: How to Translate Names)

Stoic philosophers (ULT)

These people believed freedom comes from resigning oneself to fate. They rejected a personal loving God and the resurrection. (See: How to Translate Names)

some said (ULT)

Alternate translation: "some of the Stoic philosophers said"

What is this babbler wanting to say (ULT)

The word "babbler" was used to refer to birds picking up seeds as food. It refers negatively to a person who only knows a little bit of information. The philosophers said Paul had bits of information which were not worth listening to. Alternate translation: "What is this uneducated person trying to say?" (See: Metaphor)

But others {said...foreign (ULT)

Alternate translation: "But other philosophers said"

He seems to be a proclaimer (ULT)

Alternate translation: "He seems to be teaching a philosophy"

of foreign gods (ULT)

That is, gods that Greeks and Romans do not worship or know about.

Acts 17:19

General Information:

The words "him," "He" and "you" refer to Paul ([Acts 17:18](#)). Here the words "They" and "we" refer to the Epicurean and Stoic philosophers. (See: [Exclusive and Inclusive 'We'](#))

And taking hold of him, they brought him to the Areopagus (ULT)

This does not mean they arrested Paul. The philosophers invited Paul to speak formally to their leaders.

to the Areopagus (ULT)

The **Areopagus** was the place where the leaders met. Alternate translation: "to the leaders that met on the Areopagus" (See: [Metonymy](#))

the Areopagus...saying (ULT)

Here the leaders on the Areopagus are speaking. This can stated as a new sentence. Alternate translation: "the Areopagus. The leaders said to Paul"

Areopagus (ULT)

This is a prominent rock outcropping or hill in Athens upon which the supreme court of Athens may have met. (See: [How to Translate Names](#))

Acts 17:20

For you are bringing some strange things to our ears (ULT)

Paul's teachings about Jesus and the resurrection are spoken of as an object that a person can bring to another person. Here, **ears** refers to what they hear. Alternate translation: "For you are teaching some things that we have never heard before" (See: Metaphor and Metonymy)

Acts 17:21

Now all the Athenians and the foreigners living there (ULT)

The word **all** is a generalization referring to many. Alternate translation: "And many of the Athenians and the strangers living there" or "And many of the Athenians and the strangers living there" (See: Hyperbole)

the Athenians (ULT)

Athenians are people from Athens, a city near the coast below Macedonia (present day Greece). (See: How to Translate Names)

spent their time in nothing other than either to tell something or to listen to (ULT)

Here, **time** is spoken of as if it were an object that a person could spend. Alternate translation: "used their time doing nothing but either telling or listening to" or "were always doing nothing but telling or listening to" (See: Metaphor)

spent their time in nothing other than (ULT)

The phrase **spent their time in nothing** is an exaggeration. Alternate translation: "did not do much but" or "spent much of their time only" (See: Hyperbole)

to tell something or to listen to something new

Alternate translation: "discussing new philosophical ideas" or "talking about what was new to them"

Acts 17:22

General Information:

Paul begins his speech to the philosophers on the Areopagus.

in every way...very religious (ULT)

Paul is referring to the Athenians' public display of honoring the gods through prayers, building altars, and offering sacrifices.

ULT

22 And Paul, having been stood in the middle of the Areopagus, said, "Men of Athens, I see that you are very religious in every way.

Acts 17:23

For passing through (ULT)

Alternate translation: "Because as I was walked through" or "As I was walking along"

To an Unknown God (ULT)

Possible meanings are (1) "to a certain unknown god" or (2) "to a god not known." This was a specific writing or inscription on that altar.

Acts 17:24

the world (ULT)

In the most general sense, the **world** refers to the heavens and the earth and everything in them.

he...being Lord (ULT)

"because the one who is Lord." Here, **he** is referring to the unknown god mentioned in Acts 17:23 that Paul is explaining is the Lord God.

of heaven and earth (ULT)

The words **heaven** and **earth** are used together to mean all beings and things in heaven and earth. (See: Merism)

built with hands (ULT)

Here, **hands** stands for people. Alternate translation: "built by the hands of people" or "that people built" (See: Synecdoche)

> **ULT**
>
> **24** The God who made the world and all that {is} in it, he, being Lord of heaven and earth, does not live in temples built with hands.

Acts 17:25

Neither is he served by hands of men (ULT)

Here, **served** has the sense of a doctor treating a patient to make the patient well again. Alternate translation: "Neither do men take care of him with their hands" (See: Active or Passive)

by hands of men (ULT)

Here, **hands** stands for the whole person. Alternate translation: "by humans" (See: Synecdoche)

himself giving (ULT)

"because he himself gives." The word **himself** is added for emphasis. (See: Reflexive Pronouns)

> **ULT**
>
> **25** Neither is he served by hands of men, as though he needed anything, himself giving to all life and breath and all things.

Acts 17:26

General Information:

Here the words "he" and "him" refer to the one true God, the creator. The words "their" and "them" refer to every nation of people living on the surface of the earth. In using the word "us," Paul includes himself, his audience, and every nation. (See: Exclusive and Inclusive 'We')

<div style="border:1px dashed #999; padding:8px;">

ULT

26 And from one man he made every nation of men to live on all the face of the earth, having determined {their} appointed seasons and the boundaries of their habitation,

</div>

one man (ULT)

This means Adam, the first person God created.

the…having determined {their} appointed seasons and the boundaries…of…their…habitation (ULT)

This can be stated as a new sentence. Alternate translation: "And he determined when and where they would live"

Acts 17:27

to seek God and perhaps they might feel around for him and find him

Here, **to seek God** represents desiring to know him, and **feel around for him and find him** represents praying and having a relationship with him. Alternate translation: "so that they should want to know God and perhaps pray to him and become one of his people" (See: Metaphor)

Yet he is not far from each one of us

This can be stated in positive form. Alternate translation: "Yet he is very near to everyone of us" (See: Litotes)

Acts 17:28

General Information:

Here the words "him" and "his" refer to God (Acts 17:24). When Paul says "we" here, he includes himself as well as his hearers. (See: Exclusive and Inclusive 'We')

For in him (ULT)

Alternate translation: "Because of him"

ULT

28 For in him we live and move and exist, as also a certain one of your own poets has said, 'For we also are {his} offspring.'

Acts 17:29

offspring...being...of God (ULT)

Because God created everyone, all people are spoken of as if they were God's literal children. (See: Metaphor)

the divine being (ULT)

Here, **divine being** refers to God's nature or attributes. Alternate translation: "the true God" (See: Metonymy)

> **ULT**
>
> **29** Therefore, being offspring of God, we ought not to consider the divine being to be like gold, or silver, or stone— images of the skill and imagination of man.

images of the skill and imagination of man (ULT)

This can be stated in active form. Alternate translation: "which a man then uses his skill to make it into something that he has designed" or "images that people make by using their art and imagination" (See: Active or Passive)

Acts 17:30

General Information:

Here the word "he" refers to God.

Connecting Statement:

Paul finishes his speech to the philosophers in the Areopagus, which he began in Acts 17:22.

Therefore (ULT)

Alternate translation: "Because what I have just said is true"

the...God, having overlooked...times of ignorance (ULT)

Alternate translation: "God, having decided not to punish people during the times of ignorance"

times of ignorance (ULT)

This refers to the time before God fully revealed himself through Jesus Christ and before people truly knew how to obey God.

all men (ULT)

This means all people whether male or female. Alternate translation: "all people" (See: When Masculine Words Include Women)

Acts 17:31

in which he is about to judge the world in righteousness by the man whom he has appointed

Alternate translation: "when the man he has chosen will judge the world in righteousness"

he is about to judge the world (ULT)

Here, **world** refers to the people. Alternate translation: "he will judge all people" (See: Metonymy)

in...righteousness (ULT)

Alternate translation: "justly" or "fairly"

He has provided signs (ULT)

Alternate translation: "God has demonstrated his choice of this man"

from the dead (ULT)

From among all those who have died. This expression describes all dead people together in the underworld. To come back from among them speaks of becoming alive again.

Acts 17:32

General Information:

Here the word "We" refers to the men of Athens but not to Paul, so this is exclusive. Though some of them probably did want to hear Paul again, they may only have been being polite. (See: Exclusive and Inclusive 'We')

This is the end of the part of the story about Paul in Athens. (See: End of Story)

> **ULT**
>
> **32** Now when they heard of the resurrection of the dead, some mocked him; but others said, "We will hear you again concerning this matter."

Now (ULT)

This word is used here to mark a break in the main story line. Here Luke shifts from Paul's teachings to the reaction of the people of Athens.

when they heard of (ULT)

These are the people who were present at the Areopagus listening to Paul.

some mocked him

"some ridiculed Paul" or "some laughed at Paul." These did not believe it was possible for someone to die and then return to life.

Acts 17:33

(There are no notes for this verse.)

ULT

33 So, Paul went out from their midst.

Acts 17:34

Dionysius the Areopagite (ULT)

Dionysius is a man's name. Areopagite implies that Dionysius was one of the judges at the council of Areopagus. (See: How to Translate Names)

Damaris (ULT)

This is the name of a woman. (See: How to Translate Names)

Acts 18

Acts 18 General Notes

Special concepts in this chapter

The baptism of John

Some Jews who lived far away from Jerusalem and Judea had heard of John the Baptist and followed his teachings. They had not yet heard about Jesus. One of these Jews was Apollos. He followed John the Baptist, but he did not know that the Messiah had come. John had baptized people to show that they were sorry for their sins, but this baptism was different from Christian baptism. (See: faithful, faithfulness, trustworthy and Christ, Messiah and repent, repentance)

Acts 18:1

General Information:

Aquila and Priscilla are introduced to the story and verses 2 and 3 give background information about them. (See: Background Information)

ULT

1 After these things, having departed from Athens, he went to Corinth.

Connecting Statement:

This is another part of the story of Paul's travels as he goes to Corinth.

After these things (ULT)

Alternate translation: "After these events took place in Athens"

having departed (ULT)

Alternate translation: "when Paul had departed"

Athens (ULT)

Athens was one of the most important cities in Greece. See how you translated this in Acts 17:15.

Acts 18:2

And when he found (ULT)

Possible meanings are that (1) Paul happened to find by chance or (2) Paul intentionally found.

a certain Jew named Aquila (ULT)

Here the phrase **a certain** indicates this is introducing new person in the story. (See: Introduction of New and Old Participants)

> **ULT**
>
> **2** And when he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy, and Priscilla, his wife, because Claudius had ordered all the Jews to depart from Rome, he approached them,

a native of Pontus (ULT)

Pontus was a province on the southern coast of the Black Sea. (See: How to Translate Names)

who had recently come (ULT)

This probably happened sometime in the past year.

Italy (ULT)

This is the name of land. Rome is the capital city of Italy. (See: How to Translate Names)

Claudius had ordered (ULT)

Claudius was the current Roman emperor. See how you translated this in Acts 11:28.

Acts 18:3

he was of the same trade (ULT)

Alternate translation: "he did the same kind of work that they did"

Acts 18:4

General Information:

Silas and Timothy rejoin Paul.

And he reasoned (ULT)

> **ULT**
>
> **4** And he reasoned in the synagogue every Sabbath, persuading both Jews and Greeks.

"And Paul debated" or "And Paul discussed." He gave reasons. This means that rather than just preaching, Paul talked and interacted with the people.

persuading both Jews and Greeks (ULT)

Possible meanings are (1) "he caused both Jews and Greeks to believe" or (2) "he kept trying to persuade the Jews and the Greeks."

Acts 18:5

(There are no notes for this verse.)

ULT

⁵ But when both Silas and Timothy came down from Macedonia, Paul devoted himself to the word, solemnly testifying to the Jews Jesus to be the Christ.

Acts 18:6

shaking out {his} garment (ULT)

This is a symbolic action to indicate that Paul will no longer try to teach the Jews there about Jesus. He is leaving them to God's judgment. (See: Symbolic Action)

Your blood be upon your head (ULT)

ULT

6 But as they are opposing and insulting him, shaking out {his} garment, he said to them, "Your blood be upon your head! I am clean! From now on I will go to the Gentiles."

Here, **blood** stands for the guilt of their actions. Here, **head** refers to the whole person. Paul tells the Jews they are solely responsible for the judgment they will face for their stubbornness if they refuse to repent. Alternate translation: "You alone bear the responsibility for your punishment for sin" (See: Metonymy and Synecdoche)

Acts 18:7

General Information:

Here the word "he" refers to Paul. The first word "his" refers to Titius Justus. The second word "his" refers to Crispus.

Titius Justus (ULT)

This is the name of a man. (See: How to Translate Names)

who worships God (ULT)

A worshiper of God is a Gentile who gives praise to God and follows him but does not necessarily obey all of the Jewish laws.

ULT

7 And having departed from there, he went to the house of a certain man named Titius Justus who worships God, whose house was next to the synagogue.

Acts 18:8

Crispus (ULT)

This is the name of a man. (See: How to Translate Names)

leader of the synagogue (ULT)

a layperson who sponsored and administered the synagogue, not necessarily the teacher

all those in his house (ULT)

Here, **house** refers to the people who lived together. Alternate translation: "the people who lived with him in his house" (See: Metonymy)

were being baptized (ULT)

This can be stated in active form. Alternate translation: "were receiving baptism" (See: Active or Passive)

> **ULT**
>
> **8** But Crispus, the leader of the synagogue, believed in the Lord with all those in his house; and many of the Corinthians, hearing about it, were believing and were being baptized.

Acts 18:9

Do not be afraid, but continue speaking and do not be silent (ULT)

The Lord is giving one command in two different ways to emphasize that Paul should certainly continue preaching. Alternate translation: "You must not be afraid and, instead, continue to speak and not become silent" (See: Parallelism)

continue speaking and do not be silent (ULT)

The Lord gives the same command in two different ways to strongly command Paul to speak. Alternate translation: "you must certainly continue to speak" (See: Doublet)

do not be silent (ULT)

It can be stated explicitly what the Lord wants Paul to speak. Alternate translation: "do not stop speaking about the gospel" (See: Assumed Knowledge and Implicit Information)

Acts 18:10

I have many people in this city (ULT)

Alternate translation: "there are many people in this city who have put their faith in me" or "many people in this city will put their faith in me"

ULT

10 For I am with you, and no one will attack you to harm you, for I have many people in this city."

Acts 18:11

And so he stayed there for a year and six months, teaching the word of God among them (ULT)

This is a concluding statement for this part of the story. Here, **word of God** is a synecdoche for the entire scriptures. Alternate translation: "And so Paul lived there for a year and six months, teaching the scriptures among them" (See: End of Story and Synecdoche)

Acts 18:12

General Information:

Achaia was the Roman province in which Corinth was located. Corinth was the largest city in southern Greece and the capital of the province. (See: How to Translate Names)

Connecting Statement:

The unbelieving Jews bring Paul to the judgment seat before Gallio.

Gallio (ULT)

This is the name of a man. (See: How to Translate Names)

the Jews (ULT)

This stands for the Jewish leaders that did not believe in Jesus. (See: Synecdoche)

rose up together against (ULT)

Alternate translation: "came together against" or "joined together to attack"

brought him before the judgment seat (ULT)

The Jews took Paul by force to bring Paul before the court. Here, **judgment seat** refers to the place where Gallio sat when he made legal decisions in court. Alternate translation: "took him so that the governor could judge him at the judgment seat" (See: Metonymy)

ULT

12 But Gallio being governor of Achaia, the Jews rose up together against Paul and brought him before the judgment seat,

Acts 18:13

(There are no notes for this verse.)

ULT

13 saying, "This one persuades men to worship God contrary to the law."

Acts 18:14

Gallio (ULT)

Gallio was the Roman governor of the Province.

Acts 18:15

your law (ULT)

Here, **law** refers to the law of Moses and as well as the Jewish customs of Paul's time.

I do not want to be a judge of these matters (ULT)

Alternate translation: "I refuse to make a judgment about these matters"

Acts 18:16

General Information:

Here the word "they" probably refers to the Gentiles at the court. They reacted against the Jews who had brought Paul before the judgment seat (Acts 18:12).

he sent them away from the judgment seat (ULT)

"Gallio dismissed them from the judgment seat." Here, **judgment seat** refers to the place where Gallio sits to make legal decisions in court. Alternate translation: "Gallio made them leave his presence in the court" or "Gallio made them leave the court" (See: Metonymy)

Acts 18:17

they…having seized…all (ULT)

This may be an exaggeration to emphasize the strong feelings the people had. Alternate translation: "many people seized" or "many of them grabbed" (See: Hyperbole)

But they all, having seized Sosthenes, the ruler of the synagogue, were beating him in front of the judgment seat (ULT)

Possible meanings are (1) the Gentiles beat Sosthenes in the court in front of the judgment seat because he was the Jewish leader or (2) it is possible that Sosthenes was a believer in Christ, so the Jews beat him in front of the court.

Sosthenes, the ruler of the synagogue (ULT)

Sosthenes was the Jewish ruler of the synagogue at Corinth. (See: How to Translate Names)

were beating him (ULT)

Alternate translation: "repeatedly hit him" or "repeatedly punched him."

Acts 18:18

General Information:

Here the word "he" refers to Paul. Cenchreae was a seaport that was part of the greater Corinth city area. (See: How to Translate Names)

Connecting Statement:

This continues Paul's missionary journey as Paul, Priscilla, and Aquila leave Corinth. This seems to indicate that Silas and Timothy remain since it says "he" here and not "we." The word "they" refers to Paul, Priscilla, and Aquila.

> **ULT**
>
> **18** And Paul, after having stayed there many days, left the brothers {and} sailed to Syria, and Priscilla and Aquila {were} with him. He had cut the hair of {his} head in Cenchrea because he had a vow.

left the brothers (ULT)

The word **brothers** refers to men and women believers. Alternate translation: "left the fellow believers" (See: When Masculine Words Include Women)

and sailed to Syria, and Priscilla and Aquila were with him

Paul got on a ship that sailed for Syria. Priscilla and Aquila went with him.

He had cut the hair of...his} head...because he had a vow (ULT)

This is a symbolic action that indicates the completion of a **vow**. This can be stated in active form. Alternate translation: "he had someone cut off the hair on his head ... because he had completed a vow" (See: Symbolic Action and Active or Passive)

Acts 18:19

he left them (ULT)

Alternate translation: "Paul left Priscilla and Aquilla"

reasoned (ULT)

Alternate translation: "discussed with" or "debated with"

ULT

19 And when they came to Ephesus, he left them there, but he himself, having gone into the synagogue, reasoned with the Jews.

Acts 18:20

General Information:

Here the words "they" and "them" refer to the Jews in Ephesus.

Acts 18:21

having left them (ULT)

Alternate translation: "when he had departed from them"

Acts 18:22

General Information:

Phrygia is a province in Asia which is now modern day Turkey. See how you translated this in Acts 2:10.

Connecting Statement:

Paul continues his missionary journey.

having landed at Caesarea (ULT)

"when he had arrived at Caesarea." The word **landed** is used to show that he arrived by ship.

having gone up (ULT)

He traveled to the city of Jerusalem. The phrase **gone up** is used here because Jerusalem is higher in elevation than Caesarea.

having greeted the church (ULT)

Here, **church** refers to the believers in Jerusalem. Alternate translation: "greeted the members of the church of Jerusalem" (See: Metonymy)

he went down (ULT)

The phrase **went down** is used here because Antioch is lower in elevation than Jerusalem.

Acts 18:23

he departed (ULT)

Alternate translation: "Paul went away" or "Paul left"

And having spent some time there (ULT)

This speaks about **time** as if it were a commodity that a person could spend. Alternate translation: And after staying there for a while" (See: Metaphor)

Acts 18:24

General Information:

Apollos is introduced to the story. Verses 24 and 25 give background information about him. (See: Background Information)

Connecting Statement:

Luke tells what happens in Ephesus with Priscilla and Aquila.

Now (ULT)

This word is used here to mark a break in the main story line.

a…Jew…certain…named Apollos (ULT)

The phrase **a certain** indicates that Luke is introducing a new person in the story. (See: Introduction of New and Old Participants)

an Alexandrian by birth (ULT)

"a man who was born in the city of Alexandria." This was a city in Egypt on the north coast of Africa. (See: How to Translate Names)

an eloquent man (ULT)

Alternate translation: "a good speaker"

being mighty in the Scriptures (ULT)

"he knew the scriptures thoroughly." He understood the Old Testament writings well.

ULT

24 Now a certain Jew named Apollos, an Alexandrian by birth, an eloquent man, came down to Ephesus, being mighty in the Scriptures.

Acts 18:25

He had been instructed in the way of the Lord (ULT)

This can be stated in active form. Alternate translation: "Other believers had taught Apollos how the Lord Jesus wanted people to live" (See: Active or Passive)

and being fervent in spirit (ULT)

Here, **spirit** refers to the entire person of Apollos. Alternate translation: "and being very enthusiastic" (See: Synecdoche)

the baptism of John (ULT)

"The baptism that John performed." This is comparing John's baptism which was with water to Jesus' baptism which is with the Holy Spirit.

ULT

25 He had been instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, knowing only the baptism of John.

Acts 18:26

the way of God (ULT)

How God wants people to live is spoken of as if it were a road that a person travels. (See: Metaphor)

more accurately (ULT)

Alternate translation: "more correctly" or "more fully"

ULT

26 And he began to speak boldly in the synagogue, but hearing him, Priscilla and Aquila took him aside and explained to him the way of God more accurately.

Acts 18:27

General Information:

Here the he words "he" and "him" refer to Apollos (Acts 18:24).

to pass over into Achaia (ULT)

"to go to the region of Achaia." The phrase **pass over** is used here because Apollos had to cross the Aegean Sea to get to Achaia from Ephesus.

Achaia (ULT)

Achaia was a Roman Province in the southern section of Greece. See how you translated this in Acts 18:12.

brothers (ULT)

The word **brothers** here refers to men and women believers. You can make explicit that these are believers in Ephesus. Alternate translation: "fellow believers in Ephesus" (See: When Masculine Words Include Women and Assumed Knowledge and Implicit Information)

and} wrote to the disciples (ULT)

Alternate translation: "and wrote a letter to the Christians in Achaia"

the...who had believed by grace (ULT)

Alternate translation: "those who had believed in salvation by grace" or "those who by God's grace believed in Jesus"

Acts 18:28

powerfully...he was...refuting the Jews publicly (ULT)

Alternate translation: "in public debate Apollos powerfully proved that the Jews were wrong"

Acts 19

Acts 19 General Notes

Special concepts in this chapter

Baptism

John baptized people to show that they were sorry for their sins. Jesus' followers baptized people who wanted to follow Jesus.

Temple of Diana

The temple of Diana was an important place in the city of Ephesus. Many people came to Ephesus to see this temple, and they bought statues of the goddess Diana while they were there. The people who sold statues of Diana were afraid that if people did not believe Diana was a real goddess, they would stop giving the sellers money for statues.

Acts 19:1

General Information:

The "upper country" was an area of Asia which today is part of modern-day Turkey to the north of Ephesus. Paul must have traveled by land around the top of the Aegean sea in order to come to Ephesus (also in Turkey today) which is directly east of Corinth by sea.

Connecting Statement:

Paul travels to Ephesus.

And it happened that (ULT)

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

passed through (ULT)

Alternate translation: "traveled through"

Acts 19:2

Did you receive the Holy Spirit (ULT)

This means to have the Holy Spirit come upon them.

Did...the Holy Spirit...we have not even heard...there is (ULT)

Alternate translation: "we have never heard about the Holy Spirit"

Acts 19:3

General Information:

Here the words "They," "you," and "they" refer to certain disciples in the city of Ephesus (Acts 19:1). The word "him" refers to John.

Into what then were you baptized (ULT)

This can be stated in active form. Alternate translation: "What kind of baptism did you receive?" (See: Active or Passive)

Into the baptism of John (ULT)

You can translate this as a complete sentence. Alternate translation: "We received the kind of baptism about which John taught" (See: Ellipsis)

ULT

³ And he said, "Into what then were you baptized?" And they said, "Into the baptism of John."

Acts 19:4

a baptism of repentance (ULT)

You can translate the abstract noun **repentance** as the verb "repent." Alternate translation: "the baptism that people requested when they wanted to repent" (See: Abstract Nouns)

the one who is coming (ULT)

Here, **the one** refers to Jesus.

the one who is coming after him (ULT)

This means to come after John the Baptist in time and not following after him physically.

> **ULT**
>
> **4** But Paul replied, "John baptized a baptism of repentance, telling the people that they should believe in the one who is coming after him, that is, in Jesus."

Acts 19:5

Connecting Statement:

Paul continues staying in Ephesus.

they were baptized (ULT)

Here, **they** refers to the disciples in Ephesus who were talking with Paul (Acts 19:1),

they were baptized (ULT)

This can be stated in active form. Alternate translation: "they received baptism" (See: Active or Passive)

in the name of the Lord Jesus (ULT)

Here, **name** refers to Jesus' power and authority. Alternate translation: "as believers in the Lord Jesus" (See: Metonymy)

Acts 19:6

when Paul had laid {his} hands on them (ULT)

He probably placed his hands on their shoulders or heads. Alternate translation: "when Paul had placed his hands on their heads as he prayed"

And...and they began to speak in tongues... prophesy (ULT)

Unlike in Acts 2:3-4, there are no details of who understood their messages.

> **ULT**
>
> **6** And when Paul had laid {his} hands on them, the Holy Spirit came on them and they began to speak in tongues and prophesy.

Acts 19:7

And they were about 12 men in all (ULT)

This tells how many men were baptized. (See: Background
Information)

men...12 (ULT)

"12 men" (See: Numbers)

Acts 19:8

having gone…into the synagogue, he was speaking boldly for three months (ULT)

Alternate translation: "Paul regularly attended the synagogue meetings for three months and spoke there boldly"

reasoning and persuading them (ULT)

Alternate translation: "convincing people with convincing arguments and with clear teaching"

about the kingdom of God (ULT)

Here, **kingdom** stands for God's rule as king. Alternate translation: "about God's rule as king" or "about how God would show himself as king" (See: Metonymy)

ULT

8 And having gone into the synagogue, he was speaking boldly for three months, reasoning and persuading them about the kingdom of God.

Acts 19:9

some were hardened and being disobedient (ULT)

To stubbornly refuse to believe is spoken of as though the people were becoming **hardened** and unable to move. Alternate translation: "some Jews were stubborn and did not believe" or "some Jews stubbornly refused to accept and obey the message" (See: Metaphor)

speaking evil of the Way before the crowd (ULT)

What Christ wants people to believe is spoken of as though it were a road that a person travels. The phrase **the Way** seems to have been a title for Christianity at the time. Alternate translation: "speaking evil about Christianity to the crowd" or "speaking to the crowd evil things about those who follow Christ and who obey his teaching about God" (See: Metaphor and Acts 9:2)

speaking evil (ULT)

Alternate translation: "speaking bad things about"

in the lecture hall of Tyrannus (ULT)

Alternate translation: "in the large room where Tyrannus had taught people"

of Tyrannus (ULT)

This is the name of a man. (See: How to Translate Names)

Acts 19:10

all those who lived in Asia heard the word of the Lord (ULT)

Here, **all** is a generalization that means very many people throughout Asia heard the gospel. (See: Hyperbole)

the word of the Lord (ULT)

Here, **word** stands for a message. Alternate translation: "the message about the Lord" (See: Metonymy)

Acts 19:11

General Information:

Here the words "them" and "they" refer to those who were sick.

And God was doing not ordinary miracles by the hands of Paul (ULT)

Here, **hands** stands for Paul's whole person. Alternate translation: "And God was causing Paul to do unusual miracles" or "And God was doing amazing miracles through Paul" (See: Synecdoche)

not ordinary (ULT)

Alternate translation: "unusual"

Acts 19:12

even handkerchiefs and aprons from his body were taken to the sick and

This can be stated in active form. Alternate translation: "when they took to sick people even handkerchiefs and aprons that had touched Paul"

even...handkerchiefs and aprons from his body (ULT)

Possible meanings are (1) these were cloth items that Paul had touched or (2) these were cloth items that Paul had worn or used.

handkerchiefs (ULT)

cloths worn around the head

aprons (ULT)

clothing worn on the front of the body to protect the clothes of people

the sick (ULT)

This refers to sick people. Alternate translation: "sick people" or "those who were sick" (See: Nominal Adjectives)

their} illnesses departed from them (ULT)

Alternate translation: "those who were sick became healthy"

Acts 19:13

General Information:

This is the beginning of another event that happened while Paul was in Ephesus. It is about Jewish exorcists.

exorcists (ULT)

people who send evil spirits away from people or places

the name of the Lord Jesus (ULT)

Here, **name** refers to Jesus' power and authority. (See: Metonymy)

by the Jesus whom Paul proclaims (ULT)

Jesus was a common name at the time, so these exorcists wanted people to know of whom they spoke.

by the Jesus (ULT)

This stands for the power and authority of Jesus. Alternate translation: "by the authority of Jesus" or "by the power of Jesus" (See: Metonymy)

Acts 19:14

of Sceva (ULT)

This is the name of a man. (See: How to Translate Names)

Acts 19:15

Jesus I know, and Paul I know

Alternate translation: "I know Jesus and Paul" or "I know Jesus, and I know Paul"

but who are you (ULT)

The spirit asked this question to emphasize that the exorcists had no authority over evil spirits. Alternate translation: "but I do not know you!" or "but you have no authority over me!" (See: Rhetorical Question)

> **ULT**
>
> **15** But answering, an evil spirit said to them, "Jesus I know, and Paul I know; but who are you?"

Acts 19:16

the man in whom was the evil spirit, after leaping on them

This means that the **evil spirit** caused the **man** whom it was controlling to leap on the exorcists.

them (ULT)

This refers to the exorcists who send evil spirits from people or places. See how you translated this in Acts 19:13.

naked...they fled (ULT)

The exorcists fled with their clothes ripped off them.

ULT

16 And the man in whom was the evil spirit, after leaping on them, overpowering them, prevailed over each of them so that they fled from that house naked and wounded.

Acts 19:17

the name of the Lord Jesus was magnified (ULT)

This can be stated in active form. Alternate translation: "they magnified the name of the Lord Jesus" or "they considered the name of the Lord Jesus to be great" (See: Active or Passive)

the name (ULT)

This stands for the power and authority of Jesus. (See: Metonymy)

ULT

17 And this became known to all those living in Ephesus, both Jews and Greeks. And fear fell upon them all, and the name of the Lord Jesus was magnified.

Acts 19:18

This ends the story about the Jewish exorcists. (See: End of Story)

Acts 19:19

having brought {their} books together (ULT)

"having collected their books." The word **books** refers to scrolls on which magical incantations and formulas were written.

before everyone (ULT)

Alternate translation: "in front of everyone"

their} books...value of them (ULT)

Alternate translation: "the value of the books" or "the value of the scrolls"

50,000 (ULT)

"fifty thousand" (See: Numbers)

pieces of silver (ULT)

Each of the **pieces of silver** was the approximate daily wage for a common laborer. (See: Biblical Money)

> **ULT**
>
> **19** And many of those who practiced the magical arts, having brought {their} books together, burned them before everyone. And they counted the value of them, and they found it to be 50,000 pieces of silver.

Acts 19:20

So the word of the Lord was spreading and prevailing according to power (ULT)

"So because of these powerful deeds, more and more people heard the message about the Lord Jesus" (See: Synecdoche)

ULT

20 So the word of the Lord was spreading and prevailing according to power.

Acts 19:21

Connecting Statement:

Paul talks about going Jerusalem but does not leave Ephesus yet.

Now (ULT)

This word is used here to mark a break in the main story line. Here Luke starts to tell a new part of the story.

this was completed...Paul (ULT)

Alternate translation: "Paul had completed the work that God had for him to do in Ephesus, he"

determined...in the Spirit (ULT)

Possible meanings are (1) Paul decided with the help of the Holy Spirit or (2) Paul decided within his own spirit, which means he made up his mind.

Achaia (ULT)

Achaia was the Roman province in which Corinth was located. It was the largest city in southern Greece and the capital of the province. See how you translated this in Acts 18:12.

and...I...it is necessary for...to see Rome (ULT)

Alternate translation: "I must also travel to Rome"

> **ULT**
>
> **21** Now as soon as this was completed, Paul determined in the Spirit to pass through Macedonia and Achaia to travel to Jerusalem, having said, "After I have been there, it is necessary for me also to see Rome."

Acts 19:22

Erastus (ULT)

This is the name of a man. (See: How to Translate Names)

he himself stayed in Asia for a time (ULT)

It is made explicit in the next few verses that Paul remains in Ephesus. (See: Assumed Knowledge and Implicit Information)

he himself stayed (ULT)

Here, **himself** is added for emphasis. (See: Reflexive Pronouns)

ULT

22 And having sent to Macedonia two of those helping him, Timothy and Erastus, he himself stayed in Asia for a time.

Acts 19:23

General Information:

Demetrius is introduced to the story. Verse 24 introduces background information about Demetrius. Ephesus had a large temple dedicated to the goddess Artemis, sometimes translated as "Diana." She was a false goddess of fertility. (See: Background Information and How to Translate Names)

ULT

23 But at about that time, there was no small disturbance concerning the Way.

Connecting Statement:

Luke tells about a riot that broke out while Paul was in Ephesus.

there was...no small disturbance concerning the Way (ULT)

This is a summary opening statement.

there was...no small disturbance (ULT)

"the people became very upset" See how you translated this in Acts 12:18 (See: Litotes)

the Way (ULT)

This was a term used to refer to Christianity. See how you translated this title in Acts 9:1.

Acts 19:24

Demetrius...a certain silversmith named (ULT)

The use of the words **a certain** introduces a new person in the story. (See: Introduction of New and Old Participants)

a...silversmith (ULT)

a craftsman who works with silver metal to make statues and jewelry

Demetrius...named (ULT)

This is the name of a man. Demetrius was a silversmith in Ephesus who was against Paul and the local church. (See: How to Translate Names)

brought in...not a little business (ULT)

This is a way of saying that he brought in much business. Alternate translation: "made a lot of money" (See: Litotes)

> **ULT**
>
> **24** For a certain silversmith named Demetrius, making silver shrines of Artemis, brought in not a little business for the craftsmen.

Acts 19:25

the workmen of that occupation (ULT)

An occupation is a profession or job. Alternate translation: "others who did that kind of work"

Acts 19:26

Connecting Statement:

Demetrius continues to speak to the craftsmen.

And you see...hear that (ULT)

Alternate translation: "you have come to know and understand that"

and} turned away a considerable crowd (ULT)

Paul's stopping people from worshiping idols is spoken of as though Paul were literally turning the people in a different direction. Alternate translation: "and caused many people to stop worshiping the local gods" (See: Metaphor)

He is saying that the things that are being made with hands are not gods (ULT)

Here the word **hands** can refer to the whole person. Alternate translation: "He is saying that the idols that people make are not real gods" (See: Ellipsis and Synecdoche)

> **ULT**
>
> **26** And you see and hear that, not only at Ephesus, but in almost all of Asia, this Paul has persuaded {and} turned away a considerable crowd. He is saying that the things that are being made with hands are not gods.

Acts 19:27

is this trade in peril for us to come to disrepute (ULT)

This can be stated in active form. Alternate translation: "might the people no longer want to buy idols that we make" (See: Active or Passive)

the temple of the great goddess Artemis may be considered as nothing (ULT)

This can be stated in active form. Alternate translation: "the people may think there is no benefit in going to the temple to worship the great goddess Artemis" (See: Active or Passive)

even...the...And...her...majesty...is about to be destroyed (ULT)

Artemis's greatness only comes from what people think of her.

she whom all Asia and the world worships (ULT)

This was an exaggeration to show how popular the goddess Artemis was. Here the words **Asia** and **the world** refer to the people in Asia and the known world. Alternate translation: "whom many people in Asia and in other parts of the world worship" (See: Hyperbole and Metonymy)

Acts 19:28

General Information:

Here "they" refers to the craftsmen who made the idols (Acts 19:24-25).

having become filled with anger (ULT)

This speaks of the craftsmen as though they were containers. Here, **anger** is spoken of as if it were the contents that fill a container. Alternate translation: "they became very angry" (See: Metaphor)

they cried out (ULT)

Alternate translation: "they shouted aloud" or "they shouted loudly"

Acts 19:29

the city was filled with confusion (ULT)

Here, **city** refers to the people. The city is spoken of as if it were a container. And, **confusion** is spoken of as if it were the contents that filled the container. Alternate translation: "people all over the city became upset and started shouting" (See: Metonymy and Metaphor)

and they rushed together (ULT)

This was a mob or near riot situation.

into the theater (ULT)

The Ephesus theater was used for public meetings and for entertainment such as plays and music. It was an outdoor semi-circular area with bench seats that could hold thousands of people.

Paul's...travel companions (ULT)

The men who had been with Paul.

Gaius...Aristarchus (ULT)

These are names of men. Gaius and Aristarchus came from Macedonia but were working with Paul in Ephesus at this time. (See: How to Translate Names)

> **ULT**
>
> **29** And the city was filled with confusion, and they rushed together into the theater, having seized Paul's Macedonian travel companions, Gaius and Aristarchus.

Acts 19:30

General Information:

Ephesus was part of the Roman empire and in the province of Asia.

ULT

30 But when Paul was desiring to enter in among the people, the disciples did not permit him.

Acts 19:31

the theater (ULT)

The Ephesus **theater** was used for public meetings and for entertainment such as plays and music. It was an outdoor semi-circular area with bench seats that could hold thousands of people. See how you translated **theater** in Acts 19:29.

Acts 19:32

(There are no notes for this verse.)

ULT

32 So then different ones were shouting a different thing, for the assembly was confused, and the majority did not know for what reason they had come together.

Acts 19:33

Alexander (ULT)

This is the name of a man. (See: How to Translate Names)

motioned with {his} hand (ULT)

You can make explicit that Alexander was showing the crowd that he wanted them to be quiet. Alternate translation: "gestured to the crowd to be quiet" (See: Assumed Knowledge and Implicit Information)

to give a defense (ULT)

It is not clear whom or what Alexander wanted to defend. If your language requires this information, it might be best to use a general phrase like "to explain what was going on."

ULT

33 And some from the crowd instructed Alexander, whom the Jews had pushed forward. And Alexander motioned with {his} hand, wanting to give a defense to the assembly.

Acts 19:34

there was one voice from all of them (ULT)

The shouting together of the people at the same time is spoken of as though they were speaking with one voice. Alternate translation: "they were shouting in unison" or "they were shouting together" (See: Metaphor)

ULT

34 But when they had become aware that he is a Jew, there was one voice from all of them, as for two hours they are crying out, "Great {is} Artemis of the Ephesians."

Acts 19:35

General Information:

The words "You" and "you" refer to all the men present who were from Ephesus. (See: Forms of You)

Connecting Statement:

The clerk of Ephesus speaks to quiet the crowd.

the town clerk (ULT)

This refers to the town "writer" or "secretary."

what man indeed is there who does not know that the city of Ephesus is temple keeper of the great Artemis and of that which is fallen down from heaven (ULT)

The clerk asked this question to assure the crowd they were right and to comfort them. Alternate translation: "for every man knows that the Ephesians guard the temple of the great Artemis and of her image that fell down from heaven." (See: Rhetorical Question)

who does not know that (ULT)

The town clerk uses **not** to emphasize that all of the people knew this. Alternate translation: "everyone knows" (See: Litotes)

temple keeper (ULT)

The Ephesian people maintained and guarded the temple of Artemis.

of that which is fallen down from heaven (ULT)

Within the temple of Artemis was an image of the goddess. It had been fashioned from a meteorite which fell from the sky. People thought that his rock had come directly from Zeus, the ruler of the Greek gods (idols).

> **ULT**
>
> **35** But when the town clerk had quieted the crowd, he says, "Men of Ephesus, what man indeed is there who does not know that the city of Ephesus is temple keeper of the great Artemis and of that which is fallen down from heaven?

Acts 19:36

So since these things are undeniable (ULT)

Alternate translation: "So since you know these things are true"

to do nothing rash (ULT)

Alternate translation: "do not do anything before you have had time to think about it"

rash (ULT)

without careful thought

> **ULT**
>
> **36** So since these things are undeniable, it is necessary for you to be calmed and to do nothing rash.

Acts 19:37

these men (ULT)

The words **these men** refer to Gaius and Aristarchus, Paul's traveling companions (Acts 19:29).

> **ULT**
>
> **37** For you brought these men {who are} neither robbers of temples nor blasphemers of our goddess.

Acts 19:38

Connecting Statement:

The town clerk finishes speaking to the crowd.

Therefore (ULT)

"Because what I have just said is true." The town clerk had said in Acts 19:37 that Gaius and Aristarchus were not robbers or blasphemers.

have a word against anyone (ULT)

Here having **a word against** someone means they want to accuse them of something. Alternate translation: "want to accuse someone" (See: Abstract Nouns)

proconsuls (ULT)

the Roman governor's representatives who made legal decisions in court (See: Translate Unknowns)

Let them accuse one another (ULT)

This does not mean Demetrius and those with him will accuse each other. It means this is a place where people in general can speak their accusation. Alternate translation: "There people can accuse one another"

Acts 19:39

But if you seek anything about other matters (ULT)

Alternate translation: "But if you have other matters to discuss"

it will be settled in the regular assembly (ULT)

This can be stated in active form. Alternate translation: "let us settle it in the regular assembly" (See: Active or Passive)

the regular assembly (ULT)

This refers to a public gathering of citizens over which the county clerk presided.

ULT

39 But if you seek anything about other matters, it will be settled in the regular assembly.

Acts 19:40

we are in danger of being accused of rioting concerning this day (ULT)

This can be stated in active form. Alternate translation: "we are in danger of the Roman authorities accusing us of starting this riot today" (See: Active or Passive)

Acts 19:41

(There are no notes for this verse.)

ULT

41 And having said this, he dismissed
the assembly. [2]

Acts 20

Acts 20 General Notes

Structure and formatting

In this chapter Luke describes Paul's last visits to believers in the provinces of Macedonia and Asia before he went to Jerusalem.

Special concepts in this chapter

Race

Paul spoke of living for Jesus as if he were running in a race. By this he meant that he needed to keep working hard even when things were difficult and he wanted to quit. (See: Metaphor and discipline, self-discipline)

"Compelled by the Spirit"

Paul thought that the Holy Spirit wanted him to go to Jerusalem even if Paul did not want to go there. The same Holy Spirit told other people that when Paul arrived in Jerusalem, people would try to harm him.

Acts 20:1

Connecting Statement:

Paul leaves Ephesus and continues his travels.

And after the uproar had ended (ULT)

Alternate translation: "After the riot" or "Following the riot"

and} said farewell (ULT)

Alternate translation: "and he said goodbye"

ULT

1 And after the uproar had ended, Paul summoned the disciples and after he encouraged them {and} said farewell, he departed to go to Macedonia.

Acts 20:2

had exhorted them with many words (ULT)

Alternate translation: "had greatly encouraged the believers by saying many things" or "had said many things to challenge the believers"

Acts 20:3

And after he had spent three months there (ULT)

"And after he had stayed there three months." This speaks about time as if it were something a person could spend. (See: Metaphor)

a plot was formed against him by the Jews (ULT)

This can be stated in active form. Alternate translation: "the Jews formed a plot against him" or "the Jews formed a secret plan to harm him" (See: Active or Passive)

by the Jews (ULT)

This means only some of **the Jews**. Alternate translation: "by some of the Jews" (See: Synecdoche)

as he is about to sail to Syria (ULT)

Alternate translation: "as he was ready to sail to Syria"

Acts 20:4

General Information:

Here the word "him" refers to Paul ([Acts 20:1](#)). All instances of "us" and "we" in the verses that follow refer to the writer and Paul and those traveling with them, but not to the reader. (See: [Exclusive and Inclusive 'We'](#))

And accompanying him (ULT)

Alternate translation: "And traveling with him"

were} Sopater…of Pyrrhus…Secundus…Tychicus…Trophimus (ULT)

These are names of men. (See: [How to Translate Names](#))

from Berea…from Derbe (ULT)

These are names of places. (See: [How to Translate Names](#))

Aristarchus…Gaius (ULT)

These are names of men. See how you translated these names in [Acts 19:29](#).

> **ULT**
>
> **4** And accompanying him {were} Sopater of Pyrrhus from Berea, and Aristarchus and Secundus from Thessalonica, and Gaius from Derbe, and Timothy, and Tychicus, and Trophimus from Asia.

Acts 20:5

Troas (ULT)

This is the name of a place. (See: How to Translate Names)

they...had gone before us (ULT)

Alternate translation: "these men had traveled ahead of us"

Acts 20:6

the days of unleavened bread (ULT)

This refers to a time of Jewish religious feast time during the Passover season. See how you translated this in Acts 12:3.

Acts 20:7

General Information:

Here the word "we" refers to the writer, Paul, and those traveling with them, but not to the reader. (See: Exclusive and Inclusive 'We' and Acts 20:4-6)

Connecting Statement:

Luke tells about Paul's preaching in Troas and about what happened to Eutychus.

to break bread (ULT)

Bread was part of their meals. Possible meanings are (1) this refers simply to eating a meal together. Alternate translation: "eat a meal" or (2) this refers to the meal they would eat together in order to remember Christ's death and resurrection. Alternate translation: "to eat the Lord's Supper" (See: Synecdoche)

and so he continued {his} message (ULT)

Alternate translation: "and so he continued to speak"

> **ULT**
>
> **7** And on the first of the week, when we were gathered together to break bread, Paul spoke to them. He is about to depart the next day, and so he continued {his} message until midnight.

Acts 20:8

upper room (ULT)

This may have been the third floor of the house.

Acts 20:9

General Information:

Here the word "himself" refers to Paul. The first word "he" refers to Paul; the second word "he" refers to the young man, Eutychus. The word "him" refers to Eutychus.

on the window (ULT)

This was an opening in the wall with a ledge that was wide enough for a person to sit on it.

Eutychus (ULT)

This is the name of a man. (See: How to Translate Names)

was falling into a deep sleep (ULT)

This speaks about sleep as if it were a deep hole into which a person could fall. Alternate translation: "was sleeping soundly" or "was becoming more and more tired until finally he was sleeping soundly" (See: Metaphor)

Paul...having been overcome by...sleep (ULT)

The young man was fell asleep, not Paul.

and was picked up dead (ULT)

When they went down to check his condition, they saw he was dead. This can be stated in active form. Alternate translation: "and when they went to pick him up, they found that he was dead" (See: Active or Passive)

third story (ULT)

This means two floors above the ground floor. If your culture does not count the ground floor, you may state this as the "second story."

Acts 20:10

(There are no notes for this verse.)

ULT

10 But having gone down, Paul stretched out on him, and having embraced him, said, "Do not be upset, for his life is in him."

Acts 20:11

General Information:

Here the word "he" refers to Paul.

Connecting Statement:

This is the end of the part of the story about Paul's preaching at Troas and about Eutychus.

had broken bread (ULT)

Bread was a common food during meals. Here, **broken bread** probably means they shared a meal with more kinds of food than just bread. (See: Synecdoche)

In this way, he left (ULT)

Alternate translation: "This is what happened as he was going away"

> **ULT**
>
> **11** And when he had gone up and had broken bread and had eaten, he also talked with them much longer until dawn. In this way, he left.

Acts 20:12

the boy (ULT)

This refers to Eutychus (Acts 20:9). Possible meanings are (1) he was a young man over 14 years old or (2) he was a boy between 9 and 14 years old or (3) the word "boy" implies that he was a servant or a slave.

> **ULT**
> **12** But they brought back the boy alive and were not moderately comforted.

not moderately (ULT)

This is a way of saying that they were greatly comforted. Alternate translation: "greatly" (See: Litotes)

Acts 20:13

General Information:

The words "he," "himself," and "him" refer to Paul. Here the word "we" refers to the writer and those traveling with him, but not to the reader. (See: Exclusive and Inclusive 'We')

Connecting Statement:

> **ULT**
>
> **13** But we, having gone ahead to the ship, sailed away to Assos, from where we intended to take Paul on board, for thus he had arranged; he himself was intending to go on foot.

The writer Luke, Paul, and his other companions continue their travels; however, Paul goes separately for part of the trip.

we…having gone ahead (ULT)

The word **we** here refers to Luke and his traveling companions, and not to Paul. Paul did travel on the ship. (See: Reflexive Pronouns)

Assos (ULT)

Assos is a town located directly below present day Behram in Turkey on the coast of the Aegean sea. (See: How to Translate Names)

he himself was intending to go on foot (ULT)

Here, **himself** is used to emphasize that this is what Paul wanted. (See: Reflexive Pronouns)

to go on foot (ULT)

Alternate translation: "to walk"

Acts 20:14

Mitylene (ULT)

Mitylene is a town located in present day Mitilini in Turkey on the coast of the Aegean sea. (See: How to Translate Names)

Acts 20:15

General Information:

Here the word "we" refers to Paul, the writer, and those traveling with them, but not to the reader. (See: Exclusive and Inclusive 'We')

Chios (ULT)

Chios is an island off the coast of modern day Turkey in the Aegean Sea. Alternate translation: "the island of Chios" (See: How to Translate Names)

we landed at Samos (ULT)

Alternate translation: "we arrived at the island of Samos"

Samos (ULT)

Samos is an island south of Chios in the Aegean Sea off the coast of modern day Turkey. (See: How to Translate Names)

Miletus (ULT)

Miletus was a port city in western Asia Minor near the mouth of the Meander River. (See: How to Translate Names)

> **ULT**
>
> **15** And having sailed from there we arrived the next day opposite Chios. And the following day, we landed at Samos, and the next day, we came to Miletus.

Acts 20:16

For Paul had decided to sail past Ephesus (ULT)

Paul sailed south past the port city of Ephesus, further south in order to land at Miletus. (See: How to Translate Names)

so that he would not spend time (ULT)

This speaks about **time** as if it were a commodity that a person could spend or use up. Alternate translation: "so that he would not have to remain for a time" or "so that he would not have a delay" (See: Metaphor)

Acts 20:17

General Information:

Here the word "he" refers to Paul. The word "our" refers to Paul and the elders to whom he is speaking. (See: Exclusive and Inclusive 'We')

> **ULT**
>
> **17** And from Miletus, having sent to Ephesus, he summoned the elders of the church.

Connecting Statement:

Paul calls the elders of the church of Ephesus and begins to speak to them.

Miletus (ULT)

Miletus was a port city in western Asia Minor near the mouth of the Meander River. See how you translated this in Acts 20:15. (See: How to Translate Names)

Acts 20:18

You yourselves know (ULT)

Here, **yourselves** is used for emphasis. (See: Reflexive Pronouns)

I set foot in Asia (ULT)

Here, **foot** stands for the entire person. Alternate translation: "I entered Asia" (See: Synecdoche)

ULT

18 And when they came to him, he said to them, "You yourselves know, from the first day from when I set foot in Asia, how I was with you the whole time,

Acts 20:19

tears (ULT)

Here "tears" stands for feeling sad and crying. Alternate translation: "sadness" (See: Metonymy)

trials that happened to me (ULT)

Here, **trials** is an abstract noun. The meaning can be expressed as a verb. Alternate Translation: "while I was tested" (See: Abstract Nouns)

of the Jews (ULT)

This does not mean every Jew. This lets us know who plotted. Alternate translation: "of some of the Jews" (See: Synecdoche)

ULT

19 serving the Lord with all humility and tears and trials that happened to me in the plots of the Jews;

Acts 20:20

how I kept back nothing that was useful which I did not declare to you (ULT)

Alternate translation: "how I declared to you everything that was beneficial to you"

according to houses (ULT)

Paul taught people in various private homes. Alternate translation: "in each house" or "in everyone's home"

Acts 20:21

about repentance toward God and faith in our Lord Jesus (ULT)

The abstract nouns **repentance** and **faith** can be stated as verbs. Alternate translation: "that they need to repent before God and believe in our Lord Jesus Christ" (See: Abstract Nouns)

Acts 20:22

General Information:

Here the word "I" refers to Paul.

having been bound...by the Spirit (ULT)

They can be stated in active form. Alternate translation: "because the Spirit compels me to go there" (See: Active or Passive)

not knowing what will happen to me in it (ULT)

Alternate translation: "and I do not know what will happen to me there" or "not knowing what will happen to me in Jerusalem"

ULT

22 And now, behold, I am going to Jerusalem, having been bound by the Spirit, not knowing what will happen to me in it,

Acts 20:23

chains and afflictions await me (ULT)

Here, **chains** refers to Paul's being arrested and put in prison. Alternate translation: "people will put me in prison and cause me to suffer" (See: Metonymy)

ULT

23 except that the Holy Spirit testifies to me in every city, saying that chains and afflictions await me.

Acts 20:24

so as to finish my race and the ministry that I received from the Lord Jesus (ULT)

This speaks about Paul's **race** and **ministry** as if they are objects that Jesus gives and Paul receives. Here, **race** and **ministry** mean basically the same thing. Paul repeats this for emphasis. Alternate translation: "so that I may complete the work that the Lord Jesus has commanded me to do" (See: Metaphor and Doublet)

to finish my race (ULT)

Paul speaks about completing the work that Jesus has commanded him to do as if he were running a **race**. (See: Metaphor)

the…to solemnly testify to the gospel of the grace…of God (ULT)

"to tell people what I have personally learned about the good news of God's grace." This is the ministry that Paul received from Jesus.

Acts 20:25

Connecting Statement:

Paul continues to talk to the Ephesian elders (Acts 20:17).

And now, behold, I know (ULT)

Alternate translation: "And now, pay careful attention, because I know"

I know that...you all (ULT)

Alternate translation: "I know that all of you"

among whom I went about proclaiming the kingdom (ULT)

Here, **kingdom** stands for God's rule as king. Alternate translation: "to whom I preached the message about God's reign as king" or "to whom I preached about how God will show himself as king" (See: Metonymy)

will see my face no more (ULT)

The word **face** here represents Paul's physical body. Alternate translation: "will not see me anymore on this earth" (See: Synecdoche)

Acts 20:26

I am innocent from the blood of all (ULT)

Here, **blood** stands for a person's death, which, in this case, is not physical death but spiritual death when God declares a person guilty of sin. Paul had told them God's truth. Alternate translation: "I am not responsible for anyone whom God judges guilty of sin because they did not trust in Jesus" (See: Metonymy)

of all (ULT)

Here this means any person whether male or female. Alternate translation: "of any person" (See: When Masculine Words Include Women)

Acts 20:27

For I did not hold back from declaring...to you (ULT)

"For I did not keep silent and not tell you." This can be stated in positive form. Alternate translation: "For I certainly declared to you" (See: Litotes)

Acts 20:28

the flock among which the Holy Spirit has made you overseers to shepherd the church of God (ULT)

Believers are likened to a **flock** of sheep here. Church leaders are entrusted by God with the care of the community of believers just as a **shepherd** would care for his flock of sheep and protect them from wolves. Alternate translation: "the group of believers the Holy spirit has entrusted to you. Be sure to take care of the church of God" (See: Metaphor)

> **ULT**
>
> **28** Guard yourselves and all the flock among which the Holy Spirit has made you overseers to shepherd the church of God, which he purchased with his own blood. [1]

the church of God, which he purchased with his own blood (ULT)

The shedding of the **blood** of Christ here is likened to a payment to God for our sins. Alternate translation: "the people Christ saved from their sins by shedding his blood on the cross" (See: Metaphor)

his own blood (ULT)

Here, **blood** stands for Christ's death. (See: Metonymy)

Acts 20:29

will come in...vicious wolves...among you, not sparing the flock (ULT)

This is a picture of people who teach false doctrine and who harm the community of believers as though they were **wolves** that eat the sheep of the **flock**. Alternate translation: "many enemies will come among you and try to harm the community of believers" (See: Metaphor)

ULT

29 I know that after my departure, vicious wolves will come in among you, not sparing the flock.

Acts 20:30

to draw away the disciples after them (ULT)

A false teacher convincing believers to start believing his false teaching is spoken of as if he were leading sheep away from the flock to follow him. Alternate translation: "in order to convince people who are disciples of Christ to become his disciples instead" (See: Metaphor)

ULT

30 Even from you yourselves, men will arise speaking perverted things to draw away the disciples after them.

Acts 20:31

be alert, remembering (ULT)

Alternate translation: "be on guard and remember" or "be on guard as you remember"

be alert (ULT)

"be awake" or "watch out." Christian leaders being **alert** about anyone that may harm the community of believers is spoken of as if they were guards in an army watching out for the enemy army. (See: Metaphor)

remembering that (ULT)

Alternate translation: "continuing to remember that" or "not forgetting that"

for three years I did not stop...night and day...admonishing (ULT)

Paul did not teach them continuously for three years, but over the space of three years. (See: Hyperbole)

I did not stop...admonishing (ULT)

Alternate translation: "I did not stop warning"

with tears (ULT)

Here, **tears** refers to Paul's crying because of the strong emotion of concern he felt while he was warning the people. (See: Metonymy)

> **ULT**
>
> **31** So be alert, remembering that for three years I did not stop admonishing each one with tears night and day.

Acts 20:32

I am entrusting…you…to God and to the word of his grace (ULT)

Here, **word** stands for a message. Alternate translation: "I ask God to take care of you and that he will help you to keep believing the message I spoke to you about his grace" (See: Metonymy)

I am entrusting (ULT)

to give someone else the responsibility of taking care of someone or something

which is able to build you up (ULT)

A person's faith becoming stronger is spoken of as if the person were a wall and someone were building him higher and stronger. Alternate translation: "which is able to make you become stronger and stronger in your faith" (See: Metaphor)

to give you the inheritance (ULT)

This speaks about the **word of his grace** as if it were God himself that would give the inheritance to believers. Alternate translation: "God will give you the inheritance" (See: Personification)

the inheritance (ULT)

The blessings that God gives believers is spoken of as if they were money or property that a child inherits from his father. (See: Metaphor)

Acts 20:33

Connecting Statement:

Paul finishes speaking to the elders of the church of Ephesus; he began to speak them in Acts 20:18.

> **ULT**
>
> **33** I coveted no one's silver or gold or clothing.

silver…I coveted no one's (ULT)

Alternate translation: "I did not desire anyone's silver" or "I did not want for myself anyone's silver"

no one's silver, gold, or clothing

Here, **clothing** is considered a treasure; the more you had, the richer you were.

Acts 20:34

You yourselves know (ULT)

The word **yourselves** is used here to add emphasis. (See: Reflexive Pronouns)

to my needs and to those...these hands ministered (ULT)

The word **hands** here represents the entire person. Alternate translation: "I worked to earn money and pay for my own expenses and for those who" (See: Synecdoche)

ULT

34 You yourselves know that these hands ministered to my needs and to those who were with me.

Acts 20:35

it is necessary to work hard to help those who are weak (ULT)

Alternate translation: "you should work so as to have money to help people who are in need"

those who are weak (ULT)

You can state this nominal adjective as an adjective. Alternate translation: "weak people" (See: Nominal Adjectives)

who are weak (ULT)

Alternate translation: "sick"

the words of the Lord Jesus (ULT)

Here, **words** refers to what Jesus has said. (See: Metonymy)

It is more blessed to give than to receive (ULT)

This means a person receives the favor of God and experiences more joy when he gives to other people rather than always receiving from other people.

Acts 20:36

Connecting Statement:

Paul ends his time with the elders of the church of Ephesus by praying with them.

having bowed his knees...he prayed (ULT)

It was a common custom to kneel down while praying. It was a sign of humility before God. Alternate translation: "he knelt down and prayed to God" (See: Symbolic Action)

> **ULT**
>
> **36** And having said these things, having bowed his knees, he prayed with them all.

Acts 20:37

having fallen upon Paul's neck (ULT)

Alternate translation: "having embraced Paul" or "putting their arms around him"

they were kissing him (ULT)

Kissing someone on the cheek is an expression of brotherly or friendly love in the Middle East.

> **ULT**
>
> **37** But there was much weeping among them all, and having fallen upon Paul's neck, they were kissing him,

Acts 20:38

they were never going to see his face again (ULT)

The word **face** here represents Paul's physical body. Alternate translation: "they would not see him anymore on this earth" (See: Synecdoche)

ULT

38 grieving mostly because of the word which he had spoken, that they were never going to see his face again. And then they escorted him to the ship.

Acts 21

Acts 21 General Notes

Structure and formatting

Acts 21:1-19 describes Paul's journey to Jerusalem. After he arrived in Jerusalem, the believers there told him that the Jews wanted to harm him and what he should do so they would not harm him (verses 20-26). Even though Paul did what the believers told him to do, the Jews tried to kill him. The Romans rescued him and gave him a chance to speak to the Jews.

The last verse of the chapter ends with an incomplete sentence. Most translations leave the sentence incomplete, as the ULT does.

Special concepts in this chapter

"They are all determined to keep the law"

The Jews in Jerusalem were following the law of Moses. Even those who were following Jesus still kept the law. Both groups thought that Paul had been telling Jews in Greece not to keep the law. But it was only the Gentiles to whom Paul was saying that.

Nazarite vow

The vow that Paul and his three friends made was probably a Nazarite vow, because they shaved their heads (Acts 21:23).

Gentiles in the temple

The Jews accused Paul of bringing a Gentile man into a part of the temple into which God only allowed Jews to go. They thought that God wanted them to punish Paul by killing him. (See: holy, holiness, unholy, sacred)

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens.

Acts 21:1

General Information:

Here the word "we" refers to Luke, Paul, and those traveling with them, but not to the reader. (See: Exclusive and Inclusive 'We')

Connecting Statement:

The writer Luke, Paul, and his companions continue their travels.

having run a straight course, we came to Cos (ULT)

Alternate translation: "we went straight to the city of Cos" or "we went directly to the city of Cos"

Cos (ULT)

Cos is a Greek island off the coast of modern day Turkey in the South Aegean Sea region. (See: How to Translate Names)

Rhodes (ULT)

Rhodes is a Greek island off the coast of modern day Turkey in the South Aegean Sea region south of Cos and northeast of Crete. (See: How to Translate Names)

Patara (ULT)

Patara is a city on the southwest coast of modern day Turkey south of the Aegean Sea in the Mediterranean Sea. (See: How to Translate Names)

Acts 21:2

And when we found a ship crossing over to Phoenicia (ULT)

Here, **a ship crossing over** stands for the crew that would sail the ship. Alternate translation: "And when we found a ship with a crew sailing over to Phoenicia" (See: Metonymy)

a ship crossing over (ULT)

Here, **crossing** does not mean it was presently crossing but that it would be crossing to Phoenicia soon. Alternate translation: "a ship that would be going across the water" or "a ship that would be going"

Acts 21:3

General Information:

Here the word "we" refers to Luke, Paul, and those traveling with them, but not to the reader. (See: Exclusive and Inclusive 'We')

leaving it behind on the left (ULT)

"passed the island on our left" The **left** is the "port" side of a boat.

there...the ship was to unload {its} cargo (ULT)

Here, **ship** stands for the crew that was sailing the ship. Alternate translation: "the crew would unload the cargo from the ship there" (See: Metonymy)

ULT

3 And having sighting Cyprus and leaving it behind on the left, we sailed on to Syria and landed at Tyre, for the ship was to unload {its} cargo there.

Acts 21:4

Through the Spirit they kept saying to Paul (ULT)

Alternate translation: "These believers told Paul what the Holy Spirit had revealed to them, for him"

Acts 21:5

General Information:

Here the word "They" refers to the believers from Tyre.

when...our days to supply happened (ULT)

Alternate translation: "when we had finished taking supplies onto the ship"

having knelt down on the shore {and} having prayed (ULT)

It was a common custom to kneel down while praying. This was a sign of humility before God. (See: Symbolic Action)

Acts 21:6

we said farewell to each other (ULT)

Alternate translation: "we said goodbye to one another"

Acts 21:7

General Information:

Here the word "we" refers to Luke, Paul and those traveling with them, but not to the reader. (See: Exclusive and Inclusive 'We')

Connecting Statement:

This begins Paul's time in Caesarea.

Ptolemais (ULT)

Ptolemais was a city south of Tyre, Lebanon. Ptolemais is modern day Acre, Israel. (See: How to Translate Names)

the brothers (ULT)

Alternate translation: "the fellow believers"

ULT

7 And when we had finished the voyage from Tyre, we arrived at Ptolemais, and having greeted the brothers, we stayed with them for one day.

Acts 21:8

from the seven (ULT)

The **seven** refers to the men chosen to distribute food and aid to the widows in Acts 6:5.

evangelist (ULT)

a person who tells people the good news about Jesus

ULT

8 And on the next day, having departed, we went to Caesarea and, having entered into the house of Philip the evangelist, who was from the seven, we stayed with him.

Acts 21:9

this man (ULT)

"Philip" from verse 8

Now (ULT)

This word is used here to mark a break in the main story line. Here Luke tells background information about Philip and his daughters. (See: Background Information)

four virgin daughters who prophesy (ULT)

Alternate translation: "four virgin daughters who regularly receive and pass along messages from God"

Acts 21:10

General Information:

Here the words "we" and "us" refers to Luke, Paul, and those with them, but not to the reader. (See: Exclusive and Inclusive 'We')

Connecting Statement:

This tells about a prophecy made about Paul in Caesarea by the prophet Agabus.

certain...a...prophet named Agabus (ULT)

This introduces a new person in the story. (See: Introduction of New and Old Participants)

Agabus (ULT)

Agabus was a man from Judea. (See: How to Translate Names)

> **ULT**
>
> **10** And as we stayed there for many days, a certain prophet named Agabus came down from Judea.

Acts 21:11

having taken Paul's belt (ULT)

Alternate translation: "removed Paul's belt from Paul's waist"

Thus says the Holy Spirit, 'So the Jews in Jerusalem will bind the man who owns this belt, and they will hand him over into the hands of the Gentiles (ULT)

> ### ULT
> **11** And having come to us and having taken Paul's belt, having bound his own feet and hands, he said, "Thus says the Holy Spirit, 'So the Jews in Jerusalem will bind the man who owns this belt, and they will hand him over into the hands of the Gentiles.'"

This is a quotation within a quotation. The inner quotation can be stated as an indirect quotation. Alternate translation: "'The Holy Spirit says that this will be how the Jews in Jerusalem will bind the man who owns this belt, and they will hand him over into the hands of the Gentiles.' (See: Quotes within Quotes and Direct and Indirect Quotations)

the Jews (ULT)

This does not mean all the Jews, but that these were the people who would do that. Alternate translation: "the Jewish leaders" or "some of the Jews" (See: Synecdoche)

they will hand him over (ULT)

Alternate translation: "they will deliver him"

into the hands of the Gentiles (ULT)

The word **hands** here represents control. Alternate translation: "into the legal custody of the Gentiles" or "to the Gentiles" (See: Metonymy)

of the Gentiles (ULT)

This stands for the authorities among the Gentiles. Alternate translation: "of the Gentile authorities" (See: Synecdoche)

Acts 21:12

General Information:

Here the word "we" refers to Luke and the other believers but does not include the reader. (See: Exclusive and Inclusive 'We')

ULT

12 And when we heard these things, both we and the local people were begging him not to go up to Jerusalem.

Acts 21:13

What are you doing, weeping and breaking my heart (ULT)

Paul asks this question to show the believers they should stop trying to persuade him. Alternate translation: "Stop what you are doing. Your weeping is breaking my heart!" (See: Rhetorical Question)

> ### ULT
>
> **13** Then Paul answered, "What are you doing, weeping and breaking my heart? For I am ready, not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus."

breaking my heart (ULT)

To make someone sad or to discourage someone is spoken of as if it were a heart being broken. Here, **heart** stands for a person's emotions. Alternate translation: "discouraging me" or "making me very sad" (See: Metaphor and Metonymy)

not only to be bound (ULT)

This can be stated in active form. Alternate translation: "not only for them to tie me up" (See: Active or Passive)

for the name of the Lord Jesus (ULT)

Here, **name** refers to the person of Jesus. Alternate translation: "for the sake of the Lord Jesus" or "because I believe in the Lord Jesus" (See: Metonymy)

Acts 21:14

would not be persuaded...he (ULT)

This can be stated in active form. Alternate translation: "Paul would not allow us to persuade him" or "we were unable to persuade Paul" (See: Active or Passive)

would not be persuaded (ULT)

You may need to make explicit what they could not persuade Paul not to do. Alternate translation: "would not be persuaded not to go up to Jerusalem" (See: Ellipsis)

Let the will of the Lord happen (ULT)

This can be stated in active form. Alternate translation: "May everything happen as the Lord has planned it" (See: Active or Passive)

ULT

14 But since he would not be persuaded, we remained silent, saying, "Let the will of the Lord happen."

Acts 21:15

General Information:

Here the word "we" refers to Luke, Paul, and those traveling with them, and not to the reader. (See: Exclusive and Inclusive 'We')

General Information:

The word "we" refers to some of the disciples from Caesarea. (See: Exclusive and Inclusive 'We')

Connecting Statement:

This ends Paul's time in Caesarea.

Acts 21:16

to Mnason, a certain early disciple from Cyprus, with whom we would stay (ULT)

The disciples from Caesarea knew **Mnason** and led Paul and Silas to his house where they would spend the night.

to Mnason...from Cyprus (ULT)

Mnason is a man from the island of Cyprus. (See: How to Translate Names)

a...early disciple (ULT)

This means Mnason was one of the first to believe in Jesus.

> **ULT**
>
> **16** And {some} of the disciples from Caesarea also came along with us, bringing us to Mnason, a certain early disciple from Cyprus, with whom we would stay.

Acts 21:17

General Information:

Here the words "he" and "his" refers to Paul. The word "them" refers to the elders.

Connecting Statement:

Paul and his companions arrive in Jerusalem.

the brothers welcomed us (ULT)

Here, **brothers** refers to the believers in Jerusalem whether male or female. Alternate translation: "the fellow believers welcomed us" (See: When Masculine Words Include Women)

Acts 21:18

(There are no notes for this verse.)

ULT

18 And the next day Paul went with us to James, and all the elders were present.

Acts 21:19

he reported according to each thing (ULT)

Alternate translation: "he gave a detailed account of everything"

Acts 21:20

Connecting Statement:

The elders in Jerusalem begin their response to Paul.

they…when…heard it…they glorified…and said to him (ULT)

Here each instance of the word **they** refers to James and the elders. The word **him** refers to Paul.

brother (ULT)

Here, **brother** means "fellow believer."

they are (ULT)

The word **they** refers to Jewish believers who wanted all believing Jews to keep the Jewish laws and customs.

Acts 21:21

And they have been told about you, that you teach apostasy from Moses to all the Jews who {are} among the Gentiles, telling them not to circumcise {their} children, nor to walk in the customs (ULT)

Apparently here there are some Jews that are distorting what Paul is teaching. He does not discourage the Jews from obeying the law of Moses. His message is that circumcision and the other customs are not necessary for Jesus to save them. You can make explicit that the leaders of the Jewish believers in Jerusalem knew that Paul was teaching God's true message. (See: Assumed Knowledge and Implicit Information)

they have been told (ULT)

This can be stated in active form. Alternate translation: "people have told the Jewish believers" (See: Active or Passive)

apostasy…from Moses (ULT)

Here, **Moses** stands for the law of Moses. Alternate translation: "rebellion against the Law of Moses" or "to stop obeying the laws that Moses gave us" (See: Metonymy)

nor to walk in the customs (ULT)

To obey **the customs** is spoken of as if the customs were a path that people could **walk** along. Alternate translation: "and not to obey the customs" or "and not to practice the customs" (See: Metaphor)

in the customs (ULT)

Alternate translation: "do the things that Jews normally do"

Acts 21:22

General Information:

Here the word "we" refers to James and the elders (Acts 21:18). The word "They" refers to the Jewish believers in Jerusalem who wanted to teach Jewish believers that they could still follow the laws of Moses (Acts 21:20-21). The words "them," "their," and the first "they" refer to the four men who made a vow. The second words "they" and "They" refer to the Jewish believers in Jerusalem who wanted to teach Jewish believers that they could still follow the laws of Moses. (See: Exclusive and Inclusive 'We')

ULT

22 What therefore is it? They will certainly hear that you have come.

Acts 21:23

four men with us having a vow from themselves (ULT)

"four men who have made a promise to God." This was the kind of vow where a person would not drink alcohol or cut his hair until the end of a set period of time.

Acts 21:24

Having taken these men, be purified with them (ULT)

They had to make themselves ritually pure so they could worship in the temple. (See: Assumed Knowledge and Implicit Information)

pay the expenses for them (ULT)

"pay for what they will need." The expenses would go toward buying a male and female lamb, a ram, and grain and drink offerings. (See: Assumed Knowledge and Implicit Information)

they will shave {their} heads (ULT)

This was a sign that the person had completed what they promised God they would do. (See: Symbolic Action)

what they have been told about you (ULT)

This can be stated in active form. Alternate translation: "the things that people are saying about you" (See: Active or Passive)

you yourself walk in and obey the law (ULT)

This speaks of obeying the law as if **the law** were a path and people can **walk** along it. Alternate translation: "live a life that conforms to the law of Moses and other Jewish customs" (See: Metaphor)

ULT

24 Having taken these men, be purified with them, and pay the expenses for them, so that they will shave {their} heads, and then everyone will know that what they have been told about you is false, but that you yourself walk in and obey the law.

Acts 21:25

General Information:

Here the word "we" refers to James and the elders. (See: Exclusive and Inclusive 'We')

Connecting Statement:

James and the elders in Jerusalem finish their request to Paul (Acts 21:18).

> **ULT**
>
> **25** But concerning the Gentiles who have believed, we sent, having given judgment to keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from sexual immorality."

to keep themselves from things sacrificed to idols, and from blood, and from what is strangled

All of these are rules about what they can eat. They are forbidden to eat meat of animals sacrificed to an idol, meat with blood still in it, and meat from a strangled animal because it would still have blood in the meat. See how you translated similar phrases in Acts 15:20. (See: Assumed Knowledge and Implicit Information)

to keep themselves from things sacrificed to idols

This can be stated in active form. Alternate translation: "to stay away from the meat of an animal that someone sacrificed to an idol" (See: Active or Passive)

from what is strangled (ULT)

This can be stated in active form. You can also state explicitly the assumed information about strangled animals. Alternate translation: "from animals that a person has strangled" or "from animals that a person killed for food but did not drain its blood" (See: Assumed Knowledge and Implicit Information and Active or Passive)

Acts 21:26

having taken the men (ULT)

These are the four men who made a vow.

having been purified with them (ULT)

Before entering the temple area the Jews were required to be ceremonially or ritually clean. This cleansing had to do with Jews having contact with Gentiles.

went into the temple (ULT)

They did not go into the temple itself where only the high priest was allowed to enter. They entered the temple courtyard. Alternate translation: "went into the temple courtyard" (See: Synecdoche)

of the days of purification (ULT)

This is a separate purification process from the purification process which they were required to fulfill in order to enter the temple area.

until...which was offered...the offering (ULT)

This can be stated in active form. Alternate translation: "until they presented the animals for an offering" (See: Active or Passive)

Acts 21:27

General Information:

Verse 29 gives background information about the Jews from Asia.

Connecting Statement:

This begins the story of Paul's arrest.

the seven days (ULT)

These are the seven days for purification.

in the temple (ULT)

Paul was not in the temple itself. He was in the temple courtyard. Alternate translation: "in the temple courtyard" (See: Synecdoche)

stirred up the whole crowd (ULT)

Inciting people to become very angry at Paul is spoken of as if they stirred up the crowd's emotions. Alternate translation: "caused a large number of people to be very angry at Paul" (See: Metaphor)

laid {their} hands on him (ULT)

Here, **laid their hands on** means to "seize" or to "grab." See how you translated **laid hands on** in Acts 5:18. Alternate translation: "seized Paul" (See: Idiom)

> **ULT**
>
> **27** But when the seven days were about to be finished, the Jews from Asia, having seen Paul in the temple, stirred up the whole crowd, and laid {their} hands on him,

Acts 21:28

the people, and the law, and this place

Alternate translation: "the people of Israel, and the law of Moses, and the temple"

And besides, he has both brought Greeks into the temple (ULT)

Only Jewish males were allowed in certain areas of the courtyard of the Jerusalem temple. (See: Assumed Knowledge and Implicit Information)

ULT

28 shouting, "Men of Israel, help us. This is the man who teaches all men everywhere against the people, and the law, and this place. And besides, he has both brought Greeks into the temple and has defiled this holy place."

Acts 21:29

For they had previously seen Trophimus the Ephesian with him in the city, whom they thought that Paul brought into the temple (ULT)

This is background information. Luke is explaining why the Jews from Asia thought Paul brought a Greek into the temple. (See: Background Information)

Trophimus (ULT)

This was a Greek man that they accused Paul of having brought into the inner temple area that was only for Jews. See how you translated his name in Acts 20:4.

Acts 21:30

And the whole city was stirred up (ULT)

The word **whole** here is an exaggeration for emphasis. The word **city** represents the people in Jerusalem. Alternate translation: "And many people in the city became angry at Paul" (See: Hyperbole and Metonymy)

the...having laid hold of...Paul (ULT)

Alternate translation: "having seized Paul" or "after they grabbed Paul"

the doors were immediately shut (ULT)

They shut the doors so that there would not be rioting in the temple area. This can be stated in active form. Alternate translation: "some of the Jews immediately shut the temple doors" or "the temple guards immediately shut the doors" (See: Assumed Knowledge and Implicit Information and Active or Passive)

ULT

30 And the whole city was stirred up, and there became a mob of the people, and having laid hold of Paul, they dragged him outside the temple, and the doors were immediately shut.

Acts 21:31

a report came up to the commander of the guard (ULT)

Here, **report** refers to the messenger who went to speak the report. Alternate translation: "someone gave news to the commander of the guard" (See: Metonymy)

a report came up to the commander (ULT)

The phrase **came up to** is used because the commander was in a fortress connected to the temple that was higher in elevation than the temple courtyard.

to the commander (ULT)

a Roman military officer or leader of about 600 soldiers

all Jerusalem was stirred up (ULT)

The word **Jerusalem** here represents the people of Jerusalem. The word **all** is an exaggeration to show a large crowd was upset. Alternate translation: "a lot of people in Jerusalem were in an uproar" (See: Hyperbole and Metonymy)

Acts 21:32

General Information:

The first word "he" and the word "He" refer to the chief captain of the guard mentioned in Acts 21:31.

ran down (ULT)

From the fortress, there are stairs going down into the court.

the commander (ULT)

a Roman military officer or leader of about 600 soldiers

ULT

32 Right away, having taken soldiers and centurions, he ran down to them. And when they saw the commander and the soldiers, they stopped beating Paul.

Acts 21:33

laid hold of him (ULT)

Alternate translation: "took hold of Paul" or "arrested Paul"

commanded him to be bound (ULT)

This can be stated in active form. Alternate translation: "commanded his soldiers to bind him" (See: Active or Passive)

with two chains (ULT)

This means they bound Paul to two Roman soldiers, one on each side of him.

he asked who he is and what it is that he had done (ULT)

This can be stated as a direct quotation. Alternate translation: "He asked, 'Who is this man? What has he done?'" (See: Direct and Indirect Quotations)

he asked who he is (ULT)

The commander is speaking to the crowd, not to Paul.

ULT

33 Then, having approached him, the commander laid hold of him and commanded him to be bound with two chains. And then he asked who he is and what it is that he had done.

Acts 21:34

he (ULT)

This refers to the commander.

commanded that he be brought (ULT)

This can be stated in active form. Alternate translation: "he ordered his soldiers to bring Paul" (See: Active or Passive)

into the fortress (ULT)

This fortress was connected to the outer temple court.

Acts 21:35

But when he came to the steps, he had to be carried (ULT)

This can be stated in active form. Alternate translation: "But when Paul came to the steps of the fortress, the soldiers had to carry him" (See: Active or Passive)

ULT

35 But when he came to the steps, he had to be carried by the soldiers because of the violence of the crowd.

Acts 21:36

Away with him (ULT)

The crowd is using somewhat milder and less exact language to ask for Paul's death. Alternate translation: "Put him to death" or "Kill him" (See: Euphemism)

Acts 21:37

And as Paul is about to be brought into the fortress (ULT)

This can be stated in active form. Alternate translation: "As the soldiers were ready to bring Paul inside the fortress" (See: Active or Passive)

the fortress (ULT)

This fortress was connected to the outer temple court. See how you translated this in Acts 21:34.

to the commander (ULT)

a Roman military officer of about 600 soldiers

Do you know Greek (ULT)

The commander uses this questions to express surprise that Paul is not who he thought he was. Alternate translation: "So you speak Greek." or "I didn't know you spoke Greek." (See: Rhetorical Question)

> **ULT**
>
> **37** And as Paul is about to be brought into the fortress, he says to the commander, "If it is permitted for me to say something to you …?" But he replied, "Do you know Greek?

Acts 21:38

Are you not then the Egyptian who before this day revolted and led the 4,000 men of the 'Assassins' out into the wilderness (ULT)

The commander uses this question and the question "Do you speak Greek?" (verse 37) to express surprise that Paul is not who he thought he was. Possible meanings are (1) as in ULT, the commander believes that even though Paul speaks Greek, Paul is the Egyptian. "Even though you speak Greek, I still think you are the Egyptian who before this day revolted and led the four thousand men of the 'Assassins' out into the wilderness." (2) Because Paul speaks Greek, the commander thinks that perhaps Paul is not the Egyptian. "So you speak Greek. Perhaps I was wrong to think you were that Egyptian who before this day revolted and led the four thousand men of the 'Assassins' out into the wilderness." It is best to retain the questions if the reader can infer one of the two meanings from them. (See: Rhetorical Question)

Are you not then the Egyptian (ULT)

Shortly before Paul's visit, an unnamed man from Egypt had launched a revolt against Rome in Jerusalem. Later he escaped into the wilderness and the commander wonders if Paul might be the same man. (See: Assumed Knowledge and Implicit Information)

the 4,000 men (ULT)

"the four thousand terrorists" (See: Numbers)

day...of...Assassins (ULT)

This refers to a group of Jewish rebels who killed Romans and anyone who supported Romans.

Acts 21:39

Connecting Statement:

Paul begins to defend what he did.

I ask...you (ULT)

Alternate translation: "I beg you" or "I plead with you"

allow me (ULT)

Alternate translation: "please allow me" or please permit me"

ULT

39 But Paul said, "I am a Jewish man from Tarsus in Cilicia, a citizen of a not insignificant city. And I ask you, allow me to speak to the people."

Acts 21:40

when he had given...permission...him (ULT)

The word **permission** can be stated as a verb. Alternate translation: "when the commander permitted him to speak" or "after the commander allowed him to speak" (See: Abstract Nouns)

Paul, standing on the steps (ULT)

The word **steps** here refers to the steps on the stairway to the fortress.

motioned with {his} hand to the people (ULT)

It can be stated explicitly why Paul motioned with the hand. Alternate translation: "motioned with his hand for the people to be quiet" (See: Assumed Knowledge and Implicit Information)

And...when there was a deep silence (ULT)

Alternate translation: "And when the people were completely silent"

> **ULT**
>
> **40** And when he had given him permission, Paul, standing on the steps, motioned with {his} hand to the people. And when there was a deep silence, he spoke to them in the Hebrew language, saying,

Acts 22

Acts 22 General Notes

Structure and formatting

This is the second account of Paul's conversion in the book of Acts. Because this is such an important event in the early church, there are three accounts of Paul's conversion. (See: Acts 9 and Acts 26)

Special concepts in this chapter

"In the Hebrew language"

Most Jews at this time spoke Aramaic and Greek. Most of the people who spoke Hebrew were educated Jewish scholars. This is why the people paid attention when Paul started speaking in Hebrew.

"The Way"

No one knows for sure who first started calling believers "followers of the Way." This is probably what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or "way." If this is true, the believers were "following the way of the Lord" by living in a way that pleased God.

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. The "chief captain" could have been punished for treating a Roman citizen the same way he would treat a non-citizen.

Acts 22:1

General Information:

Verse 2 gives background information. (See: Background Information)

ULT

1 "Men, brothers, and fathers, listen to my defense to you now."

Connecting Statement:

Paul speaks to the Jewish crowd in Jerusalem.

brothers, and fathers (ULT)

This is a polite way of addressing men who are Paul's age as well as the older men in the audience.

listen to my defense to you now (ULT)

Alternate translation: "I will now explain to you what I have done" or "please listen as I tell you my story"

Acts 22:2

in the Hebrew language (ULT)

The Hebrew language was the language of the Jews.

ULT

² And when they heard that he was speaking to them in the Hebrew language, they became even more quiet. And he said,

---

Acts 22:3

but educated in this city at the feet of Gamaliel (ULT)

This can be stated in active form. Alternate translation: "but I was a student of rabbi Gamaliel here in Jerusalem" (See: Active or Passive)

at the feet of Gamaliel (ULT)

Here, **feet** stands for the place where a student would sit while learning from a teacher. Alternate translation: "by Gamaliel" (See: Metonymy)

of Gamaliel (ULT)

Gamaliel was one of the most prominent teachers of the Jewish law. See how you translated this name in Acts 5:34.

instructed according to the strict ways of the law of our fathers (ULT)

This can be stated in active form. Alternate translation: "he instructed me how to carefully obey every law of our forefathers" or "the instruction I received followed the exact details of the law of our forefathers" (See: Active or Passive)

of the law of our fathers (ULT)

"of the law of our ancestors." This refers to the law that God gave to the people of Israel through Moses.

the…being zealous…for God (ULT)

Alternate translation: "I am completely dedicated to obeying God" or "I am passionate about my service to God"

just as all of you are today (ULT)

"in the same way all of you are today." Paul compares himself with the crowd.

Acts 22:4

I persecuted this Way (ULT)

Here, **this Way** represents the people who belonged to the group called "the Way." Alternate translation: "I persecuted the people who belonged to this Way" (See: Metonymy)

this Way (ULT)

This was a term used to refer to Christianity. See how you translated **the Way** in Acts 9:2.

as far as death (ULT)

The word **death** can be translated with the verb "kill" or "die." Alternate translation: "and I looked for ways to kill them" or "to the point of killing them" (See: Abstract Nouns)

binding and delivering to prison both men and women

Alternate translation: "tying up both men and women and taking them to prison"

Acts 22:5

testifies (ULT)

Alternate translation: "can testify" or "can tell you"

also...from whom...having received letters (ULT)

Alternate translation: "who also gave me letters"

to the brothers in Damascus (ULT)

Here, **brothers** refers to "fellow Jews."

to bring back...the...in...in bonds...Jerusalem...who were there (ULT)

Alternate translation: "to bind with chains those of the Way and bring them back to Jerusalem"

in order that they might be punished (ULT)

This can be stated in active form. Alternate translation: "in order that they may receive punishment" or "in order that the Jewish authorities could punish them" (See: Active or Passive)

> **ULT**
>
> **5** as also the high priest testifies for me, and all the elders from whom also having received letters to the brothers in Damascus, I was going there indeed to bring back in bonds to Jerusalem those who were there in order that they might be punished.

Acts 22:6

Connecting Statement:

Paul describes his encounter with Jesus.

And it happened to me that (ULT)

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

Acts 22:7

heard a voice saying to me (ULT)

Here, **voice** stands for the person speaking. Alternate translation: "I heard someone say to me" (See: Synecdoche)

ULT

7 And I fell to the ground and heard a voice saying to me, 'Saul, Saul, why are you persecuting me?'

Acts 22:8

(There are no notes for this verse.)

ULT

8 And so I answered, 'Who are you, Lord?' And he said to me, 'I am Jesus the Nazarene, whom you are persecuting.'

Acts 22:9

the…they did not understand…voice of the one who was speaking to me (ULT)

Here, **voice** stands for the person speaking. Alternate translation: "they did not understand what the one who spoke to me was saying" (See: Synecdoche)

Acts 22:10

and there you will be told (ULT)

This can be stated in active form. Alternate translation: "there someone will tell you" or "there you will find out" (See: Active or Passive)

Acts 22:11

I could not see because of the glory of that light (ULT)

Alternate translation: "I was left blind because of that light's brightness"

being led by the hands by those who were with me, I came into Damascus (ULT)

Here, **hands** stands for those leading Paul. This can be stated in active form. Alternate translation: "those with me guided me into Damascus" (See: Synecdoche and Active or Passive)

Acts 22:12

General Information:

The words "He" and "him" refer to Ananias.

a…Ananias (ULT)

Though this is not the same Ananias who died earlier in Acts Acts 5:3, you may translate it the same way though as you did in Acts 5:1. (See: How to Translate Names)

a devout man according to the law (ULT)

Ananias was very serious about following God's law.

being testified to by all the Jews who lived there (ULT)

This can be stated in active form. Alternate translation: "having a good reputation among all the Jews who lived there" (See: Active or Passive)

Acts 22:13

Saul, brother (ULT)

Here, **brother** is a polite way to address someone. Alternate translation: "Saul, my friend"

look up (ULT)

This phrase is an idiom that means "receive your sight." (See: Idiom)

that very hour (ULT)

This was a customary way of saying something happened immediately. Alternate translation: "at that instant" or "instantly" or "immediately" (See: Idiom)

And...I...looked up to him (ULT)

This phrase is an idiom that means he received his sight. Alternate translation: "And … I was able to see him" or "And … I saw him" (See: Idiom)

> **ULT**
> **13** came to me and having stood by me, said to me, 'Saul, brother, look up.' And that very hour I looked up to him.

Acts 22:14

General Information:

The word "he" refers to Ananias (Acts 22:12).

Connecting Statement:

Paul finishes telling what had happened to him in Damascus. He quotes what Ananias said to him. This is still part of his speech to the crowd in Jerusalem.

his will (ULT)

Alternate translation: "what God is planning and will cause to happen"

to hear the voice from his own mouth (ULT)

Both **voice** and **mouth** refer to the one speaking. Alternate translation: "to hear him speak directly to you" (See: Synecdoche)

> **ULT**
>
> **14** And he said, 'The God of our fathers appointed you to know his will, and to see the Righteous One, and to hear the voice from his own mouth,

Acts 22:15

to all men (ULT)

Here, **men** means all people whether male or female. Alternate translation: "to all people" (See: When Masculine Words Include Women)

ULT

15 for you will be a witness for him to all men about what you have seen and heard.

Acts 22:16

now (ULT)

Here, **now** does not mean "at this moment," but is used to draw attention to the important point that follows.

why are you waiting (ULT)

This question was asked to exhort Paul to be baptized. Alternate translation: "do not wait!" or "do not delay!" (See: Rhetorical Question)

be baptized (ULT)

This can be stated in active form. Alternate translation: "let me baptize you" or "receive baptism" (See: Active or Passive)

wash away your sins (ULT)

As washing one's body removes dirt, calling on the name of Jesus for forgiveness cleanses one's inner being from sin. Alternate translation: "ask forgiveness for your sins" (See: Metaphor)

having called on his name (ULT)

Here, **name** refers to the Lord. Alternate translation: "having called on the Lord" or "trusting in the Lord"

ULT

16 And now why are you waiting? Having arisen, be baptized, and wash away your sins, having called on his name.'

Acts 22:17

Connecting Statement:

Paul begins to tell the crowd about his vision of Jesus.

And it happened to me that (ULT)

This phrase is used here to mark where the action starts. If your language has a way for doing this, you could consider using it here.

in...I fell...a trance (ULT)

Alternate translation: "I had a vision" or "God gave me a vision"

Acts 22:18

I saw him saying to me (ULT)

Alternate translation: "I saw Jesus as he said to me"

they will not accept your testimony about me (ULT)

Alternate translation: "those who live in Jerusalem will not believe what you tell them about me"

> **ULT**
>
> **18** And I saw him saying to me, 'Hurry and go away from Jerusalem in haste, because they will not accept your testimony about me.'

Acts 22:19

General Information:

Here the word "they" refers to the non-believing Jews in Jerusalem.

Connecting Statement:

This ends what Paul was able to say to the crowd of Jewish people by the fortress.

they themselves know (ULT)

The word **themselves** is used for emphasis. (See: Reflexive Pronouns)

according to the synagogues (ULT)

"in each of the synagogues" or "in every synagogue." Paul went to synagogues to find Jews who believed in Jesus.

ULT

19 And I said, 'Lord, they themselves know that I was imprisoning and beating those who believed in you according to the synagogues.

Acts 22:20

the blood of Stephen your witness was spilled (ULT)

Here, **blood** stands for Stephen's life. To **spill blood** means to kill. This can be stated in active form. Alternate translation: "they killed Stephen who testified about you" (See: Metonymy and Active or Passive)

Acts 22:21

(There are no notes for this verse.)

ULT

21 But he said to me, 'Go, because I will send you far away to the Gentiles.'"

Acts 22:22

General Information:

Here the words "him" and the first two words "he" refer to Paul. The word "He" and the last "he" refer to the chief captain.

Remove such a one from the earth (ULT)

The phrase **from the earth** adds emphasis to "Remove such a one." Alternate translation: "Kill him"

ULT

22 And they listened to him until this word, and then they lifted up their voice, saying, "Remove such a one from the earth, for it is not right for him to live."

Acts 22:23

And as they were shouting (ULT)

The phrase **as they were** is used to mark two events that are happening at the same time.

throwing off {their} outer garments, and throwing dust into the air (ULT)

These actions show that the Jews there are outraged because they feel Paul has spoken against God. (See: Symbolic Action)

ULT

23 And as they were shouting and throwing off {their} outer garments, and throwing dust into the air,

Acts 22:24

commander (ULT)

a Roman military officer or leader of about 600 soldiers

commanded...him to be brought in (ULT)

This can be stated in active form. Alternate translation: "ordered his soldiers to bring Paul" (See: Active or Passive)

the fortress (ULT)

This fortress was connected to the outer temple court. See how you translated this in Acts 21:34.

commanding him to be examined by flogging (ULT)

The commander wanted to torture Paul by whipping him to ensure that he was telling the truth. This can be stated in active form. Alternate translation: "ordering his soldiers to whip Paul to force him to tell the truth" (See: Active or Passive and Assumed Knowledge and Implicit Information)

> **ULT**
>
> **24** the commander commanded him to be brought in to the fortress, commanding him to be examined by flogging, so that he might know for what reason they were shouting against him like that.

Acts 22:25

General Information:

Here the word "they" refers to the soldiers.

for the whip (ULT)

The whip was made from strips of leather or animal hide.

If it is lawful for you to whip a man who is a Roman and uncondemned (ULT)

Paul uses this question to make the centurion check the validity of having his soldiers whip Paul. Alternate translation: "It is not lawful for you to whip a man who is a Roman and who was not given his legal right to a trial!" (See: Rhetorical Question)

Acts 22:26

What are you about to do (ULT)

This question is used to urge the commander to reconsider his plan to whip Paul. Alternate translation: "You should not do this!" (See: Rhetorical Question)

Acts 22:27

General Information:

Here the word "him" refers to Paul.

having come...the commander (ULT)

Here, **come** can be translated as "gone." (See: Go and Come)

Acts 22:28

I bought this citizenship with a large amount of money (ULT)

"I paid a lot of money to the Roman authorities to become a citizen of Rome." The captain may be making this statement because he knows how hard it is to become a Roman citizen, and he suspects Paul is not telling truth.

I...bought this citizenship (ULT)

"I paid for citizenship." The word **citizenship** is an abstract noun. Alternate translation: "I became a citizen by paying for it" (See: Abstract Nouns)

And...I...was indeed born {as one (ULT)

If a father is a Roman citizen, then his children become Roman citizens automatically when they are born. Paul's father was a Roman. Alternate translation: "But I am a citizen by birth!"

Acts 22:29

those who were about...to examine (ULT)

Alternate translation: "the men who planned to examine" or "the men who were preparing to question"

ULT

29 Then those who were about to examine him drew back from him immediately, and the commander also was afraid, having learned that he was a Roman, and that he had bound him.

Acts 22:30

General Information:

Here the word "he" refers to the chief captain.

he released him (ULT)

Alternate translation: "the commander ordered his soldiers to untie Paul's bonds"

having brought down Paul (ULT)

From the fortress, there is a stairway going **down** to the temple courts.

ULT

30 And on the next day, wanting to know for certain that which he was being accused by the Jews, he released him and commanded the chief priests and all the Sanhedrin to assemble. And having brought down Paul, he placed him among them.

Acts 23

Acts 23 General Notes

Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quoted material in 23:5.

Special concepts in this chapter

Resurrection of the dead

The Pharisees believed that after people died, they would become alive again and God would either reward them or punish them. The Sadducees believed that once people died, they stayed dead and would never become alive again. (See: raise, rise, lift, get up, stir up, and reward, prize, deserve)

"Called a curse"

Some Jews promised God that they would not eat or drink until they killed Paul, and they asked God to punish them if they did not do what they had promised to do.

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. The "chief captain" could have been punished for treating a Roman citizen the same way he would treat a non-citizen.

Important figures of speech in this chapter

Whitewash

This is a common metaphor in Scripture for appearing to be good or clean or righteous when one is evil or unclean or unrighteous. (See: Metaphor)

Acts 23:1

Connecting Statement:

Paul stands before the chief priests and the council members (Acts 22:30).

brothers (ULT)

Here this means "fellow Jews."

the...I have lived as a citizen...before God...in all good conscience until this day (ULT)

Alternate translation: "I know that even to this day I have done what God has wanted me to do as a Jewish man"

> **ULT**
>
> **1** And having looked directly at the Sanhedrin, Paul said, "Men, brothers, I have lived as a citizen before God in all good conscience until this day."

Acts 23:2

Ananias (ULT)

This is the name of a man. Though this is the same name, this not the same Ananias as in Acts 5:1 nor the same Ananias as in Acts 9:10. (See: How to Translate Names)

> **ULT**
>
> **2** But the high priest Ananias commanded those who stood by him to strike him on the mouth.

Acts 23:3

you whitewashed wall (ULT)

This refers to a **wall** that was painted white to make it look clean. Paul told Ananias that just as a wall can be painted to look clean, so Ananias appeared to look morally clean, but he was really full of evil intent. Alternate translation: "you wall painted white" (See: Metaphor)

do you sit judging me by the law, yet command me to be struck, against the law (ULT)

Paul uses a question to point out Ananias' hypocrisy. Alternate translation: "you sit there to judge me by the law, yet you command me to be struck against the law." (See: Rhetorical Question)

command me to be struck (ULT)

This can be stated in active form. You can use the same word for **strike** as you did in the phrase "God will strike you." Alternate translation: "command people to strike me" (See: Active or Passive)

Acts 23:4

Are you insulting the high priest of God (ULT)

The men use this question to scold Paul for what he has said in Acts 23:3. Alternate translation: "You should not insult God's high priest!" (See: Rhetorical Question)

> **ULT**
>
> **4** But those who stood by said, "Are you insulting the high priest of God?"

Acts 23:5

For it is written (ULT)

Paul is about to quote what Moses wrote in the law. This can be stated in active form. Alternate translation: "For Moses wrote in the law" (See: Assumed Knowledge and Implicit Information and Active or Passive)

Acts 23:6

brothers (ULT)

Here, **brothers** means "fellow Jews"

Pharisees...a son (ULT)

Here, **son** means he is the literal son of a Pharisee and also the descendant of Pharisees. Alternate translation: "and my father and forefathers were Pharisees"

I am being judged (ULT)

This can be stated in active form. Alternate translation: "you are judging me" (See: Active or Passive)

concerning the hope and resurrection of the dead (ULT)

The word **resurrection** can be stated as "come back to life." The word **dead** can be stated as "those who have died." Alternate translation: "I have confidence that those who have died will come back to life again" (See: Abstract Nouns and Nominal Adjectives)

Acts 23:7

the crowd was divided (ULT)

Alternate translation: "the people in the crowd strongly disagreed with one another"

ULT

7 And when he said this, an argument began between the Pharisees and Sadducees, and the crowd was divided.

Acts 23:8

For the Sadducees ... but the Pharisees

This is background information about the Sadducees and Pharisees. (See: Background Information)

Acts 23:9

And so a large uproar occurred (ULT)

"So they began shouting loudly at one another." The word **so** marks an event that happened because of something else that happened previously. In this case, the previous event is Paul's stating his belief in the resurrection.

what if…a spirit has spoken to him, or an angel (ULT)

The Pharisees are rebuking the Sadducees by affirming that spirits and angels do exist and can speak to people. Alternate translation: "perhaps a spirit or an angel has spoken to him!" (See: Hypothetical Situations)

ULT

9 And so a large uproar occurred, and some of the scribes of the group of the Pharisees, having arisen, contended, saying, "We find nothing evil in this man. But what if a spirit has spoken to him, or an angel?"

Acts 23:10

And when a great argument happened (ULT)

The phrase **a great argument** can be re-stated as "to argue violently." Alternate translation: "And when they began to argue violently" (See: Abstract Nouns)

commander (ULT)

a Roman military officer or leader of about 600 soldiers

> **ULT**
>
> **10** And when a great argument happened, the commander, having feared that Paul would be torn to pieces by them, commanded the soldiers to go down to seize him by force from the midst of them, and to bring him into the fortress.

that...Paul...would be torn to pieces...by them (ULT)

This can be stated in active form. The phrase **be torn to pieces** might be an exaggeration of how the people might harm Paul. Alternate translation: "that they might tear Paul to pieces" or "that they would cause Paul great physical harm" (See: Active or Passive and Hyperbole)

to seize him by force (ULT)

Alternate translation: "to use physical force to take him away"

into the fortress (ULT)

This fortress was connected to the outer temple court. See how you translated this in Acts 21:34.

Acts 23:11

the...following night (ULT)

This means the night after the day Paul went before the council. Alternate translation: "that night"

to testify in Rome (ULT)

The words "about me" are understood. Alternate translation: "to bear witness about me in Rome" or "to testify about me in Rome" (See: Ellipsis)

ULT

11 But the following night the Lord, having stood beside him, said, "Have courage, for as you have testified to things concerning me in Jerusalem, so it is necessary also for you to testify in Rome."

Acts 23:12

Connecting Statement:

While Paul was in the prison at the fortress, the disbelieving religious Jews vow to kill him.

having formed a conspiracy (ULT)

"having organized a group with a shared purpose" here, to kill Paul.

cursed themselves (ULT)

It can be made explicit what would cause them to be cursed. Alternate translation: "asked God to curse them if they did not do what they promised" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **12** And when it became day, the Jews, having formed a conspiracy, cursed themselves, saying neither to eat nor to drink until they had killed Paul.

Acts 23:13

40 who had formed (ULT)

"forty men who" (See: Numbers)

who had formed this conspiracy (ULT)

Alternate translation: "who had made this plan" or "who planned to kill Paul"

Acts 23:14

General Information:

Here the word "They" refers to the forty Jews in Acts 23:13. Here "you" is plural and refers to the chief priests and elders. Both "us" and "we" refer to the forty Jews who planned to kill Paul. (See: Forms of You and Exclusive and Inclusive 'We')

> ### ULT
>
> **14** They, having gone to the chief priests and the elders, said, "We have cursed ourselves with a curse, to eat nothing until we have killed Paul.

We have cursed ourselves with a curse, to eat nothing until we have killed Paul (ULT)

To make a vow and to ask God to curse them if they do not fulfill their vow is spoken of as if the curse were an object that they carry on their shoulders. Alternate translation: "We have sworn to eat nothing until we have killed Paul. We asked God to curse us if we do not do what we promised to do" (See: Metaphor)

Acts 23:15

Now, therefore (ULT)

Alternate translation: "Because what we have just said is true" or "Because we have put ourselves under this curse"

Now (ULT)

This does not mean "at this moment," but is used to draw attention to the important point that follows.

he will bring him down to you (ULT)

Alternate translation: "the commander will bring Paul from the fortress to meet with you"

as if you are going to examine more seriously the things concerning him (ULT)

Alternate translation: "as though you want to learn more about what Paul has done"

ULT

15 Now, therefore, you along with the Sanhedrin report to the commander as if you are going to examine more seriously the things concerning him, so that he will bring him down to you. But we are ready to kill him before his arrival."

Acts 23:16

General Information:

Here the word "he" refers to Paul's nephew. The word "him" refers to the chief captain.

of...the son of the sister...Paul (ULT)

Alternate translation: "the son of Paul's sister" or "Paul's nephew"

having heard...of...the ambush (ULT)

Alternate translation: "hearing that they were ready to ambush Paul" or "finding out that they were waiting to kill Paul"

the...fortress (ULT)

This fortress was connected to the outer temple court. See how you translated this in Acts 21:34.

> **ULT**
>
> **16** But having heard of the ambush, the son of the sister of Paul went and, having entered into the fortress, reported this to Paul.

Acts 23:17

(There are no notes for this verse.)

17 And so, having called one of the centurions, Paul said, "Take this young man to the commander, for he has something to report to him."

Acts 23:18

So having taken him, he brought him

Alternate translation: "So taking the young man, the centurion brought him"

he...prisoner, Paul, having summoned me (ULT)

Alternate translation: "The prisoner named Paul after he asked me to come talk with him"

the...this...young man (ULT)

Since the chief captain calls him a young man, this suggests Paul's nephew may have been 12 to 15 years old.

Acts 23:19

having taken hold of...the commander...his hand (ULT)

Since the commander took the young man by the hand and calls him a young man (verse 18), this suggests Paul's nephew may have been 12 to 15 years old.

ULT

19 So the commander, having taken hold of his hand and having withdrawn to a private place. asked him, "What is it that you have to report to me?"

Acts 23:20

The Jews have agreed (ULT)

This does not mean all **Jews**, but all of the group that was there. Alternate translation: "Some of the Jews have agreed" (See: Synecdoche)

you might bring...Paul...down (ULT)

Alternate translation: "you would bring Paul down from the fortress"

as if they were going to inquire something more concerning him (ULT)

Alternate translation: "pretending they want to learn more about what Paul has done"

> **ULT**
>
> **20** So then he said, "The Jews have agreed to ask you that tomorrow you might bring Paul down to the Sanhedrin, as if they were going to inquire something more concerning him.

Acts 23:21

men...40 (ULT)

"forty ... men" (See: Numbers)

lie in wait...for him (ULT)

Alternate translation: "are ready to ambush Paul" or "are waiting to kill Paul"

who have cursed themselves neither to eat nor to drink until they have killed him

Alternate translation: "who have sworn to eat or drink nothing until they have killed Paul. And they asked God to curse them if they do not do what they promised to do"

> **ULT**
>
> **21** Therefore you should not be persuaded by them, because more than 40 from these men lie in wait for him, who have cursed themselves neither to eat nor to drink until they have killed him. Even now they are ready, waiting for the promise from you."

Acts 23:22

General Information:

Here the word "he" refers the chief captain.

General Information:

Felix, who resided at Caesarea, was the roman governor of the area.

Acts 23:23

having summoned (ULT)

Alternate translation: "having called to himself"

70 horsemen (ULT)

"seventy horsemen" (See: Numbers)

200 spearmen (ULT)

"two hundred soldiers that are armed with spears" (See: Numbers)

the third hour of the night (ULT)

This was about 9:00 p.m. at night.

ULT

23 And having summoned a certain two of the centurions, he said, "Prepare 200 soldiers so that they might go as far as Caesarea, and 70 horsemen, and 200 spearmen from the third hour of the night,

Acts 23:24

(There are no notes for this verse.)

ULT

24 and provide animals in order to, having set Paul on them, take him safely to Felix the governor."

Acts 23:25

General Information:

The chief captain writes a letter to Governor Felix about the arrest of Paul.

General Information:

Claudius Lysias is the name of the chief captain. Governor Felix was the Roman governor over the whole region. (See: How to Translate Names)

Acts 23:26

Claudius Lysias to the most excellent Governor Felix, greetings (ULT)

This is a formal introduction to the letter. The commander begins by referring to himself. You can translate it in the first person. The words "am writing" are understood. Alternate translation: "I, Claudius Lysias, am writing to you, the most excellent Governor Felix. Greetings to you" (See: First, Second or Third Person and Ellipsis)

to the most excellent Governor Felix (ULT)

Alternate translation: "to Governor Felix who deserves greatest honors"

Acts 23:27

This man, having been seized by the Jews (ULT)

Here, **the Jews** means "some of the Jews." This can be stated in active form. Alternate translation: "Some of the Jews seized this man" (See: Synecdoche and Active or Passive)

about to be killed by them (ULT)

This can be stated in active form. Alternate translation: "they were ready to kill him" (See: Active or Passive)

having come with detachment of soldiers, I rescued (ULT)

Alternate translation: "I with my soldiers arrived at the place where Paul and these Jews were and I rescued him"

> **ULT**
>
> **27** This man, having been seized by the Jews and about to be killed by them, having come with detachment of soldiers, I rescued, having learned that he is a Roman.

Acts 23:28

General Information:

Here the word "I" refers to Claudius Lysias, the chief captain.

General Information:

The word "they" refers to the group of Jews who accused Paul.

General Information:

The word "you" is singular and refers to Governor Felix. (See: Forms of You)

Connecting Statement:

The chief captain ends his letter to Governor Felix.

ULT

28 And wanting to know the charge with which they accused him, I took him down to their Sanhedrin.

Acts 23:29

I learned that he was being accused concerning questions of their own law (ULT)

This can be stated in active form. Alternate translation: "I learned that they were accusing him about things in their own law" (See: Active or Passive)

but there was no accusation worthy of death or imprisonment (ULT)

The abstract nouns **accusation**, **death**, and **imprisonment** can be stated as verbs. Alternate translation: "but nobody accused him of anything that should cause Roman authorities to kill him or to send him to prison" (See: Abstract Nouns)

Acts 23:30

And when a plot was to be against the man was revealed to me (ULT)

This can be stated in active form. Alternate translation: "And when I later learned that there was a plot to kill this man" (See: Active or Passive)

Acts 23:31

General Information:

Here the first word "him" refers to Paul; the second use of the word "him" refers to Governor Felix. Antipatris was a city built by Herod in honor of his father, Antipater. It stood at a site located today in central Israel. (See: How to Translate Names)

> **ULT**
>
> **31** So the soldiers, according to what had been commanded to them, having taken Paul, brought him by night to Antipatris.

Connecting Statement:

This ends Paul's time under arrest in Jerusalem and begins his time of arrest in Caesarea with Governor Felix.

the…So…soldiers, according to what had been commanded to them (ULT)

The word **so** marks an event that happened because of something else that happened previously. In this case, the previous event is the commander's ordering the soldiers to escort Paul.

having taken Paul, brought him by night (ULT)

Here, **brought** can be translated as "took." Alternate translation: "they got Paul and took him at night"

Acts 23:32

they returned (ULT)

Here, **they** refers to the foot soldiers who left the horsemen and returned to their fortress.

Acts 23:33

When they had entered (ULT)

Here, **they** refers to the horsemen who took Paul all the way to Caesarea.

Acts 23:34

General Information:

Here the first and second words "he" refer to Governor Felix, the third word "he" and the word "him" refer to Paul, and the last word "he" refers to Governor Felix. The words "you" and your" refer to Paul.

when he had read the letter…had asked…had learned (ULT)

All of these actions are things the governor did.

had asked what province he was from (ULT)

This can be stated as a direct quotation. Alternate translation: "he asked Paul, 'What province are you from?' When" (See: Direct and Indirect Quotations)

ULT

34 And when he had read the letter and had asked what province he was from, and had learned that {he was} from Cilicia,

Acts 23:35

he said (ULT)

This sentence, which begins with the words "When he learned" in verse 43, can be stated as a direct quotation. Alternate translation: "Paul said, 'I am from Cilicia.' Then the governor said" (See: Direct and Indirect Quotations)

I will hear you fully (ULT)

Alternate translation: "I will listen to all you have to say"

having commanded...him to be kept (ULT)

This can be stated in active form. Alternate translation: "having commanded soldiers to keep him" or "and commanded soldiers to restrain him"

ULT

35 he said, "I will hear you fully when your accusers also may come here," having commanded him to be kept in the palace of Herod.

Acts 24

Acts 24 General Notes

Structure and formatting

Paul told the governor that he had not done what the Jews were accusing him of doing and that the governor should not punish him for what he did do.

Special concepts in this chapter

Respect

Both the Jewish leaders (Acts 24:2-4) and Paul (Acts 24:10) began their speeches with words that show respect to the governor.

Other possible translation difficulties in this chapter

Governmental leaders

The words "governor," "commander," and "centurion" may be difficult to translate into some languages. (See: Translate Unknowns)

Acts 24:1

General Information:

Here the word "you" refers to Felix, the governor. Here "we" refers to the citizens under Felix. (See: Forms of You and Exclusive and Inclusive 'We')

Connecting Statement:

Paul is on trial in Caesarea. Tertullus presents Governor Felix with the charges against Paul.

And after five days (ULT)

Alternate translation: "And five days after the Roman soldiers took Paul to Caesarea"

Ananias (ULT)

This is the name of a man. This is not the same Ananias as in Acts 5:1 nor the same Ananias as in Acts 9:10. See how you translated this in Acts 23:1. (See: How to Translate Names)

an orator (ULT)

"a lawyer." Tertullus was an expert in Roman law who was there to accuse Paul in court.

a…Tertullus (ULT)

This is the name of a man. (See: How to Translate Names)

came down (ULT)

Alternate translation: "went to Caesarea where Paul was"

to the governor (ULT)

Alternate translation: "in the presence of the governor who was judge in the court"

appeared…against Paul (ULT)

Alternate translation: "came there … to argue before the governor the case that Paul had broken the law."

Acts 24:2

We have obtained great peace (ULT)

Here, **we** refers to the citizens under Felix. Alternate translation: "we, the people that you govern, have obtained great peace" (See: Exclusive and Inclusive 'We')

through...and good reforms have happened to {our} nation...your foresight (ULT)

Alternate translation: "and your planning has greatly improved our nation"

ULT

2 And when he had been summoned, Tertullus began to accuse him, saying, "We have obtained great peace through you, and good reforms have happened to {our} nation through your foresight;

Acts 24:3

with all thankfulness (ULT)

The word **thankfulness** is an abstract noun. It can be stated as an adjective or verb. Alternate translation: "so we are very thankful and we welcome everything that you do" or "so we thank you very much and welcome everything that you do" (See: Abstract Nouns)

most excellent Felix (ULT)

"Governor Felix who deserves greatest honor." Felix was the Roman governor over the whole region. See how you translated a similar phrase in Acts 23:25.

Acts 24:4

General Information:

The word "we" refers to Ananias, certain elders, and Tertullus. (See: Exclusive and Inclusive 'We')

However, in order that we may not bother you any longer (ULT)

Possible meanings are (1) "so that I will not take up too much of your time" or (2) "so that I will not tire you"

to...listen...briefly...to us in your kindness (ULT)

Alternate translation: "kindly listen to my short speech"

ULT

4 However, in order that we may not bother you any longer, I beg you to briefly listen to us in your kindness.

Acts 24:5

we have found...to be...this man...a troublemaker (ULT)

Alternate translation: "we have learned that Paul is always causing trouble"

among all the Jews who {are} throughout the world (ULT)

The word **all** here is probably an exaggeration used to strengthen their accusation against Paul. (See: Hyperbole)

he is a leader...of the sect of the Nazarenes (ULT)

The phrase "the sect of the Nazarenes" is another name for the Christians. Alternate translation: "he leads the entire group whom people call the followers of the Nazarene" (See: Assumed Knowledge and Implicit Information)

of...sect (ULT)

This is a smaller group of people within a larger group. Tertullus considers the Christians to be a small group within Judaism.

> **ULT**
>
> **5** For we have found this man to be a troublemaker and inciting rebellion among all the Jews who {are} throughout the world. Also, he is a leader of the sect of the Nazarenes.

Acts 24:6

(There are no notes for this verse.)

ULT

6 He even tried to desecrate the temple, and so we arrested him. [1] [We wanted to judge him according to our law.

Acts 24:7

General Information:

Here the word "you" is singular and refers to Governor Felix. (See: Forms of You)

ULT

7[2] But Lysias, the officer, having come, took him by force out of our hands,

Connecting Statement:

Tertullus finishes presenting the charges against Paul before Governor Felix.

Acts 24:8

to learn of what we are accusing him (ULT)

Alternate translation: "to learn that we are bringing very serious charges against him" or "to learn whether or not he is guilty of the things of which we are accusing him"

<div>

ULT

8[3] commanding his accusers to come to you.] Having inquired from him about all these matters, you yourself will be able to learn of what we are accusing him."

</div>

Acts 24:9

the Jews (ULT)

This refers to the Jewish leaders who were there at Paul's trial. (See:
[Synecdoche](#))

ULT

9 And the Jews also agreed, affirming
that these charges were so.

Acts 24:10

General Information:

Here the word "they" refers to the Jews who were accusing Paul.

Connecting Statement:

Paul responds to Governor Felix about the charges brought against him.

having motioned...the governor (ULT)

Alternate translation: "and the governor gestured"

a judge to this nation (ULT)

Here, **this nation** refers to the people of the Jewish nation. Alternate translation: "a judge for the people of the Jewish nation" (See: Metonymy)

I...make my defense (ULT)

Alternate translation: "I … explain my situation"

> **ULT**
>
> **10** And the governor having motioned for him to speak, Paul answered, "Knowing that for many years you have been a judge to this nation, I gladly make my defense about the things concerning me.

Acts 24:11

12 days from when (ULT)

"twelve days since" (See: Numbers)

ULT

11 You are able to find out that it has not been more than 12 days from when I went up to worship in Jerusalem.

Acts 24:12

nor causing a rebellion of the crowd (ULT)

Alternate translation: "and I did not provoke the crowd to rebel against Rome"

Acts 24:13

(There are no notes for this verse.)

ULT

13 And they are not able to prove to you about that which they are now accusing me.

Acts 24:14

I confess...this to you (ULT)

Alternate translation: "I acknowledge this to you"

that according to the Way (ULT)

The phrase **the Way** was a title used for Christianity during Paul's time.

they call a sect (ULT)

This is a smaller group of people within a larger group. Tertullus considers the Christians to be a small group within Judaism. See how you translated **sect** in Acts 24:5.

in that way I serve the God of our fathers (ULT)

Paul uses the phrase "in that way" to mean that he, as a believer in Jesus, serves God just as their Jewish ancestors did. He is not leading a **sect** or teaching something new that is opposed to their ancient religion.

> **ULT**
>
> **14** But I confess this to you, that according to the Way that they call a sect, in that way I serve the God of our fathers, faithful to all that is according to the law and that has been written in the prophets.

Acts 24:15

also these men (ULT)

"the same as these men." Here, **these men** refers to the Jews who are accusing Paul in court.

that there is going to be a resurrection of both the righteous and the unrighteous (ULT)

The abstract noun **resurrection** can be stated with the verb "resurrect." Alternate translation: "that God will resurrect all who have died, both the righteous and the unrighteous" (See: Abstract Nouns)

of both the righteous and the unrighteous (ULT)

These nominal adjectives refer to **righteous** people and **unrighteous** people. AT "both of righteous people and unrighteous people" or "both of those who have done what is right and those who have done what is evil" (See: Nominal Adjectives)

Acts 24:16

I myself...strive...always (ULT)

Alternate translation: "I myself always work hard" or "I always do my best"

to have a blameless conscience before God (ULT)

Here, **conscience** refers to a person's inner morality that chooses between right and wrong. Alternate translation: "to be blameless before God" or "to always do what is right before God" (See: Metonymy)

before God (ULT)

Alternate translation: "in the presence of God"

Acts 24:17

Now (ULT)

This word marks a shift in Paul's argument. Here he explains the situation in Jerusalem when some of the Jews arrested him.

after...years...many (ULT)

Alternate translation: "after many years away from Jerusalem"

I came to bring alms to my nation, and offerings (ULT)

Here, **I came** can be translated as "I went." Alternate translation: "I went to help my people by bringing them money as a gift to the poor" (See: Go and Come)

Acts 24:18

in...having been cleansed...the temple (ULT)

Alternate translation: "in the temple after I had finished a ceremony to purify myself"

not with a crowd nor with an uproar (ULT)

This can be stated as a separate new sentence. Alternate translation: "I had not gathered a crowd nor was I trying to start a riot" (See: Assumed Knowledge and Implicit Information)

ULT

18 They found me in this, having been cleansed in the temple, not with a crowd nor with an uproar.

Acts 24:19

if they have anything (ULT)

Alternate translation: "if they have anything to say"

Acts 24:20

Connecting Statement:

Paul finishes responding to Governor Felix about the charges brought against him.

these (ULT)

This refers to the members of the council who were present in Jerusalem at Paul's trial.

let...say what wrong they found (ULT)

Alternate translation: "let ... prove what I did wrong"

Acts 24:21

concerning the resurrection of the dead (ULT)

The abstract noun **resurrection** can be stated as "God brings back to life." Alternate translation: "because I believe that God will bring back to life those who have died" (See: Abstract Nouns and Nominal Adjectives)

I am being judged before you today (ULT)

This can be stated in active form. Alternate translation: "you are judging me today" (See: Active or Passive)

Acts 24:22

General Information:

Felix is the Roman governor of the area who resides at Caesarea. See how you translated this name in Acts 23:24. (See: How to Translate Names)

the Way (ULT)

This is a title for Christianity. See how you translated this in Acts 9:2.

Lysias (ULT)

This is the name of the commander. See how you translated this name in Acts 23:26.

may come down (ULT)

"may come down from Jerusalem." Jerusalem was higher than Caesarea so it was normal for them to speak of coming **down** from Jerusalem.

the things...I will decide...concerning you (ULT)

Alternate translation: "I will make a decision concerning these accusations against you" or "I will judge whether you are guilty"

> **ULT**
>
> **22** And then Felix, more accurately knowing the things concerning the Way, adjourned them, saying, "When Lysias the commander may come down, I will decide the things concerning you."

Acts 24:23

to have…rest (ULT)

Alternate translation: "to grant Paul some freedom not otherwise granted to prisoners"

Acts 24:24

But after some days (ULT)

Alternate translation: "But after several days"

Drusilla, his own wife (ULT)

Drusilla is a woman's name. (See: How to Translate Names)

who was a Jewess (ULT)

This means a female Jew. Alternate translation: "who was a Jew" (See: Assumed Knowledge and Implicit Information)

ULT

24 But after some days, having returned with Drusilla, his own wife, who was a Jewess, Felix summoned Paul and he heard him concerning the faith in Christ Jesus.

Acts 24:25

Felix, having become frightened (ULT)

Felix may have felt conviction of his sins.

Go away for now (ULT)

Alternate translation: "Leave me for a while"

Acts 24:26

money will be given to him by Paul (ULT)

Felix was hoping Paul would offer him a bribe to set him free.

also…to him…therefore often summoning him, he was speaking (ULT)

Alternate translation: "and so Felix often sent for Paul and spoke with Paul"

Acts 24:27

Felix received a successor—Porcius Festus (ULT)

Porcius Festus was the new roman governor who succeeded **Felix**. Alternate translation: "Porcius Festus replaced Felix as the governor" (See: How to Translate Names)

wanting...to gain favor with the Jews (ULT)

Here, **the Jews** refers to the Jewish leaders. Alternate translation: "wanting the Jewish leaders to like him" (See: Synecdoche)

Felix left Paul imprisoned

Alternate translation: "Felix kept Paul in prison"

> **ULT**
>
> **27** But when two years had passed, Felix received a successor—Porcius Festus. But wanting to gain favor with the Jews, Felix left Paul imprisoned.

Acts 25

Acts 25 General Notes

Special concepts in this chapter

Favor

This word is used in two different ways in this chapter. When the Jewish leaders asked Festus for a favor, they were asking him to do something special for them on that day. They wanted him to do for them something that he would not usually do. When Festus "wanted to gain the favor of the Jews," he wanted them to like him and be willing to obey him in the months and years to come. (See: favor, favorable, favoritism)

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. Roman officials could have been punished for treating a Roman citizen the same way they would treat a non-citizen.

Acts 25:1

General Information:

Festus becomes the governor of Caesarea. See how you translated this name in Acts 24:27.

Connecting Statement:

Paul continues to be a prisoner in Caesarea.

then (ULT)

This word marks the beginning of a new event in the story.

Festus...having arrived in the province (ULT)

Possible meanings are (1) Festus arrived in the area to begin his rule or (2) Festus simply arrived in the area.

went up from Caesarea to Jerusalem (ULT)

The phrase **went up** is used here because Jerusalem is higher in elevation than Caesarea.

ULT

1 Festus, then, having arrived in the province, after three days, went up from Caesarea to Jerusalem.

Acts 25:2

made clear...the chief priests and the most prominent of the Jews...to him {the things} against Paul (ULT)

This speaks about accusations as if they were an object that a person could bring to someone else. Alternate translation: "the chief priest and the important Jews accused Paul to Festus" (See: Metaphor)

they begged him (ULT)

Here the word **him** refers to Festus.

Acts 25:3

a favor against him (ULT)

Here the word **him** refers to Paul.

that he might summon him to Jerusalem (ULT)

This means that Festus would order his soldiers to bring Paul to Jerusalem. Alternate translation: "that he might order his soldiers to bring Paul to Jerusalem"

him…to kill…along the way (ULT)

They were going to ambush Paul on the way to Jerusalem.

ULT

3 requesting a favor against him—that he might summon him to Jerusalem— for an ambush was forming to kill him along the way.

Acts 25:4

General Information:

Here the word "us" refers to Festus and the Romans traveling with him, but not to his audience. (See: Exclusive and Inclusive 'We')

Festus...answered that Paul was being held at Caesarea, and that he himself was about to go there in haste (ULT)

This can be stated as a direct quotation. Alternate translation: "Festus said, 'Paul is being held prisoner in Caesarea, and I myself will soon return there.'" (See: Direct and Indirect Quotations)

Acts 25:5

He said, "Therefore, the leaders among you, having come down together (ULT)

Alternate translation: "He said, 'Therefore, your leaders should go to Caesarea with us and"

among...if there is something wrong...the man (ULT)

Alternate translation: "If Paul has done anything wrong"

let them accuse him (ULT)

Alternate translation: "you should accuse him of violating laws" or "you should bring charges against him"

Acts 25:6

General Information:

Here the first three times the word "he" is used as well as the word "him," the words refer to Festus. The fourth word "he" refers to Paul. The word "they" refers to the Jews who came from Jerusalem.

he went down to Caesarea (ULT)

Jerusalem is higher geographically than Caesarea. It was common to speak of coming **down** from Jerusalem.

having sat in the judgment seat (ULT)

Here, **judgment seat** refers to Festus' ruling as judge over Paul's trial. Alternate translation: "having sat upon the seat where he acted as judge" or "having sat down as judge" (See: Metonymy)

Paul to be brought to him (ULT)

This can be stated in active form. Alternate translation: "his soldiers bring Paul to him" (See: Active or Passive)

Acts 25:7

And when he had come (ULT)

Alternate translation: "And when he came and stood before Festus"

bringing many and serious charges (ULT)

Charging a person with a crime is spoken of as if it were an object that a person could bring to court. Alternate translation: "they spoke against Paul many serious things" (See: Metaphor)

ULT

7 And when he had come, the Jews who had come down from Jerusalem stood around him, bringing many and serious charges which they were not able to prove,

Acts 25:8

against the temple (ULT)

Paul says he did not break any rules about who could enter the Jerusalem temple. Alternate translation: "against the entry rules of the temple" (See: Synecdoche)

Acts 25:9

Connecting Statement:

Paul asks to be taken before Caesar for judgment.

wanting to do a favor for the Jews (ULT)

Here, **the Jews** means the Jewish leaders. Alternate translation: "wanting to please the Jewish leaders" (See: Synecdoche)

to go up to Jerusalem (ULT)

Jerusalem was higher geographically than Caesarea. It was common to speak of going **up** to Jerusalem.

and to be judged there before me about these things (ULT)

This can be stated in active form. Alternate translation: "where I will judge you with regard to these charges" (See: Active or Passive)

> **ULT**
>
> **9** But Festus, wanting to do a favor for the Jews, answering Paul, said, "Are you willing to go up to Jerusalem and to be judged there before me about these things?"

Acts 25:10

I am standing before the judgment seat of Caesar, where it is necessary for me to be judged (ULT)

The **judgment seat** refers to Caesar's authority to judge Paul. This can be stated in active form. Alternate translation: "I am already being judged by Roman authority, which is the only place where I should be judged" (See: Metonymy and Active or Passive)

Acts 25:11

Therefore, if I have done wrong and have done anything worthy of death, I do not refuse to die. But if there is nothing of which they can accuse me, no one is able to hand me over to them

Paul is stating a hypothetical situation. If he were guilty, he would accept the punishment, but he knows that he is not guilty. (See: Hypothetical Situations)

ULT

11 Therefore, if I have done wrong and have done anything worthy of death, I do not refuse to die. But if there is nothing of which they can accuse me, no one is able to hand me over to them. I appeal to Caesar."

have done anything worthy of death (ULT)

Alternate translation: "have done some wrong that deserves the death penalty"

if...But...there is nothing of which they can accuse me (ULT)

Alternate translation: "But if the charges against me are not true"

no one is able to hand me over to them (ULT)

Possible meanings are (1) Festus does not have the legal authority to hand Paul over to these false accusers or (2) Paul was saying that if he has done nothing wrong, the governor should not give into the request of the Jews.

I appeal to Caesar (ULT)

Alternate translation: "I ask that I go before Caesar so he himself can judge me"

Acts 25:12

with the council (ULT)

This is not the Sanhedrin that is referred to as **council** throughout Acts. This is a political council in the Roman government. Alternate translation: "with his own government advisors"

Acts 25:13

General Information:

King Agrippa and Bernice are new people in the story. Though he ruled over only a few territories, King Agrippa is the current reigning king in Palestine. Bernice is Agrippa's sister.(See: Introduction of New and Old Participants and How to Translate Names)

Connecting Statement:

Festus explains Paul's case to King Agrippa.

Now (ULT)

This word marks the beginning of a new event in the story.

paid their respects to Festus (ULT)

Alternate translation: "to make a formal visit to greet Festus"

> **ULT**
>
> **13** Now after some days had passed, King Agrippa and Bernice, having come down to Caesarea, paid their respects to Festus.

Acts 25:14

There is a certain man who has been left behind by Felix, a prisoner (ULT)

This can be stated in active form. Alternate translation: "When Felix left office, he left a man in prison here" (See: Active or Passive)

Felix (ULT)

Felix was the Roman governor of the area who resided in Caesarea. See how you translated this name in Acts 23:24.

Acts 25:15

concerning him...brought charges (ULT)

To charge someone in court is spoken of as if it were an object that a person brings to court. Alternate translation: "spoke to me against this man" (See: Metaphor)

requesting a judgment against him (ULT)

The abstract noun "judgment" can be expressed as a verb. Alternate translation: "asking me to judge him" or "requesting that I judge him to be guilty" (See: Abstract Nouns)

ULT

15 When I was in Jerusalem, the chief priests and the elders of the Jews brought charges concerning him, requesting a judgment against him.

Acts 25:16

to hand over any man (ULT)

Here, **hand over** represents sending someone to people who will punish or kill him. Alternate translation: "to let someone punish anyone" or "to condemn anyone to death" (See: Metaphor)

or before the one who is accused may have {his} accusers face to face (ULT)

Here, **have his accusers face to face** is an idiom that means to meet in person with the people who accuse him. Alternate translation: "before the person whom others have accused of a crime had met directly with those who accused him" (See: Idiom)

ULT

16 I replied to them that it is not the custom of the Romans to hand over any man, or before the one who is accused may have {his} accusers face to face and receives an opportunity of a defense concerning the accusation.

Acts 25:17

Therefore (ULT)

"Because what I have just said is true." Fetus had just said that an accused man should be able to face his accusers and make his defense.

when they had come together...here (ULT)

Alternate translation: "when the Jewish leaders had come to meet with me here"

having sat in the judgment seat (ULT)

Here, **judgment seat** refers to Festus ruling over Paul's trial as judge. Alternate translation: "having sat upon the seat to act as judge" or "having sat down as judge" (See: Metonymy)

I commanded the man to be brought in (ULT)

This can be stated in active form. Alternate translation: "I ordered the soldiers to bring Paul before me" (See: Active or Passive)

Acts 25:18

(There are no notes for this verse.)

ULT

18 When the accusers had stood up, they brought no charge concerning him of evil which I expected.

Acts 25:19

their own religion (ULT)

Here, **religion** means the belief system people have toward life and the supernatural.

Acts 25:20

and there to be judged concerning these things (ULT)

This can be stated in active form. Alternate translation: "for me to judge him there concerning these charges" or "for a judge to decide if these charges against him are true or not" (See: Active or Passive)

Acts 25:21

Connecting Statement:

Festus finishes explaining Paul's case to King Agrippa.

But when Paul had appealed for him to be kept for the decision of the emperor (ULT)

> **ULT**
>
> **21** But when Paul had appealed for him to be kept for the decision of the emperor, I commanded him to be kept until when I might send him to Caesar."

This can be stated in active form. Alternate translation: "But when Paul insisted that he stay under Roman guard until the time when the emperor could decide his case" (See: Active or Passive)

I commanded him to be kept (ULT)

This can be stated in active form. Alternate translation: "I ordered the soldiers to keep him in custody" or "I told the soldiers to guard him" (See: Active or Passive)

Acts 25:22

Tomorrow," he says, "you will hear him (ULT)

The phrase **he says** can be moved to the beginning of the sentence. Alternate translation: "Festus says, 'I will arrange for you to listen to Paul tomorrow.'" (See: Quotations and Quote Margins)

Acts 25:23

General Information:

Though he ruled over only a few territories, Agrippa was the current reigning king in Palestine. Bernice was his sister. See how you translated these names in Acts 25:13.

Connecting Statement:

Festus again gives information about Paul's case to King Agrippa.

with much ceremony (ULT)

Alternate translation: "with a great ceremony to honor them"

the hall (ULT)

This was a large room where people gathered for ceremonies, trials, and other events.

Paul was brought in (ULT)

This can be stated in active form. Alternate translation: "the soldiers brought Paul to appear before them" (See: Active or Passive)

> **ULT**
>
> **23** So on the next day, Agrippa and Bernice having come with much ceremony, and having entered into the hall with both the commanders and men who were prominent in the city, and having been commanded by Festus, Paul was brought in.

Acts 25:24

all the multitude of the Jews (ULT)

The word **all** is an exaggeration used to emphasize that a great number of Jews wanted Paul to die. Alternate translation: "a great number of the Jews" or "many of the Jewish leaders" (See: Hyperbole)

he ought not to live any longer (ULT)

This statement is made in the negative to emphasize the positive equivalent. Alternate translation: "he should die immediately" (See: Litotes)

> **ULT**
>
> **24** And Festus said, "King Agrippa, and all who are present with us, you see this man, concerning whom all the multitude of the Jews petitioned me both in Jerusalem and here also, shouting that he ought not to live any longer.

Acts 25:25

General Information:

Here the first "you" is plural; the second "you" is singular. (See: Forms of You)

But...he himself having appealed to the emperor (ULT)

> **ULT**
>
> **25** But I learned that he had done nothing worthy of death; but he himself having appealed to the emperor, I decided to send him.

Alternate translation: "but because he said that he wanted the emperor to judge him"

to the emperor (ULT)

The **emperor** was the ruler of the Roman empire. He ruled over many countries and provinces.

Acts 25:26

I have him before you, and especially before you, King Agrippa (ULT)

Alternate translation: "I have brought Paul to all of you, but especially to you, King Agrippa."

so that...anything...I might have...to write (ULT)

Alternate translation: "so that … I will have something else to write" or "so that … I will know what I should write"

Acts 25:27

unreasonable...it seems...to me to send a prisoner and...not...to...state (ULT)

The negative words **unreasonable** and **to not** can be stated in positive form. Alternate translation: "it seems reasonable to me that if I send a prisoner then I should also state" (See: Double Negatives)

the charges against him (ULT)

Possible meanings are (1) the accusations that the Jewish leaders have brought against him or (2) the charges under Roman law that apply to Paul's case.

Acts 26

Acts 26 General Notes

Structure and formatting

This is the third account of Paul's conversion in the book of Acts. Because this is such an important event in the early church, there are three accounts of Paul's conversion. (See: Acts 9 and Acts 22)

Paul told the King Agrippa why he had done what he had done and that the governor should not punish him for that.

Special concepts in this chapter

Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: righteous, righteousness, unrighteous, unrighteousness, upright, uprightness)

Acts 26:1

Connecting Statement:

Festus has brought Paul before King Agrippa. In verse 2, Paul gives his defense to King Agrippa.

Agrippa (ULT)

Agrippa was the current reigning king in Palestine, though he ruled over only a few territories. See how you translated this name in Acts 25:13.

having stretched out {his} hand (ULT)

Alternate translation: "holding out his hand" or "gesturing with his hand"

made {his} defense (ULT)

The abstract noun **defense** can be stated as a verb. Alternate translation: "began to defend himself against those who were accusing him" (See: Abstract Nouns)

ULT

1 And Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul, having stretched out {his} hand, made {his} defense.

Acts 26:2

I consider myself blessed (ULT)

Paul said he was **blessed** because he considered his appearance before Agrippa to be an opportunity to speak about the gospel.

to make my defense (ULT)

Alternate translation: "to defend myself" or "to explain why I am innocent of these charges"

Concerning all the things of which I am accused by the Jews (ULT)

This can be stated in active form. Alternate translation: "About the crimes that the Jews are saying that I committed" (See: Active or Passive)

the Jews (ULT)

This does not mean all **the Jews**. Alternate translation: "the Jewish leaders" (See: Synecdoche)

ULT

2 "Concerning all the things of which I am accused by the Jews, King Agrippa, I consider myself blessed that I am going to make my defense before you today;

Acts 26:3

their} controversies (ULT)

You can make explicit what kinds of **controversies** Paul is speaking about. Alternate translation: "questions about religious matters" (See: Assumed Knowledge and Implicit Information)

Acts 26:4

all the Jews (ULT)

This is a generalization. Possible meanings are (1) this refers to Jews in general who knew about Paul. Alternate translation: "the Jews" or (2) this refers to Pharisees who knew Paul. Alternate translation: "the Jewish leaders" (See: Hyperbole)

my...among...nation (ULT)

Possible meanings are (1) among his own people, not necessarily in the geographical land of Israel or (2) in the land of Israel.

ULT

4 Indeed then, all the Jews know the manner of my life which {was} from my youth, that from the beginning has been among my nation and in Jerusalem,

Acts 26:5

the strictest sect of our religion (ULT)

Alternate translation: "a group within Judaism who live by very strict rules"

ULT

5 Knowing me from the beginning, if they were willing to testify, that I lived as a Pharisee, according to the strictest sect of our religion.

Acts 26:6

General Information:

Here "you" is plural and refers to the people who were listening to Paul. (See: Forms of You)

now (ULT)

This word marks a shift from Paul discussing his past to talking about himself in the present.

I stand here being judged (ULT)

This can be stated in active form. Alternate translation: "I am here, where they are putting me on trial" (See: Active or Passive)

because of my hope of the promise that was made to our fathers by God (ULT)

This speaks about a **promise** as if it were something a person could look for and see. Alternate translation: "because I am waiting expectantly for God to do what he promised our forefathers he would do" (See: Metaphor)

Acts 26:7

to which our 12 tribes...hope to attain (ULT)

The phrase **our 12 tribes** stands for the people in those tribes. Alternate translation: "which is also what our fellow Jews in the 12 tribes are waiting for" (See: Metonymy)

to which...hope to attain (ULT)

This speaks about a promise as if it were a destination that can be reached. (See: Metaphor)

serving night and day (ULT)

The extremes **night** and **day** mean they "worshiped God continually." (See: Merism)

by the Jews (ULT)

This does not mean all **the Jews**. Alternate translation: "by the leaders of the Jews" (See: Synecdoche)

Acts 26:8

Why is it judged unbelievable among you that God raises the dead (ULT)

Paul uses a question to challenge the Jews present. They believe God can raise the dead but do not think God brought Jesus back to life. This can be expressed as a statement. Alternate translation: "None of you think it is unbelievable that God raises the dead." (See: Rhetorical Question)

raises the dead (ULT)

Here to raise up is an idiom for causing someone who has died to become alive again. Alternate translation: "makes dead people come alive again"

Acts 26:9

Then

Paul uses this word to mark another shift in his defense. He is now beginning to describe how he formerly persecuted Jesus' people.

to the name of Jesus...opposed (ULT)

The word **name** here stands for the teaching about the person. Alternate translation: "to stop people from teaching about Jesus" (See: Metonymy)

ULT

9 Then, I thought to myself that it was necessary to do many things opposed to the name of Jesus the Nazarene.

Acts 26:10

when...were being put to death...they...I cast my vote against them (ULT)

The phrase **were being put to death** can be stated in active form. Alternate translation: "I voted in agreement with the other Jewish leaders to condemn the believers to die" (See: Active or Passive)

Acts 26:11

often punishing them (ULT)

Possible meanings are (1) Paul punished some believers many times or (2) Paul punished many different believers.

ULT

11 And often punishing them in all the synagogues, I forced them to blaspheme, and being greatly enraged against them, I persecuted them even as far as to foreign cities.

Acts 26:12

Connecting Statement:

While talking to King Agrippa, Paul tells about when the Lord spoke with him.

While doing this (ULT)

Paul uses this phrase to mark another shift in his defense. He is now telling about when he saw Jesus and became his disciple.

While doing this (ULT)

This word is used to mark two events that are happening at the same time. In this case, Paul went to Damascus during the time when he persecuted Christians.

with authority and a commission (ULT)

Paul had written letters from the Jewish leaders, granting him authority to persecute the Jewish believers.

ULT

12 While doing this, traveling to Damascus with authority and a commission that {was} from the chief priests,

Acts 26:13

(There are no notes for this verse.)

ULT

13 in the middle of the day, along the road, O King, I saw a light from heaven, beyond the brightness of the sun, shining around me and those who were traveling with me.

Acts 26:14

I heard a voice speaking to me (ULT)

Here, **voice** stands for the person speaking. Alternate translation: "I heard someone speaking to me" (See: Metonymy)

me...Saul, Saul, why do you persecute (ULT)

This is a rhetorical question. The speaker is alerting Saul to what Saul is doing to him, and implying that Saul should not do that. Alternate translation: "Saul, Saul, you are persecuting me." or "Saul, Saul, stop persecuting me." (See: Rhetorical Question)

It is hard for you to kick against a goad (ULT)

For Paul to resist Jesus and to persecute believers is spoken of as if he were an ox kicking at the sharp stick that a person uses to prod (or **goad**) the animal. It means that Paul is only harming himself. Alternate translation: "You will only harm yourself like an ox kicking a goad" (See: Metaphor)

Acts 26:15

Connecting Statement:

Paul continues giving his defense to King Agrippa. In these verses he continues quoting his conversation with the Lord.

ULT

15 And I said, 'Who are you, Lord?' And the Lord replied, 'I am Jesus whom you are persecuting.

Acts 26:16

(There are no notes for this verse.)

ULT

16 But get up and stand on your feet; because for this I appeared to you, to appoint you as a servant and a witness of both that which you have seen about me and of that which will be shown to you;

Acts 26:17

(There are no notes for this verse.)

ULT

17 rescuing you from the people and from the Gentiles, to whom I am sending you,

Acts 26:18

to open their eyes (ULT)

Helping people to understand the truth is spoken of as if a person were literally helping someone to open his eyes. (See: Metaphor)

to turn...from darkness to light (ULT)

Helping someone to stop doing what is evil and to start trusting and obeying God is spoken of as if the person is literally leading someone out of a dark place into a place of light. (See: Metaphor)

to turn...from...from the authority of Satan to God (ULT)

Helping someone to stop obeying Satan and to start obeying God is spoken of as if a person were literally turning a person and taking them from the place where Satan rules and leading him to the place where God rules. (See: Metaphor)

for them to receive forgiveness of sins and (ULT)

The abstract noun **forgiveness** can be stated as the verb "forgive." Alternate translation: "so that God may forgive their sins and give them" (See: Abstract Nouns)

an inheritance (ULT)

The blessings that Jesus gives to those who believe in him are spoken of as if they were **an inheritance** that children receive from their father. (See: Metaphor)

those who have been sanctified by faith that {is} in me (ULT)

Jesus choosing some people to belong to him is spoken of as if he set them apart from other people. (See: Metaphor)

to...by faith that {is...me (ULT)

"because they believe in me." Here Paul finishes quoting the Lord.

Acts 26:19

Therefore (ULT)

"Because what I have just said is true." Paul had just explained what the Lord had commanded him in his vision.

I was not disobedient to the heavenly vision (ULT)

This can be stated in positive form. Alternate translation: "I obeyed the heavenly vision" (See: Double Negatives)

to the heavenly vision (ULT)

This refers to what the person in the **vision** told Paul. Alternate translation: "to what the person from heaven told me in the vision" (See: Metonymy)

Acts 26:20

to turn to God (ULT)

To start trusting God is spoken of as if a person turns to start walking toward God. Alternate translation: "to trust in God" (See: Metaphor)

doing deeds worthy of repentance (ULT)

The abstract noun **repentance** can be stated as the verb "repented."
Alternate translation: "and start doing good deeds to show they truly have repented" (See: Abstract Nouns)

> **ULT**
>
> **20** but, to those in Damascus first, and also in Jerusalem, and in all the region of Judea, and to the Gentiles, I declared to repent and to turn to God, doing deeds worthy of repentance.

Acts 26:21

the Jews (ULT)

This does not mean all of **the Jews**. Alternate translation: "some Jews" (See: Synecdoche)

ULT

21 For the sake of this, the Jews, having seized me in the temple, attempted to kill me.

Acts 26:22

Connecting Statement:

Paul finishes giving his defense to King Agrippa.

to both small and great (ULT)

Here, **small** and **great** are used together to mean "all people." Alternate translation: "to all people, whether common or great" (See: Merism)

nothing other than...what (ULT)

This can be stated in positive form. Alternate translation: "the same thing that"

both...what...the prophets (ULT)

Paul is referring to the collective writings of the Old Testament prophets.

> **ULT**
>
> **22** Therefore having received help which is from God until this day, I stand, testifying to both small and great, saying nothing other than what both the prophets and Moses said is going to happen—

Acts 26:23

that the Christ {is} subject to suffering (ULT)

You can make explicit that Christ must also die. Alternate translation: "that the Christ must suffer and die" (See: Assumed Knowledge and Implicit Information)

from the resurrection (ULT)

to be brought back to life

of the dead (ULT)

The phrase **the dead** refers to the spirits of people who have died. To rise from among them speaks of becoming alive again.

is going to proclaim light (ULT)

"he would proclaim the message about the light." To tell people about how God saves people is spoken of as if a person were speaking about the light. Alternate translation: "he would proclaim the message about how God saves people" (See: Metaphor)

> **ULT**
>
> **23** that the Christ {is} subject to suffering and that {as} the first from the resurrection of the dead, is going to proclaim light both to the people and to the Gentiles."

Acts 26:24

Connecting Statement:

Paul and King Agrippa continue to talk together.

you are insane (ULT)

Alternate translation: "you are speaking nonsense" or "you are crazy"

your great learning is turning you to insanity (ULT)

Alternate translation: "you have learned so much that it is now making you crazy"

Acts 26:25

I am not insane…but (ULT)

This can be stated in positive form. Alternate translation: "I am sane … and" or "I am able to think well … and" (See: Double Negatives)

most excellent Festus (ULT)

Alternate translation: "Festus, who deserves highest honors"

Acts 26:26

the king...to whom...from him (ULT)

Paul is still speaking to King Agrippa, but he is referring to him in the third person. Alternate translation: "you ... to you ... from you" (See: First, Second or Third Person)

I am...speaking boldly (ULT)

Paul was not afraid to speak to the king about Christ. Alternate translation: "I speak with confidence"

I am persuaded that (ULT)

This can be stated in active form. Alternate translation: "I am sure that" (See: Active or Passive)

are hidden...none of these things...from him (ULT)

This can be stated in active and positive form. Alternate translation: "that he is aware of this" or "that you are aware of this" (See: Active or Passive and Litotes)

not...this was...done in a corner (ULT)

This can be stated in active form. Alternate translation: "this has not happened in a corner" (See: Active or Passive)

in a corner (ULT)

This means doing something in secret as if a person went and did something in the **corner** of a room where no one can see him. Alternate translation: "in a dark place" or "in secret" (See: Metaphor)

> **ULT**
>
> **26** For the king knows about these things, to whom I am indeed speaking boldly, for I am persuaded that none of these things are hidden from him; for this was not done in a corner.

Acts 26:27

Do you believe the prophets, King Agrippa (ULT)

Paul asks this question to remind Agrippa that Agrippa already believes what the prophets said about Jesus. This can be expressed as a statement. Alternate translation: "You already believe what the Jewish prophets said, King Agrippa." (See: Rhetorical Question)

Acts 26:28

In a short time, are you persuading me to become a Christian (ULT)

Agrippa asks this question to show Paul that he cannot convince Agrippa so easily without more proof. This can be expressed as a statement. Alternate translation: "Surely you do not think you can convince me so easily to believe in Jesus!" (See: Rhetorical Question)

Acts 26:29

but without these chains (ULT)

Here, **chains** stands for being a prisoner. Alternate translation: "but, of course, I do no want you to be a prisoner like I am" (See: [Metonymy](#))

Acts 26:30

General Information:

Bernice was the sister of King Agrippa (Acts 25:13).

Connecting Statement:

This ends Paul's time before King Agrippa.

And then the king got up, and the governor

Alternate translation: "And then King Agrippa stood up, and Governor Festus"

ULT

30 And then the king got up, and the governor, and Bernice, and those sitting with them;

Acts 26:31

This man is not doing anything worthy of death or of chains (ULT)

The abstract noun **death** can be stated as the verb "die." Here, **chains** stands for being in prison. Alternate translation: "This man does not deserve to die or to be in prison" (See: Abstract Nouns and Metonymy)

Acts 26:32

This man was able to have been released (ULT)

This can be stated in active form. Alternate translation: "This man could have gone free" or "I could have freed this man" (See: Active or Passive)

Acts 27

Acts 27 General Notes

Special concepts in this chapter

Sailing

People who lived near the sea traveled by boat powered by the wind. During some months of the year, the wind would blow in the wrong direction or so hard that sailing was impossible.

Trust

Paul trusted God to bring him safely to land. He told the sailers and soldiers to trust that God would also keep them alive. (See: trust, trusted, trustworthy, trustworthiness)

Paul breaks bread

Luke uses almost the same words here to describe Paul taking bread, thanking God, breaking it, and eating it that he used to describe the last supper Jesus ate with his disciples. However, your translation should not make your reader think that Paul was leading a religious celebration here.

Acts 27:1

General Information:

Adramyttium was a city possibly located on the west coast of modern-day Turkey. The word "we" includes the author of Acts, Paul, and the others traveling with Paul, but not the reader. (See: Exclusive and Inclusive 'We' and How to Translate Names)

Connecting Statement:

Paul, as a prisoner, begins his journey to Rome.

when...it was decided (ULT)

This can be stated in active form. Alternate translation: "when the king and the governor decided" (See: Active or Passive)

to Italy (ULT)

Italy is the name of the province Rome was in. See how you translated **Italy** in Acts 18:2.

they handed over both Paul and some other prisoners to a centurion named Julius of the Augustan regiment (ULT)

Alternate translation: "they put a centurion named Julius, of the Augustan regiment, in charge of Paul and some other prisoners"

they handed over both Paul and some other prisoners (ULT)

Possible meanings are that (1) **they** refers to the governor and the king or (2) **they** refers to other Roman officials.

to a centurion named Julius (ULT)

Julius is a man's name. (See: How to Translate Names)

of the Augustan regiment (ULT)

This was the name of the battalion or army from which the centurion came. Some versions translate this as "the Imperial regiment." (See: How to Translate Names)

Acts 27:2

having boarded...a ship...being about to sail (ULT)

Here, **ship ... being about to sail** stands for the crew that will sail the ship. Alternate translation: "having boarded a ship ... with a crew that was about to sail" (See: Metonymy)

a ship from Adramyttium (ULT)

Possible meanings are (1) a **ship** that had come from Adramyttium or (2) a **ship** that was registered or licensed in Adramyttium.

being about to sail (ULT)

Alternate translation: "going to sail soon" or "departing soon"

we set sail (ULT)

Alternate translation: "we began our journey on the sea"

Aristarchus (ULT)

Aristarchus came from Macedonia but had been working with Paul in Ephesus. See how you translated his name in Acts 19:29.

> **ULT**
>
> **2** And having boarded a ship from Adramyttium, being about to sail to places along Asia, we set sail. Aristarchus, a Macedonian of Thessalonica, was with us.

Acts 27:3

General Information:

Here the word "we" refers to the writer, Paul, and those traveling with them, but not to the reader. (See: Exclusive and Inclusive 'We')

kindly...Julius having treated Paul (ULT)

"Julius having treated Paul with a friendly concern." See how you translated **Julius** in Acts 27:1.

to go to {his} friends to receive {their} care (ULT)

The abstract noun **care** can be stated as a verb. Alternate translation: "to go to his friends so they could care for him" or "to go to his friends so they could help him with whatever he needed" (See: Abstract Nouns)

Acts 27:4

having put to sea, we sailed under (ULT)

Alternate translation: "we started sailing and went under"

we sailed under Cyprus (ULT)

Here, **under Cyprus** means they sailed along the side of that island that blocks the strong wind, so the ship was not forced off its course.

Acts 27:5

Pamphylia (ULT)

This was a province in Asia Minor. See how you translated this in Acts 2:10.

we came to Myra of Lycia (ULT)

You can make explicit that they got off the ship in Myra. Alternate translation: "we came to Myra, a city of Lycia, where we got off the ship" (See: Assumed Knowledge and Implicit Information)

to Myra (ULT)

Myra is the name of a city. (See: How to Translate Names)

of Lycia (ULT)

Lycia was a Roman province, located on the southwestern coast of modern-day Turkey. (See: How to Translate Names)

> **ULT**
>
> **5** And when we had sailed across the sea past Cilicia and Pamphylia, we came to Myra of Lycia.

Acts 27:6

having found...a ship from Alexandria sailing to Italy (ULT)

It is implied that a crew would sail the ship to Italy. Alternate translation: "having found a ship that a crew had sailed from Alexandria and was about to sail to Italy" (See: Assumed Knowledge and Implicit Information)

from Alexandria (ULT)

This is the name of a city. (See: How to Translate Names)

ULT

6 And there, the centurion having found a ship from Alexandria sailing to Italy, he put us on it.

Acts 27:7

And…sailing slowly…and having arrived with difficulty (ULT)

You can make explicit that the reason they were **sailing slowly** and **with difficulty** was because the wind was blowing against them. (See: Assumed Knowledge and Implicit Information)

near Cnidus (ULT)

This is an ancient settlement located in modern-day Turkey. (See: How to Translate Names)

the wind no longer allowing us to go that way (ULT)

Alternate translation: "with a strong wind blowing against us so we could no longer go that way"

Cnidus…we sailed along…Crete (ULT)

Alternate translation: "we sailed along the side of Crete where there was less wind"

opposite Salmone (ULT)

This is a coastal city in Crete. (See: How to Translate Names)

> **ULT**
>
> **7** And sailing slowly for many days and having arrived with difficulty near Cnidus, the wind no longer allowing us to go that way, we sailed along Crete, opposite Salmone.

Acts 27:8

with difficulty...sailing along it (ULT)

You can make explicit that even though the winds were not as strong as before, they were still strong enough to make sailing difficult. (See: Assumed Knowledge and Implicit Information)

Fair Havens (ULT)

This was a port near Lasea, located on the south coast of Crete. (See: How to Translate Names)

was...the city of Lasea (ULT)

This is a coastal city in Crete. (See: How to Translate Names)

> **ULT**
>
> **8** And sailing along it with difficulty, we came to a certain place called Fair Havens, which was near the city of Lasea.

Acts 27:9

much…time having passed (ULT)

Because of the direction the wind was blowing, the journey from Caesarea to Fair Havens had taken more time than planned.

the voyage already being dangerous because even the fast had already passed

This fast took place on the Day of Atonement, which was usually either in the last part of September or the first part of October according to Western calendars. After this time, there was a higher risk of seasonal storms.

Acts 27:10

I see that...with injury and much loss...the voyage is about to be (ULT)

Alternate translation: "if we travel now, we will suffer much injury and loss"

loss, not only of the cargo and the ship, but also of our lives

Here, **loss** means destruction when referring to things and death when referring to people.

not only of the cargo and the ship

Cargo is something that a person transports from one place to another by boat. Alternate translation: "not only the ship and the goods on the ship"

Acts 27:11

spoken by Paul (ULT)

This can be stated in active form. Alternate translation: "that Paul said" (See: Active or Passive)

Acts 27:12

unsuitable...the harbor being...for wintering (ULT)

You can make explicit why it was not easy to stay in the harbor. Alternate translation: "because the harbor did not sufficiently protect docked ships during winter storms" (See: Active or Passive)

harbor (ULT)

a place on the coast that is protected from wind and waves so that ships can safely stay there

Phoenix (ULT)

Phoenix is a city port on the south coast of Crete. (See: How to Translate Names)

to spend the winter there (ULT)

This speaks about the season of winter as if it were a commodity that someone can spend. Alternate translation: "to stay there for the cold season" (See: Metaphor)

looking toward the southwest and toward the northwest

This means the opening of the harbor was toward those directions. Alternate translation: "it opened to the northwest and southwest"

toward the southwest and toward the northwest

These directions are based on the rising and setting sun. **Southwest** is a little to the left of the setting sun. **Northwest** is a little to the right of the setting sun.

> **ULT**
>
> **12** But the harbor being unsuitable for wintering, the majority made a decision to sail from there, if somehow they might be able to arrive at Phoenix, to spend the winter there—a harbor in Crete, looking toward the southwest and toward the northwest.

Acts 27:13

after they had weighed anchor (ULT)

Here, **weighed anchor** means to pull the anchor out of the water. An **anchor** is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea keeping the ship from drifting about.

ULT

13 And when a south wind had blown gently, thinking they obtained {their} purpose, after they had weighed anchor, they sailed along close to Crete.

Acts 27:14

Connecting Statement:

Paul and those traveling on the boat encounter a fierce storm.

not long after (ULT)

Alternate translation: "after a little while"

a violent wind (ULT)

Alternate translation: "a very strong, dangerous wind"

called the northeaster (ULT)

The word for **northeaster** in the original language is "Euroclydon." You can transliterate this word for your language. (See: Copy or Borrow Words)

rushed down from it (ULT)

Alternate translation: "came in from the island of Crete, and it blew strongly against our ship"

Acts 27:15

And having been seized and the ship not being able to face into the wind (ULT)

Alternate translation: "And when the wind blew so strongly against the front of the ship that we could not sail against it"

having given way, we were driven along (ULT)

This can be stated in active form. Alternate translation: "we stopped trying to sail forward, and we let the wind push us whichever way it blew" (See: Active or Passive)

Acts 27:16

of a...island...sailing under the lee...certain (ULT)

Alternate translation: "sailing where the wind was not so strong, on the side of the island"

of a...island...certain...called Cauda (ULT)

This island was located on the south coast of Crete. (See: How to Translate Names)

of the lifeboat (ULT)

This is a smaller boat that is sometimes pulled behind the ship, and sometimes it was brought onto the ship and tied down. The smaller boat was used for various reasons, including escaping from a sinking ship.

> **ULT**
>
> **16** But sailing under the lee of a certain island called Cauda, we were able with difficulty to gain control of the lifeboat.

Acts 27:17

Having hoisted it up (ULT)

Alternate translation: "When they had lifted up the lifeboat" or "After they had pulled the lifeboat aboard the ship"

they used ropes, binding the ship (ULT)

They tied ropes around the bottom of the ship so that the ship would not come apart during the storm.

Syrtis (ULT)

Syrtis is located on the coast of Libya, northern Africa. (See: How to Translate Names)

the...having lowered...sea anchor (ULT)

They put an anchor in the water in order to slow down where the wind would blow them.

sea anchor (ULT)

An **anchor** is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea keeping the ship from drifting about. See how you translated this in Acts 27:13.

they were driven along (ULT)

This can be stated in active form. Alternate translation: "they had to go in whatever direction the wind blew them" (See: Active or Passive)

> **ULT**
>
> **17** Having hoisted it up, they used ropes, binding the ship. And fearing lest they might run aground on Syrtis, having lowered the sea anchor, thus they were driven along.

Acts 27:18

exceedingly...with us being...battered by the storm (ULT)

This can be stated in active form. Alternate translation: "since the wind blew us roughly back and forth so that all of us were badly battered and bruised by the storm" (See: Active or Passive)

they began the jettisoning of the cargo (ULT)

Here, **they** is the sailors. This is done to lighten the weight of the ship in an effort to prevent the ship from sinking.

the jettisoning of the cargo (ULT)

Cargo is something that a person transports from one place to another by boat. See how you translated this in Acts 27:10. Alternate translation: "goods on the ship"

Acts 27:19

they threw overboard the equipment of the ship with their own hands (ULT)

Here, **equipment** refers to the sailors' equipment needed to sail the ship: tackle, hoists, beams of wood, block and tackle, ropes, lines, sails, and the like. This indicates how desperate the situation was.

ULT

19 And on the third day, they threw overboard the equipment of the ship with their own hands.

Acts 27:20

But neither sun nor stars appearing for many days

They could not see the sun and stars because of the dark storm clouds. Sailors needed to see the sun and stars in order to know where they were and what direction they were headed.

> ### ULT
>
> **20** But neither sun nor stars appearing for many days, and no small storm assaulting us, all remaining hope for us to be saved was taken away.

storm...no small...assaulting us (ULT)

Alternate translation: "as the terrible storm blew us roughly back and forth"

all remaining hope for us to be saved was taken away (ULT)

This can be stated in active form. Alternate translation: "everyone stopped believing we would survive" (See: Active or Passive)

Acts 27:21

Connecting Statement:

Paul speaks to the sailors on the ship.

And after being a long time without food (ULT)

It is implied that neither the sailors, nor Luke, Paul, and those with them had eaten anything. Alternate translation: "And when we had gone a long time without food" (See: Assumed Knowledge and Implicit Information)

in the midst of them (ULT)

Alternate translation: "in the middle of the people on the ship"

and to suffer this injury and loss

Alternate translation: "and as a result to suffer this harm and loss"

Acts 27:22

loss…there will be no…of life among you (ULT)

Paul is speaking to the sailors. It is implied that Paul also means that he and those with him will not die either. Alternate translation: "none of us will die" (See: Assumed Knowledge and Implicit Information)

> **ULT**
>
> **22** But now this I urge you, to take courage, for there will be no loss of life among you, but {only} of the ship.

but {only} of the ship (ULT)

Here "loss" is implied. Alternate translation: "but the only thing that will be lost is the ship"

Acts 27:23

(There are no notes for this verse.)

ULT

23 For this night an angel of the God of whom I am and whom I serve, stood beside me

Acts 27:24

You must stand before Caesar (ULT)

The phrase **stand before Caesar** refers to Paul's going to court and letting Caesar judge him. Alternate translation: "You must stand before Caesar so he can judge you" (See: Metonymy)

has graciously granted to you…all those who are sailing with you (ULT)

Alternate translation: "has graciously decided to allow all those who are sailing with you to live"

> **ULT**
>
> **24** saying, 'Do not be afraid, Paul. You must stand before Caesar, and behold, God has graciously granted to you all those who are sailing with you.'

Acts 27:25

according to the way it was told to me (ULT)

This can be stated in active form. Alternate translation: "just as the angel told me" (See: Active or Passive)

ULT

25 Therefore take courage, men! For I trust God that thus it will be, according to the way it was told to me.

Acts 27:26

upon...island...we must run aground...some (ULT)

Alternate translation: "the ship is going to be wrecked on some island"

Acts 27:27

Connecting Statement:

The fierce storm continues.

And when the fourteenth night came (ULT)

The ordinal number **fourteenth** can be translated as "fourteen" or "14." Alternate translation: "After 14 days since the storm started, that night" (See: Ordinal Numbers and Numbers)

as we were being driven this way and that (ULT)

This can be stated in active form. Alternate translation: "as the wind blew us back and forth" (See: Active or Passive)

the Adriatic Sea (ULT)

This is the sea between Italy and Greece. (See: How to Translate Names)

> **ULT**
>
> **27** And when the fourteenth night came, as we were being driven this way and that in the Adriatic Sea, about the middle of the night the sailors thought that they were approaching some land.

Acts 27:28

taking soundings (ULT)

"measuring the depth of the sea water." They measured the depth of water by dropping a line with a weight tied to the end of it into the water.

they found 20 fathoms (ULT)

A **fathom** is a unit of measurement for measuring the depth of water. One fathom is about two meters. Alternate translation: "they found the water was 40 meters deep" (See: Numbers)

they found 15 fathoms (ULT)

A "fathom" is a unit of measurement for measuring the depth of water. One fathom is about two meters. Alternate translation: "they found the water was about 30 meters deep" (See: Numbers)

> **ULT**
>
> **28** And taking soundings, they found 20 fathoms; but when they had gone a little further, and again taking soundings, they found 15 fathoms.

Acts 27:29

anchors (ULT)

An **anchor** is a heavy object attached to a rope that is secured to the boat. The anchor is tossed into the water and sinks to the bottom of the sea, keeping the ship from drifting about. See how you translated this in Acts 27:13.

from the stern (ULT)

Alternate translation: "from the back of the ship"

Acts 27:30

General Information:

Here the word "you" is plural and refers to the centurion and the Roman soldiers. (See: Forms of You)

the lifeboat (ULT)

This is a smaller boat that is sometimes pulled behind the ship and sometime it was brought onto the ship and tied down. The smaller boat was used for various reasons, including escaping from a sinking ship. See how you translated this in Acts 27:16.

from...the bow (ULT)

Alternate translation: "from the front of the ship"

Acts 27:31

If these do not stay in the ship, you are not able to be saved (ULT)

The negative words **unless** and **not able** can be stated in positive form. The passive phrase **be saved** can be stated in active form. Alternate translation: "These men must stay in the ship in order for you to survive" (See: Double Negatives and Active or Passive)

Acts 27:32

(There are no notes for this verse.)

ULT

32 Then the soldiers cut away the ropes of the lifeboat and let it fall away.

Acts 27:33

And up until it was about to become daytime (ULT)

Alternate translation: "And until almost sunrise"

Today {is} the fourteenth day (ULT)

The ordinal number **fourteenth** can be stated as "fourteen."
Alternate translation: "For 14 days" (See: Ordinal Numbers and
Numbers)

Acts 27:34

of none…a hair from the head…of you will perish (ULT)

This was a customary way of saying no harm would come upon them. Alternate translation: "none of you will be injured in any way in this disaster" (See: Idiom)

Acts 27:35

having broken bread (ULT)

Alternate translation: "after he had torn the bread into pieces" or "tearing off a piece from the loaf of bread"

> **ULT**
>
> **35** And having said this and having taken bread, he gave thanks to God before everyone, and having broken bread, he began to eat.

Acts 27:36

And they were all encouraged and (ULT)

This can be stated in active form. Alternate translation: "And this encouraged all of them and they" (See: Active or Passive)

> **ULT**
>
> **36** And they were all encouraged and themselves took food.

Acts 27:37

And in all, we were 276 souls in the ship (ULT)

"And there was a total of two hundred and seventy-six people in the ship." This is background information. (See: Numbers and Background Information)

Acts 27:38

(There are no notes for this verse.)

ULT

38 And when they had eaten enough food, they lightened the ship, throwing out the wheat into the sea.

Acts 27:39

a…bay (ULT)

a large area of water partly surrounded by land

they did not recognize the land (ULT)

Alternate translation: "they saw land but could not recognize it as any place they knew"

> **ULT**
>
> **39** And when it was daytime, they did not recognize the land, but they saw a certain bay having a beach, onto which they discussed whether they might be able to drive the ship.

Acts 27:40

having cut loose the anchors, they left them (ULT)

Alternate translation: "they cut the ropes and left the anchors behind"

of the rudders (ULT)

large oars or pieces of wood at the back of the ship used for steering

the foresail (ULT)

"the sail at the front of the ship." The sail was a large piece of cloth that catches the wind to move the ship.

in…the…they headed…beach (ULT)

Alternate translation: "they steered the ship toward the beach"

Acts 27:41

having come...to a place between two seas (ULT)

A current is water flowing in one continuous direction. Sometimes where two seas meet, the current of one can flow across the current of the other. This may cause the sand under the water to pile up making the water more shallow, and dangerous for ships.

bow of the ship (ULT)

Alternate translation: "front of the ship"

the stern

Alternate translation: "the back of the ship"

ULT

41 But having come to a place between two seas, the ship ran aground, and the bow of the ship having stuck there, it remained immovable, but the stern was breaking up by the violence of the waves.

Acts 27:42

the…the plan of…soldiers was (ULT)

Alternate translation: "the soldiers were planning"

Acts 27:43

stopped their plan (ULT)

Alternate translation: "kept them from doing what they planned to do"

having jumped overboard (ULT)

Alternate translation: "having jumped off the ship into the water"

ULT

43 But the centurion, wanting to save Paul, stopped their plan, and so he commanded those who were able to swim, first having jumped overboard, to get to the land,

Acts 27:44

some...on planks (ULT)

Alternate translation: "some on wooden boards"

ULT

44 and then the rest, some on planks, and some on other things from the ship, and in this way, it happened that all were brought safely to the land.

Acts 28

Acts 28 General Notes

Structure and formatting

No one knows for sure why Luke ends his history without telling what happened to Paul after he had been in Rome for two years.

Special concepts in this chapter

"Letters" and "brothers"

The Jewish leaders were surprised that Paul wanted to speak with them, because they had received no letters from the high priest in Jerusalem telling them that Paul was coming.

When the Jewish leaders spoke of "brothers," they were referring to fellow Jews, not to Christians.

Other possible translation difficulties in this chapter

"He was a god"

The native people believed that Paul was a god, but they did not believe that he was the one true God. We do not know why Paul did not tell the native people that he was not a god.

Acts 28:1

General Information:

Here the word "we" refers to Paul, the writer, and those who traveled with them, but not to the reader. (See: Exclusive and Inclusive 'We')

> **ULT**
>
> **1** And having been brought safely through, we then learned that the island was called Malta.

Connecting Statement:

After the shipwreck, people on the island of Malta helped Paul and everyone on the ship. They stay there for 3 months.

And having been brought safely through (ULT)

This can be stated in active form. Alternate translation: "And when we had arrived safely" (See: Active or Passive)

we then learned (ULT)

Paul and Luke learned the name of the island. Alternate translation: "we learned from the people" or "we found out from the residents" (See: Exclusive and Inclusive 'We')

the island was called Malta (ULT)

Malta is an island located south of the modern-day island of Sicily. (See: How to Translate Names)

Acts 28:2

the...native people (ULT)

Alternate translation: "the local people"

offered to us not ordinary kindness (ULT)

Being kind to someone is spoken of as if it were an object that someone offers. Alternate translation: "were especially kind to us" (See: Metaphor)

not ordinary kindness (ULT)

This phrase is used to emphasize the opposite of what is said. Alternate translation: "a great deal of kindness" (See: Litotes)

having lit...a fire (ULT)

Alternate translation: "when they put together twigs and branches and burned them"

they welcomed us all (ULT)

Possible meanings are (1) "welcomed all of the people from the ship" or (2) "welcomed Paul and all his companions."

> **ULT**
>
> **2** And the native people offered to us not ordinary kindness, for having lit a fire, they welcomed us all, because of the rain that was beginning, and because of the cold.

Acts 28:3

a viper, having come out from the heat (ULT)

Alternate translation: "a poisonous snake, driven from the bundle of sticks by the heat of the fire"

the…fastened on to his…hand (ULT)

Alternate translation: "bit Paul's hand and did not let go"

Acts 28:4

This man certainly is a murderer (ULT)

Alternate translation: "For sure, this man is a murderer" or "This man is truly a murderer"

justice (ULT)

The word **justice** refers to the name of a god that they worshiped. Alternate translation: "the god called Justice" (See: Assumed Knowledge and Implicit Information)

Acts 28:5

shaking off the snake into the fire

Alternate translation: "after shaking his hand so that the snake fell from his hand into the fire"

suffered no harm (ULT)

Alternate translation: "was not hurt at all"

Acts 28:6

to become inflamed (ULT)

Possible meanings are (1) his body would swell because of the snake venom or (2) he would become very hot with fever.

nothing unusual happening to him (ULT)

This can be stated in positive form. Alternate translation: "everything about him was as it should be" (See: Double Negatives)

having changed their minds (ULT)

To think differently about a situation is spoken of as if a person is changing his mind. Alternate translation: "thinking again" (See: Metaphor)

they said that he is a god (ULT)

This can be stated as a direct quotation. Alternate translation: "they said, 'This man must be a god.'" (See: Direct and Indirect Quotations)

they said that he is a god (ULT)

Perhaps there was a belief that someone who lived after a poisonous snake bite was divine or a god.

> **ULT**
>
> **6** But they were expecting him to begin to become inflamed or to suddenly fall down dead. But watching him for a long time and seeing nothing unusual happening to him, having changed their minds, they said that he is a god.

Acts 28:7

General Information:

Here the words "us" and we" refer to Paul, Luke, and those traveling with them, but not to the reader. (See: Exclusive and Inclusive 'We')

Now in the {area} near that same place (ULT)

Now is used to introduce a new person or event in the account.

of the most important man of the island (ULT)

Possible meanings are (1) the main leader of the people or (2) someone who was the most important person on the island, perhaps because of his wealth.

named Publius (ULT)

This is the name of a man. (See: How to Translate Names)

> **ULT**
>
> **7** Now in the {area} near that same place were lands of the most important man of the island, named Publius, who having welcomed us, kindly entertained us for three days.

Acts 28:8

And it happened that the father of Publius was lying sick, having been afflicted with fever and dysentery (ULT)

This is background information about Publius' father that is important to understanding the story. (See: Background Information)

having been afflicted with fever and dysentery (ULT)

This can be stated in active form. Alternate translation: "was suffering from fever and dysentery" (See: Active or Passive)

dysentery (ULT)

Dysentery is an infectious intestinal disease.

having placed {his} hands on him (ULT)

Alternate translation: "having touched him with his hands"

Acts 28:9

were being healed (ULT)

This can be stated in active form. Alternate translation: "he healed them too" (See: Active or Passive)

Acts 28:10

honored us with many honors (ULT)

Probably they honored Paul and those with him by giving them gifts.

10 They also honored us with many honors, and when we were setting sail, they gave us the things for {our} needs.

Acts 28:11

General Information:

The Twin Brothers refers to Castor and Pollux, the twin sons of Zeus, a Greek god. They were thought to be protectors of ships. (See: Assumed Knowledge and Implicit Information)

Connecting Statement:

Paul's journey to Rome continues.

in...that had wintered...the island (ULT)

Alternate translation: "that the crew left at the island for the cold season"

in an...ship...Alexandrian (ULT)

Possible meanings are this refers to (1) a ship that came from Alexandria, or (2) a ship that was registered or licensed in Alexandria.

with a "Twin Gods" figurehead (ULT)

On the bow of the ship, there was a carving of the two idols called "the Twin Gods." Their names were Castor and Pollux.

ULT

11 And after three months, we set sail in an Alexandrian ship that had wintered at the island, with a "Twin Gods" figurehead.

Acts 28:12

Syracuse (ULT)

Syracuse is a city on the southeast coast of the modern-day island of Sicily, just southwest of Italy. (See: How to Translate Names)

ULT

12 And having landing at Syracuse, we stayed three days.

Acts 28:13

General Information:

The Market of Appius and The Three Taverns was a popular market and inn on the main highway called the Appian Way, about 50 kilometers south of the city of Rome. (See: How to Translate Names)

Rhegium (ULT)

This is the port city located at the southwestern tip of Italy. (See: How to Translate Names)

a south wind having sprung up (ULT)

Alternate translation: "when the wind began to blow from the south"

Puteoli (ULT)

Puteoli is located in modern-day Naples on the west coast of Italy. (See: How to Translate Names)

> **ULT**
>
> **13** Having sailed from there, we arrived at Rhegium, and after one day, a south wind having sprung up, we came to Puteoli the next day.

Acts 28:14

Having found brothers there (ULT)

Alternate translation: "When we met fellow believers there"

brothers (ULT)

These were followers of Jesus, including both men and women.
Alternate translation: "fellow believers" (See: When Masculine Words Include Women)

we were begged (ULT)

This can be stated in active form. Alternate translation: "they begged us" (See: Active or Passive)

and in this way, we came to Rome (ULT)

Once Paul reached Puteoli, the rest of the journey to Rome was on land. Alternate translation: "and after we stayed seven days with them, we went to Rome" or "and so our trip ended as we arrived in Rome"

Acts 28:15

having heard the things about us (ULT)

Alternate translation: "after they heard why we were there"

having thanked God, took courage (ULT)

Here, **courage** is spoken of as if it were an object that a person could **take**. Alternate translation: "thanked God and was encouraged" (See: Metaphor)

> **ULT**
>
> **15** From there, the brothers, having heard the things about us, came to a meeting with us as far as The Forum of Appius and The Three Taverns. Having seen them, Paul, having thanked God, took courage.

Acts 28:16

General Information:

Here the word "we" refers to the writer, Paul, and those traveling with them, but not to the reader. (See: Exclusive and Inclusive 'We')

Connecting Statement:

Paul arrives in Rome as a prisoner but with the freedom to stay in his own place. He calls the local Jews together to explain what has happened to him.

Paul was allowed to stay by himself (ULT)

This can be stated in active form. Alternate translation: "the Roman authorities gave Paul permission to stay by himself instead of in prison" (See: Active or Passive)

Acts 28:17

And it happened that (ULT)

This phrase is used here to mark the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

the most important of the Jews (ULT)

These were the Jewish civil or religious leaders present in Rome.

brothers (ULT)

Here this means "fellow Jews."

opposed...to the people (ULT)

Alternate translation: "against our people" or "against the Jews"

I...was delivered as a prisoner from Jerusalem into the hands of the Romans (ULT)

This can be stated in active form. Alternate translation: "some of the Jews arrested me in Jerusalem and placed me in the custody of the Roman authorities" (See: Active or Passive)

into the hands of the Romans (ULT)

Here, **hands** stands for power or control. (See: Metonymy)

ULT

17 And it happened that after three days, he called together those who were the most important of the Jews. And when they had come together, he said to them, "Men, brothers, having done nothing opposed to the people or the customs of {our} fathers, I was delivered as a prisoner from Jerusalem into the hands of the Romans.

Acts 28:18

there is no reason in me for a death penalty (ULT)

Alternate translation: "I had done nothing to cause them to execute me"

Acts 28:19

the Jews (ULT)

This does not mean all of **the Jews**. Alternate translation: "the Jewish leaders" (See: Synecdoche)

objecting (ULT)

Alternate translation: "complaining about what the Roman authorities wanted to do"

I was forced to appeal to Caesar (ULT)

This can be stated in active form. Alternate translation: "I had to ask for Caesar to judge me" (See: Active or Passive)

not as if I have anything to accuse my nation (ULT)

Here, **nation** stands for the people. Alternate translation: "but it was not because I wanted to accuse the people of my nation before Caesar" (See: Metonymy)

ULT

19 But the Jews objecting, I was forced to appeal to Caesar—not as if I have anything to accuse my nation.

Acts 28:20

the hope of Israel (ULT)

Possible meanings are (1) the people of Israel confidently expect the Messiah to come or (2) the people of Israel confidently expect God to bring those who have died back to life.

I am bound with this chain (ULT)

Here, **bound with this chain** stands for being a prisoner. Alternate translation: "I am a prisoner" (See: Metonymy)

of Israel (ULT)

Here, **Israel** stands for the people. Alternate translation: "the people of Israel" or "the Jews" (See: Metonymy)

Acts 28:21

General Information:

Here the words "We," "we," and "us" refer to the Jewish leaders in Rome. (See: Acts 28:17 and Exclusive and Inclusive 'We')

Connecting Statement:

The Jewish leaders respond to Paul.

neither...have any of the brothers come (ULT)

Here, **brothers** stands for fellow Jews. Alternate translation: "and none of our fellow Jews have come"

ULT

21 But they said to him, "We neither received letters from Judea about you, nor have any of the brothers come {and} reported or said anything evil about you.

Acts 28:22

this sect (ULT)

A **sect** is a smaller group within a larger group. Here it refers to those who believe in Jesus. Alternate translation: "this group to which you belong"

it is known to us (ULT)

This can be stated in active form. Alternate translation: "we know" (See: Active or Passive)

it is spoken against everywhere (ULT)

This can be stated in active form. Alternate translation: "many Jews all over the Roman Empire are saying bad things about it" (See: Active or Passive)

> **ULT**
>
> **22** But we want to hear from you what you think, for concerning this sect, it is known to us that it is spoken against everywhere."

Acts 28:23

General Information:

Here the word "they" refers to the Jewish leaders in Rome. The words "him," "his," and "He" and refer to Paul (Acts 28:17).

when they had appointed…a day for him (ULT)

Alternate translation: "when they had chosen a time for him to speak to them"

ULT

23 And when they had appointed a day for him, more people came to him at his lodging. He was explaining to them, testifying about the kingdom of God and persuading them about Jesus, both from the law of Moses and from the prophets, from morning until evening.

testifying about the kingdom of God (ULT)

Here, **kingdom of God** stands for God's rule as king. Alternate translation: "telling them about God's rule as king" or "telling them how God would show himself as king" (See: Metonymy)

from the prophets (ULT)

Here, **the prophets** refers to what they wrote. Alternate translation: "from what the prophets wrote" (See: Metonymy)

Acts 28:24

And some were convinced about the things which he was saying

This can be stated in active form. Alternate translation: "And Paul was able to convince some of them by what he said" (See: Active or Passive)

24 And some were convinced about the things which he was saying, but others did not believe.

Acts 28:25

General Information:

Here the word "they" refers to the Jewish leaders in Rome (Acts 28:17). The word "your" refers to the people to whom Paul had been speaking. In verse 26, Paul begins to quote the prophet Isaiah.

Connecting Statement:

As the Jewish leaders were ready to leave, Paul quotes the Old Testament scriptures that were appropriate for this time.

after Paul had spoken one word (ULT)

Here, **word** stands for a message or statement. Alternate translation: "after Paul had said one more thing" or "after Paul had made this statement" (See: Metonymy)

The Holy Spirit spoke well through Isaiah the prophet to your fathers (ULT)

This sentence contains quotations within quotations. (See: Quotes within Quotes)

> **ULT**
>
> **25** And being in disagreement with one another, they left after Paul had spoken one word, "The Holy Spirit spoke well through Isaiah the prophet to your fathers

Acts 28:26

saying, 'Go to this people and say, "By hearing you will hear, but you will certainly not understand; and by seeing you will see, but you will certainly not perceive (ULT)

This is the end of the sentence that begins with the words "The Holy Spirit spoke" in verse 25 and that contains quotations within quotations. You can translate one of the inner quotations as an indirect quotation, or you can translate two of the inner quotations as indirect quotations. "The Holy Spirit spoke well through Isaiah the prophet to your forefathers when the Spirit told Isaiah to go tell them that they will hear but will not understand and they will see but they will not perceive" (See: Quotes within Quotes)

By hearing you will hear…by seeing you will see (ULT)

The words **hear** and **see** are repeated for emphasis. Alternate translation: "When you listen you will hear … when you look you will see"

but you will certainly not understand…but you will certainly not perceive (ULT)

Both of these phrases mean basically the same thing. They emphasize that the Jewish people will not understand God's plan. (See: Parallelism)

Acts 28:27

General Information:

Translate Paul's quotation of Isaiah as a direct quotation or indirect quotation according to how you translated it in Acts 28:25-26.

Connecting Statement:

Paul finishes quoting Isaiah the prophet.

For the heart of this people has become dull (ULT)

People who stubbornly refuse to understand what God is saying or doing are spoken of as if their heart is dull. Here "heart" is a metonym for the mind. (See: Metaphor and Metonymy)

with {their} ears they hardly heard, and they shut their eyes (ULT)

People who stubbornly refuse to understand what God is saying or doing are spoken of as if they are unable to hear and are shutting their eyes so that they will see. (See: Metaphor)

might understand with {their} heart (ULT)

Here, **heart** stands for the mind. (See: Metonymy)

might turn again (ULT)

To start obeying God is spoken of as though the person were physically **turning** toward God. (See: Metaphor)

I will heal them (ULT)

This does not mean God will only heal them physically. He will also heal them spiritually by forgiving their sins.

Acts 28:28

Connecting Statement:

Paul finishes speaking to the Jewish leaders in Rome.

this salvation of God has been sent to the Gentiles (ULT)

God's message about how he saves people is spoken of as if it were an object that is sent. This can be stated in active form. Alternate translation: "God is sending his messengers to the Gentiles to tell them about how he will save them" (See: Metaphor and Active or Passive)

they also will hear (ULT)

"some of them also will listen." This response of the Gentiles is in contrast to the way the Jews of that time refused to listen to God.

Acts 28:29

(There are no notes for this verse.)

<div style="border:1px dashed;">

ULT

29[1] [And when he had said these things, the Jews went away, having a great dispute among themselves.]

</div>

Acts 28:30

Connecting Statement:

Luke ends the story of Paul in the book of Acts. (See: End of Story)

ULT

30 And he stayed for two whole years in his own rented house, and he was welcoming all those who are coming to him,

Acts 28:31

proclaiming the kingdom of God (ULT)

Here, **kingdom of God** refers to God's rule as king. Alternate translation: "preaching about God's rule as king" or "preaching about how God will show himself as king" (See: Metonymy)

ULT

31 proclaiming the kingdom of God and teaching the things about the Lord Jesus Christ with all boldness, without hindrance.

unfoldingWord® Translation Academy

Version 25

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

> This page answers the question: *What are abstract nouns and how do I deal with them in my translation?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/figs-sentences]]

Remember that nouns are words that refer to a person, place, thing, or idea. Abstract nouns are the nouns that refer to ideas. These can be attitudes, qualities, events, situations, or even relationships between those ideas. These are things that cannot be seen or touched in a physical sense, such as joy, peace, creation, goodness, contentment, justice, truth, freedom, vengeance, slowness, length, weight, and many, many more.

Some languages, such as Biblical Greek and English, use abstract nouns a lot. They provide a way of giving names to actions or qualities. With names, people who speak these languages can talk about the concepts as though they were things. For example, in languages that use abstract nouns, people can say, "I believe in the forgiveness of sin."
But some languages do not use abstract nouns very much. In these languages, speakers may not have the two abstract nouns "forgiveness" and "sin," but they would express the same meaning in other ways. For example, they would express, "I believe that God is willing to forgive people after they have sinned," by using verb phrases instead of nouns for those ideas.

Reason This Is a Translation Issue

The Bible that you translate from may use abstract nouns to express certain ideas. Your language might not use abstract nouns for some of those ideas. Instead, it might use phrases to express those ideas. Those phrases will use other kinds of words such as adjectives, verbs, or adverbs to express the meaning of the abstract noun. For example, "What is its **weight**?" could be expressed as "How much does it **weigh**?" or "How **heavy** is it?"

Examples From the Bible

> From **childhood** you have known the sacred writings … (2 Timothy 3:15a ULT)

The abstract noun "childhood" refers to when someone was a child.

> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)

The abstract nouns "godliness" and "contentment" refer to being godly and content. The abstract noun "gain" refers to something that benefits or helps someone.

> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)

The abstract noun "salvation" here refers to being saved.

> The Lord does not move slowly concerning his promises, as some consider **slowness** to be (2 Peter 3:9a ULT)

The abstract noun "slowness" refers to the lack of speed with which something is done.

> He will both bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)

The abstract noun "purposes" refers to the things that people want to do and the reasons they want to do them.

Translation Strategies

If an abstract noun would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun.

Examples of Translation Strategies Applied

(1) Reword the sentence with a phrase that expresses the meaning of the abstract noun. Instead of a noun, the new phrase will use a verb, an adverb, or an adjective to express the idea of the abstract noun. Alternative translations are indented below the Scripture example.

> ... from **childhood** you have known the sacred writings ... (2 Timothy 3:15a ULT)
>
>> Ever since **you were a child** you have known the sacred writings.
>
> But **godliness** with **contentment** is great **gain**. (1 Timothy 6:6 ULT)
>
>> But **being godly** and **content** is very **beneficial**. But we **benefit** greatly when we **are godly** and **content**. But we **benefit** greatly when we **honor and obey God** and when we are **happy with what we have**.
>
> Today **salvation** has come to this house, because he too is a son of Abraham. (Luke 19:9 ULT)
>
>> Today the people in this house **have been saved** ... Today God **has saved** the people in this house ...
>
> The Lord does not move slowly concerning his promises, as some consider **slowness** to be. (2 Peter 3:9a ULT)
>
>> The Lord does not move slowly concerning his promises, as some consider **moving slowly** to be.
>
> He will bring to light the hidden things of darkness and reveal the **purposes** of the heart. (1 Corinthians 4:5b ULT)
>
>> He will bring to light the hidden things of darkness and reveal **the things that people want to do and the reasons that they want to do them**.

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

> • Active: **My father** built the house in 2010.
> • Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

> This page answers the question: *What do active and passive mean, and how do I translate passive sentences?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-sentences]]*
> *Verbs*

Description

Some languages have both active and passive forms of sentences.

> • In the active form, the subject does the action and is always mentioned.
> • In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

> • active: **My father** built the house in 2010.
> • passive: **The house** was built by my father in 2010.
> • passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

> • The speaker is talking about the person or thing the action was done to, not about the person who did the action.
> • The speaker does not want to tell who did the action.
> • The speaker does not know who did the action.

Translation Principles Regarding the Passive

> • Translators whose language does not use passive forms will need to find another way to express the idea.
> • Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action.
(2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone."
(3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)

>> **The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

>> It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea.
>> It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)

> > He **received** a loaf of bread every day from the street of the bakers.

Next we recommend you learn about:

Abstract Nouns
[[rc://en/ta/man/translate/figs-order]]

Assumed Knowledge and Implicit Information

Assumed knowledge is whatever a speaker assumes his audience knows before he speaks and gives them some kind of information. The speaker does not give the audience this information because he believes that they already know it.

> This page answers the question: *How can I be sure that my translation communicates the assumed knowledge and implicit information along with the explicit information of the original message?*

When the speaker does give the audience information, he can do so in two ways. The speaker gives explicit information in what he states directly. Implicit Information is what the speaker does not state directly because he expects his audience to be able to learn it from other things he says.

Description

When someone speaks or writes, he has something specific that he wants people to know or do or think about. He normally states this directly. This is explicit information.

The speaker assumes that his audience already knows certain things that they will need to think about in order to understand this information. Normally he does not tell people these things, because they already know them. This is called assumed knowledge.

The speaker does not always directly state everything that he expects his audience to learn from what he says. Implicit information is information that he expects people to learn from what he says even though he does not state it directly.

Often, the audience understands this implicit information by combining what they already know (assumed knowledge) with the explicit information that the speaker tells them directly.

Reasons This Is a Translation Issue

All three kinds of information are part of the speaker's message. If one of these kinds of information is missing, then the audience will not understand the message. Because the target translation is in a language that is very different from the biblical languages and is made for an audience that lives in a very different time and place than the people in the Bible, many times the assumed knowledge or the implicit information is missing from the message. In other words, modern readers do not know everything that the original speakers and hearers in the Bible knew. When these things are important for understanding the message, it is helpful if you include this information in the text or in a footnote.

Examples From the Bible

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:19-20 ULT)

Jesus did not say what foxes and birds use holes and nests for, because he assumed that the scribe would have known that foxes sleep in holes in the ground and birds sleep in their nests. This is **assumed knowledge**.

Jesus did not directly say here "I am the Son of Man" but, if the scribe did not already know it, then that fact would be **implicit information** that he could learn because Jesus referred to himself that way. Also, Jesus did not state explicitly that he travelled a lot and did not have a house that he slept in every night. That is **implicit information** that the scribe could learn when Jesus said that he had nowhere to lay his head.

> Woe to you, Chorazin! Woe to you, Bethsaida! If the mighty deeds had been done in **Tyre and Sidon** which were done in you, they would have repented long ago in sackcloth and ashes. But

> I say to you, it will be more tolerable for Tyre and Sidon at the **day of judgment** than for you.
> (Matthew 11:21-22 ULT)

Jesus assumed that the people he was speaking to knew that Tyre and Sidon were very wicked, and that the day of judgment is a time when God will judge every person. Jesus also knew that the people he was talking to believed that they were good and did not need to repent. Jesus did not need to tell them these things. This is all **assumed knowledge**.

An important piece of **implicit information** here is that the people he was speaking to would be judged more severely than the people of Tyre and Sidon would be judged **because** they did not repent.

> Why do your disciples violate the traditions of the elders? For **they do not wash their hands when they eat bread**. (Matthew 15:2 ULT)

One of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating. People thought that in order to be righteous, they had to follow all the traditions of the elders. This was **assumed knowledge** that the Pharisees who were speaking to Jesus expected him to know. By saying this, they were accusing his disciples of not following the traditions, and thus not being righteous. This is **implicit information** that they wanted him to understand from what they said.

Translation Strategies

If readers have enough assumed knowledge to be able to understand the message, along with any important implicit information that goes with the explicit information, then it is good to leave that knowledge unstated and leave the implicit information implicit. If the readers do not understand the message because one of these is missing for them, then follow these strategies:

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

Examples of Translation Strategies Applied

(1) If readers cannot understand the message because they do not have certain assumed knowledge, then provide that knowledge as explicit information.

> Jesus said to him, "Foxes **have holes**, and the birds of the sky **have nests**, but the Son of Man has nowhere to lay his head." (Matthew 8:20 ULT)

The assumed knowledge was that the foxes slept in their holes and birds slept in their nests.

> > Jesus said to him, "Foxes **have holes to live in**, and the birds of the sky **have nests to live in**, but the Son of Man has nowhere to lay his head and sleep."

> It will be more tolerable for **Tyre and Sidon** at the day of judgment than for you (Matthew 11:22 ULT)

The assumed knowledge was that the people of Tyre and Sidon were very, very wicked. This can be stated explicitly.
>

> > At the day of judgment, it will be more tolerable for **those cities of Tyre and Sidon, whose people were very wicked**, than it will be for you. or At

> the day of judgment, It will be more tolerable for those **wicked cities,**
> **Tyre and Sidon,** than for you.
>
> Why do your disciples violate the traditions of the elders? For **they do not wash their hands**
> when they eat bread. (Matthew 15:2 ULT)

The assumed knowledge was that one of the traditions of the elders was a ceremony in which people would wash their hands in order to be ritually clean before eating, which they must do to be righteous. It was not to remove germs from their hands to avoid sickness, as a modern reader might think.

> Why do your disciples violate the traditions of the elders? For **they do not**
> **go through the ceremonial handwashing ritual of righteousness** when
> they eat bread.

(2) If readers cannot understand the message because they do not know certain implicit information, then state that information clearly, but try to do it in a way that does not imply that the information was new to the original audience.

> Then a scribe came to him and said, "Teacher, I will follow you wherever you go." Jesus said to
> him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere
> to lay his head." (Matthew 8:19-20 ULT)

The implicit information is that Jesus himself is the Son of Man. Other implicit information is that if the scribe wanted to follow Jesus, then, like Jesus, he would have to live without a house.

> Jesus said to him, "Foxes have holes, and the birds of the sky have nests,
> but **I, the Son of Man**, have **no home to rest in. If you want to follow**
> **me, you will live as I live**."

> It will be more tolerable for Tyre and Sidon at the day of judgment than for you (Matthew
> 11:22 ULT)

The implicit information is that God would not only judge the people; he would punish them. This can be made explicit.

> At the day of judgment, God will **punish Tyre and Sidon**, cities whose
> people were very wicked, **less severely than he will punish you**.
> or:
> At the day of judgment, God will **punish you more severely** than Tyre and
> Sidon, cities whose people were very wicked.

Modern readers may not know some of the things that the people in the Bible and the people who first read it knew. This can make it hard for them to understand what a speaker or writer says, and to learn things that the speaker left implicit. Translators may need to state some things explicitly in the translation that the original speaker or writer left unstated or implicit.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-explicitinfo]]*

16:29; 16:37; 16:38; 17:2; 17:5; 18:9; 18:27; 19:22; 19:33; 21:21; 21:24; 21:25; 21:28; 21:30; 21:38; 21:40; 22:24; 23:5; 23:12; 24:5; 24:18; 24:24; 26:3; 26:23; 27:5; 27:6; 27:7; 27:8; 27:21; 27:22; 28:4; 28:11)

Background Information

Description

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be

> This page answers the question: *What is background information, and how can I show that some information is background information?*
>
> In order to understand this topic, it would be good to read:
>
> *Order of Events*
> *[[rc://en/ta/man/translate/writing-intro]]*

about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story
  > * Setting includes:
  > * where the story takes place
  > * when the story takes place
  > * who is present when the story begins
  > * what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son** (as it was assumed) of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces background information about Jesus' age and ancestors. The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But some of the Pharisees said ... (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said ...."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.

(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son (as it was assumed) of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)
>
> > "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

[[rc://en/ta/man/translate/grammar-connect-words-phrases]]
Introduction of a New Event

(**Go back to:** Acts 1:15; 1:18; 3:2; 4:22; 5:34; 8:1; 8:9; 8:10; 8:11; 8:26; 9:1; 9:33; 9:36; 10:1; 11:27; 12:1; 13:1; 13:7; 13:13; 16:1; 16:16; 17:11; 18:1; 18:24; 19:7; 19:23; 21:9; 21:29; 22:1; 23:8; 27:37; 28:8)

Biblical Money

Description

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

(4) Use the biblical term and give the equivalent amount in the text or a footnote.

(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

> > "The one owed **500 denali**, and the other, **50**."

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)

> > [1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

Copy or Borrow Words
Translate Unknowns

(**Go back to:** Acts 19:19)

Connect — Background Information

Time Relationship

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses that give background information?*

Background Clause

Description

A background clause is one that describes something that is ongoing. Then, in the same sentence, another clause indicates an event that begins to happen during that time. These events are also simultaneous events, but they have the further relationship of background event and main event because the event that is already happening serves as the background for the other event, the one that is in focus. The background event simply provides the time frame or other context for the main event or events.

Reason This Is a Translation Issue

Languages indicate a shift in time in different ways. You (the translator) need to understand how these shifts in time are indicated in the original languages in order to communicate them clearly in your own language. Background clauses often indicate a time that began long before the event that is in focus. Translators need to understand how both the source language and the target language communicate background events. Some English words that indicate background events are "now," "when," "while," and "during." Those words can also indicate simultaneous events. To tell the difference, ask yourself if all of the events seem to be equal in importance and started at about the same time. If so, they are probably simultaneous events. But if an event(s) is ongoing and another event(s) just started, then the ongoing event(s) is probably background to the other event(s). Some common phrases that indicate background events are "in those days" and "at that time."

Examples From OBS and the Bible

> **When** Solomon was old, he also worshiped their gods. (OBS Story 18 Frame 3)

Solomon began to worship foreign gods at a time when he was old. Being old is the background event. Worshiping other gods is the main event.

> And his parents went **every year** to Jerusalem to the Feast of the Passover. And when he was 12 years old, they went up according to the custom of the feast. (Luke 2:41-42 ULT)

The first event—going to Jerusalem—is ongoing and started long ago. We know this because of the words "every year." Going to Jerusalem is the background event. Then an event begins that started during the time "when he was twelve years old." So the main event is the specific time Jesus and his family traveled to Jerualem for the Passover festival **when he was twelve years old.**

> And it came about that, **while** they were there, the days were fulfilled for her to give birth. (Luke 2:6 ULT)

Being in Bethlehem is the background event. The birth of the baby is the main event.

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of

> Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

This example begins with five background clauses (marked by commas), signalled as background by the words "while" and "during." Then the main event happens: "the word of God came to John."

Translation Strategies

If the way that the Background Clauses are marked is also clear in your language, then translate the Background Clauses as they are.

(1) If the connecting word does not make it clear that what follows is a Background Clause, use a connecting word that communicates this more clearly.

(2) If your language marks Background Clauses in a different way than using connecting words (such as by using different verb forms), then use that way.

Examples of Translation Strategies Applied

> And in the fifteenth year of the reign of Tiberius Caesar—**while** Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee, and his brother Philip was tetrarch of the region of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene, **during** the high priesthood of Annas and Caiaphas—the word of God came to John, the son of Zechariah, in the wilderness. (Luke 3:1-2 ULT)

(1) If the connecting word does not make it clear that what follows is a background clause, use a connecting word that communicates this more clearly.

> **It happened during the time that** Pontius Pilate was governor of Judea, **and during the time that** Herod was tetrarch of Galilee, **and during the time that** his brother Philip was tetrarch of the region of Ituraea and Trachonitis, **and during the time that** Lysanias was tetrarch of Abilene, **and also during the time that** Annas and Caiaphas were high priests—**that** the word of God came to John son of Zechariah in the wilderness.

(2) If your language marks background clauses in a different way than using connecting words, such as with different verb forms, then use that way.

> Pontius Pilate **was governing** Judea, and Herod **was ruling over** Galilee, and his brother Philip **was ruling over** the region of Ituraea and Trachonitis, and Lysanias **was ruling over** Abilene, and Annas and Caiaphas **were being** high priests—the word of God **came** to John son of Zechariah in the wilderness.

Example of Differences in Time Relationship Connecting Words:

Category	Example
Background setting	Yahweh's word was rare **in those days**;
Background repeated	there was no frequent prophetic vision.
Introduction of main event	**At that time**, **when** Eli
Background	**whose** eyesight had begun to grow dim so that he could not see well,
Simultaneous background	was lying down in his own bed.
Simultaneous background	The lamp of God **had not yet** gone out,
Simultaneous background	**and** Samuel was lying down to sleep in the temple of Yahweh,
Simultaneous background	where the ark of God was.
Main event	**Yahweh called to Samuel**,
Sequential event	who said, "Here I am." (1 Sam 3:1-4 ULT)

In the above example, the first two lines talk about a condition that was going on for a long time. This is the general, long-term background. We know this from the phrase "in those days." After the introduction of the main event ("At that time,"), there are several lines of simultaneous background. The first one is introduced by "when," and then three more follow, with the last connected by "and." The background clause introduced by "where" explains a little more about the background clause before it. Then the main event happens, followed by more events. Translators will need to think about the best way to show these relationships in their language.

(**Go back to:** Acts 2:5; 3:1; 4:32; 5:12)

Connect — Contrast Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate a contrast relationship?*

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words "but," "although," "even though," "though," "yet," or "however."

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph's brothers' evil plan to sell Joseph is contrasted with God's good plan to save many people. The word "but" marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word "yet."

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

>> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

>> The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)

>> [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

(**Go back to:** Acts 3:14; 5:17; 5:39)

Connect — Reason-and-Result Relationship

Logical Relationships

Some connectors establish logical relationships between two phrases, clauses, sentences, of chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus!
> (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves.
> (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which
> he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

(**Go back to:** Acts 1:8; 1:17; 1:26; 2:8; 2:14; 2:15; 2:25; 2:30; 2:33; 2:36; 3:8; 4:3; 4:18; 4:20; 4:22; 4:34; 5:15; 5:38; 5:40; 6:2; 6:5)

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as "then," "later," "after," "afterward," "before," "first," and "when." Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders.
> (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word "**when**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter.
> (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word "**after**." The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word "**before**." However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector "**and**" connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general

connector "and" is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

(**Go back to:** Acts 1:10; 5:35)

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as "while," "as," and "during." Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.

(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.

(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

(**Go back to:** Acts 5:21)

Copy or Borrow Words

Description

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

> This page answers the question: *What does it mean to borrow words from another language and how can I do it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns*

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> ‎.A man's name in Hebrew letters — צְפַנְיָה
>
> > "Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
> >
> > "Sefanaia"
> >
> > "Sefanaya"

(**Go back to:** Acts 1:19; 27:14)

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

> This page answers the question: *What are direct and indirect quotations?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> *Verbs*
> *Quotations and Quote Margins*

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)

>> He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

>> He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

> Next we recommend you learn about:
>
> *Quotes within Quotes*

(**Go back to:** Acts 1:4; 2:17; 2:18; 2:19; 2:20; 2:21; 2:25; 2:26; 2:27; 2:28; 17:15; 21:11; 21:33; 23:34; 23:35; 25:4; 28:6)

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

> This page answers the question: *What are double negatives?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]
> [[rc://en/ta/man/translate/figs-sentences]]

Description

Negative words are words that have in them the meaning "not." Examples in English are "no," "not," "none," "no one," "nothing," "nowhere," "never," "nor," "neither," and "without." Also, some words have prefixes or suffixes that mean "not," such as the bolded parts of these words: "**un**happy," "**im**possible," and "use**less**." Some other kinds of words also have a negative meaning, such as "lack" or "reject," or even "fight" or "evil."

A double negative occurs when a clause has two words that each have a negative meaning.

> We did this **not** because we have **no** authority ... (2 Thessalonians 3:9a ULT)
>
> And this was **not** done **without** an oath! (Hebrews 7:20a ULT)
>
> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)

Reason This Is a Translation Issue

Double negatives mean very different things in different languages.

- In some languages, such as Spanish, a double negative emphasizes the negative. The Spanish sentence, "No vi a nadie," literally says "I did not see no one." It has both the word 'no' next to the verb and 'nadie,' which means "no one." The two negatives are seen as in agreement with each other, and the sentence means, "I did not see anyone."
- In some languages, a second negative cancels the first one, creating a positive sentence. So, "He is not unintelligent" means "He is intelligent."
- In some languages the double negative creates a positive sentence, but it is a weak statement. So, "He is not unintelligent" means, "He is somewhat intelligent."
- In some languages, such as the languages of the Bible, the double negative can create a positive sentence, and often strengthens the statement. So, "He is not unintelligent" can mean "He is intelligent" or "He is very intelligent."

To translate sentences with double negatives accurately and clearly in your language, you need to know what a double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "so that they will be fruitful."

> All things were made through him and **without** him there was **not** one thing made that has been made. (John 1:3 ULT)

By using a double negative, John emphasized that the Son of God created absolutely everything. The double negative makes a stronger statement than the simple positive.

Translation Strategies

If double negatives are natural and are used to express the positive in your language, consider using them. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

(2) If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as "very" or "surely" or "absolutely."

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is simply to make a positive statement, and if it would not do that in your language, remove the two negatives so that it is positive.

> For we do **not** have a high priest who can**not** feel sympathy for our weaknesses. (Hebrews 4:15a ULT)
>
>> "For we have a high priest who can feel sympathy for our weaknesses."
>
> ... in order **not** to be **unfruitful**. (Titus 3:14b ULT)
>
>> "... so that they may be fruitful."

(2) If the purpose of a double negative in the Bible is to make a strong positive statement, and if it would not do that in your language, remove the two negatives and put in a strengthening word or phrase such as "very" or "surely" or "absolutely."

> Be sure of this—the wicked person will **not** go **un**punished. (Proverbs 11:21a ULT)
>
>> "Be sure of this—wicked people will **certainly** be punished."
>
> All things were made through him and **without** him there was **not** one thing made that has been made. (John 1:3 ULT)
>
>> "All things were made through him. He made **absolutely** everything that has been made."

Next we recommend you learn about:

Verbs

(**Go back to:** Acts 1:4; 4:12; 4:17; 4:20; 6:13; 11:8; 25:27; 26:19; 26:25; 27:31; 28:6)

Doublet

Description

We are using the word "doublet" to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word "and." Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

This page answers the question: *What are doublets and how can I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

A very similar issue is the repetition of the same word or phrase for emphasis, usually with no other words between them. Because these figures of speech are so similar and have the same effect, we will treat them here together.

Reason This Is a Translation Issue

In some languages people do not use doublets. Or they may use doublets, but only in certain situations, so a doublet might not make sense in their language in some verses. People might think that the verse is describing two ideas or actions, when it is only describing one. In this case, translators may need to find some other way to express the meaning expressed by the doublet.

Examples From the Bible

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)

The bolded words mean the same thing. Together they mean the people were spread out.

> He attacked two men **more righteous** and **better** than himself. (1 Kings 2:32b ULT)

This means that they were "much more righteous" than he was.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)

This means that they had decided to lie, which is another way of saying that they intended to deceive people.

> ... like of a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)

This means that he was like a lamb that did not have any defect—not even one.

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!"** (Luke 8:24 ULT)

The repetition of "Master" means that the disciples called to Jesus urgently and continually.

Translation Strategies

If a doublet would be natural and give the right meaning in your language, consider using it. If not, consider these strategies.

(1) Translate only one of the words or phrases.

(2) If the doublet is used to intensify the meaning, translate one of the words or phrases and add a word that intensifies it such as "very" or "great" or "many."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

Translation Strategies Applied

(1) Translate only one of the words.

> You have decided to prepare **false** and **deceptive** words. (Daniel 2:9b ULT)
>
>> "You have decided to prepare **false** things to say."

(2) If the doublet is used to intensify the meaning, translate one of the words and add a word that intensifies it such as "very" or "great" or "many."

> He has one people **scattered** and **dispersed** among the peoples (Esther 3:8 ULT)
>
>> "He has one people **very spread out**."

(3) If the doublet is used to intensify or emphasize the meaning, use one of your language's ways of doing that.

> ... like a lamb **without blemish** and **without spot**. (1 Peter 1:19b ULT)
>
>> • English can emphasize this with "any" and "at all."
>>
>>> "... like a lamb **without any blemish at all**."

> Then they approached {and} woke him up, saying, **"Master! Master!** We are perishing!" (Luke 8:24 ULT)
>
>> Then they approached {and} woke him up, **urgently shouting, "Master!** We are perishing!"

(**Go back to:** Acts 1:7; 2:7; 2:12; 2:20; 2:22; 2:43; 2:45; 3:10; 3:14; 4:7; 4:13; 4:18; 4:30; 4:32; 5:12; 5:15; 6:8; 8:21; 18:9; 20:24)

Ellipsis

Description

An ellipsis[1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> This page answers the question: *What is ellipsis ? ([^1])*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*
> *[[rc://en/ta/man/translate/figs-sentences]]*

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because "nor sinners in the assembly of the righteous" is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[1] English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (…) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young
> ox.

> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as
> wise,

Absolute Ellipsis

> Then when he had come near, he asked him, "What do you want me to do for you?" And so he
> said, "Lord, **that I might recover my sight**." (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> "Lord, **I want you to heal me so** that I might receive my sight."

> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ
> Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> To Titus, a true son in our common faith. **May you receive** grace and
> peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous.
> (Psalm 1:5 ULT)

> > So the wicked will not stand in the judgment, and **sinners will not stand
> > in the assembly** of the righteous.

> Then when he had come near, he asked him, "What do you want me to do for you?" And so he
> said, "Lord, **that I might recover my sight**." (Luke 18:40b-41 ULT)

> > Then when the man was near, Jesus asked him, "What do you want me to
> > do for you?" He said, "Lord, **I want you to heal me** that I might receive
> > my sight."

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

> > He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

End of Story

Description

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

> This page answers the question: *What kinds of information are given at the end of a story?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]
> *Background Information*

The following are purposes for end of story information:

- to summarize the story
- to give a comment about what happened in the story
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a comment about what happened in the story

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of

> silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

• To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, "My soul magnifies the Lord, and my spirit rejoiced in God my savior." **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

• To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

• To tell what happens after the story as a result of the events that happened in the story itself

> "Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering." **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

(**Go back to:** Acts 2:41; 4:4; 4:31; 5:11; 5:42; 6:7; 9:40; 12:24; 16:40; 17:32; 18:11; 19:18; 28:30)

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> This page answers the question: *What is a euphemism?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

Reason This Is a Translation Issue

Different languages use different euphemisms. If the target language does not use the same euphemism as in the source language, readers may not understand what it means and they may think that the writer means only what the words literally say.

Examples From the Bible

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT)

The original hearers would have understood that Saul went into the cave to use it as a toilet, but the writer wanted to avoid offending or distracting them, so **he did not say specifically** what Saul did or what he left in the cave.

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

In order **to be polite**, Mary uses a euphemism to say that she has never had sexual intercourse with a man.

Translation Strategies

If euphemism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Use a euphemism from your own culture.

(2) State the information plainly without a euphemism if it would not be offensive.

Examples of Translation Strategies Applied

(1) Use a euphemism from your own culture.

> … where there was a cave. Saul went inside to **cover his feet**. (1 Samuel 24:3b ULT) — Some languages might use euphemisms like these:
>
> > "… where there was a cave. Saul went into the cave to **dig a hole**"
> >
> > "… where there was a cave. Saul went into the cave to **have some time alone**"

> But Mary said to the angel, "How will this be, since I have not **known a man**?" (Luke 1:34 ULT)

> > But Mary said to the angel, "How will this be, since I have not **slept with a man**?"

(2) State the information plainly without a euphemism if it would not be offensive.

> They found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

> > "They found Saul and his sons **dead** on Mount Gilboa."

(**Go back to:** Acts 1:25; 5:5; 5:10; 7:60; 13:36; 21:36)

Exclusive and Inclusive 'We'

Description

Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us,"

This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-pronouns]]

"our," "ours," and "ourselves." Some languages have inclusive forms and exclusive forms for each of these. Translators whose language has separate exclusive and inclusive forms for these words will need to understand what the speaker meant so that they can decide which form to use.

See the pictures. The people on the right are the people that the speaker is talking to. The yellow highlight shows who the inclusive "we" and the exclusive "we" refer to.

we/us (inclusive)
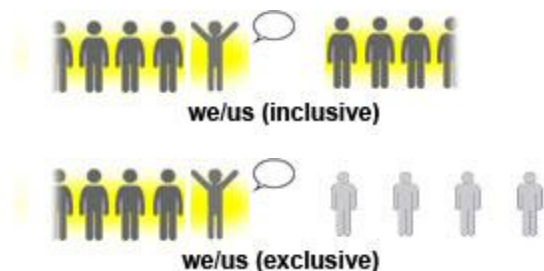
we/us (exclusive)

Reason This Is a Translation Issue

The Bible was first written in the Hebrew, Aramaic, and Greek languages. Like English, these languages do not have separate exclusive and inclusive forms for "we." If your language has separate exclusive and inclusive forms of "we," then you will need to understand what the speaker meant so that you can decide which form of "we" to use.

Examples From the Bible

Exclusive

> They said, "There are not more than five loaves of bread and two fish with us—unless **we** go and buy food for all these people." (Luke 9:13 ULT)

In the second clause, the disciples are talking about some of them going to buy food. They were speaking to Jesus, but Jesus was not going to buy food. So languages that have inclusive and exclusive forms of "we" would use the **exclusive** form there.

> **We** have seen it, and **we** bear witness to it. **We** are announcing to you the eternal life, which was with the Father, and which has been made known to **us**. (1 John 1:2 ULT)

John is telling people who have not seen Jesus what he and the other apostles have seen. So languages that have inclusive and exclusive forms of "we" and "us" would use the **exclusive** forms in this verse.

Inclusive

> The shepherds said one to each other, "Let **us** now go to Bethlehem, and see this thing that has happened, which the Lord has made known to **us**." (Luke 2:15b ULT)

The shepherds were speaking to one another. When they said "us," they were including the people they were speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

> Now it happened that on one of those days, he indeed got into a boat with his disciples, and he said to them, "Let **us** go over to the other side of the lake." So they set sail. (Luke 8:22 ULT)

When Jesus said "us," he was referring to himself and to the disciples he was speaking to, so languages that have inclusive and exclusive forms of "we" and "us" would use the **inclusive** form in this verse.

Next we recommend you learn about:

When Masculine Words Include Women

(**Go back to:** Acts 1:17; 1:21; 1:22; 2:8; 2:17; 2:32; 2:37; 2:39; 3:4; 3:12; 3:15; 3:22; 4:12; 4:20; 4:25; 5:28; 5:32; 6:11; 7:17; 7:26; 10:30; 10:39; 10:42; 11:11; 11:15; 11:17; 13:16; 13:19; 13:26; 13:46; 14:21; 14:22; 15:7; 15:10; 15:19; 15:24; 15:27; 16:20; 16:27; 16:37; 17:19; 17:26; 17:28; 17:32; 20:4; 20:7; 20:13; 20:15; 20:17; 21:1; 21:3; 21:7; 21:10; 21:12; 21:15; 21:22; 21:25; 23:14; 24:1; 24:2; 24:4; 25:4; 27:1; 27:3; 28:1; 28:7; 28:16; 28:21)

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

Description

> This page answers the question: *What are first, second, and third person, and how do I translate when a third person form does not refer to the third person?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-explicitinfo]]*
> *[[rc://en/ta/man/translate/figs-pronouns]]*

- First person — This is how a speaker normally refers to himself. English uses the pronouns "I" and "we." (Also: me, my, mine; us, our, ours)
- Second person — This is how a speaker normally refers to the person or people he is speaking to. English uses the pronoun "you." (Also: your, yours)
- Third person — This is how a speaker refers to someone else. English uses the pronouns "he," "she," "it," and "they." (Also: him, his, her, hers, its; them, their, theirs) Noun phrases like "the man" or "the woman" are also third person.

Reason This Is a Translation Issue

Sometimes in the Bible a speaker uses the third person to refer to himself or to the people he is speaking to. Readers might think that the speaker was referring to someone else. They might not understand that he meant "I" or "you."

Examples From the Bible

Sometimes people used the third person instead of "I" or "me" to refer to themselves.

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34 ULT)

David referred to himself in the third person as "your servant" and used "his." He was calling himself Saul's servant in order to show his humility before Saul.

> Then Yahweh answered Job out of a fierce storm and said,
> "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)

God referred to himself in the third person with the words "God's" and "his." He did this to emphasize that he is God, and he is powerful.

Sometimes people use the third person instead of "you" or "your" to refer to the person or people they are speaking to.

> Abraham answered and said, "Look, I have undertaken to speak to my Lord, even though I am only dust and ashes!" (Genesis 18:27 ULT)

Abraham was speaking to the Lord, and referred to the Lord as "My Lord" rather than as "you." He did this to show his humility before God.

> So also my heavenly Father will do to you, if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)

After saying "each of you," Jesus used the third person "his" instead of "your."

Translation Strategies

If using the third person to mean "I" or "you" would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the third person phrase along with the pronoun "I" or "you."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

Examples of Translation Strategies Applied

(1) Use the third person phrase along with the pronoun "I" or "you."

> But David said to Saul, "**Your servant** used to keep **his** father's sheep." (1 Samuel 17:34)
>
>> But David said to Saul, "**I, your servant**, used to keep **my** father's sheep."

(2) Simply use the first person ("I") or second person ("you") instead of the third person.

> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **God's**? Can you thunder with a voice like **his**?" (Job 40:6, 9 ULT)
>
>> Then Yahweh answered Job out of a fierce storm and said, "… Do you have an arm like **mine**? Can you thunder with a voice like **mine**?"

> So also my heavenly Father will do to you if **each of you** does not forgive **his** brother from your heart. (Matthew 18:35 ULT)
>
>> So also my heavenly Father will do to you if **each of you** does not forgive **your** brother from your heart.

Next we recommend you learn about:

Forms of You

Forms of You

Singular, Dual, and Plural

Some languages have more than one word for "you" based on how many people the word "you" refers to. The **singular** form refers to one person, and the **plural** form refers to more than one person. Some languages also have a **dual** form which refers to two people, and some languages have other forms that refer to three or four people.

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-yousingular]]
Forms of 'You' — Dual/Plural

You may also want to watch the video at https://ufw.io/figs_younum.

Sometimes in the Bible a speaker uses a singular form of "you" even though he is speaking to a crowd.

   • Singular Pronouns that Refer to Groups

Formal and Informal

Some languages have more than one form of "you" based on the relationship between the speaker and the person he is talking to. People use the **formal** form of "you" when speaking to someone who is older, or has higher authority, or is someone they do not know very well. People use the **informal** form when speaking to someone who is not older, or does not have higher authority, or is a family member or close friend.

You may also want to watch the video at https://ufw.io/figs_youform.

For help with translating these, we suggest you read:

   • Forms of "You" — Formal or Informal

(**Go back to:** Acts 1:4; 2:38; 5:9; 5:25; 5:28; 5:30; 7:1; 7:4; 9:17; 10:27; 10:30; 15:7; 19:35; 23:14; 23:28; 24:1; 24:7; 25:25; 26:6; 27:30)

Forms of 'You' — Dual/Plural

Description

Some languages have a singular form of "you" for when the word "you" refers to just one person, and a plural form for when the word "you" refers to more than one person. Some languages also have a dual form of "you" for when the word "you" refers to only two people. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

> This page answers the question: *How do I know if the word 'you' is dual or plural?*
>
> In order to understand this topic, it would be good to read:
>
> *Forms of You*
> [[rc://en/ta/man/translate/figs-pronouns]]
> [[rc://en/ta/man/translate/figs-partsofspeech]]

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one person. However, they do not show us whether it refers to only two people or more than two people. When the pronouns do not show us how many people the word "you" refers to, we need to look at the context to see how many people the speaker was speaking to.

Reasons This Is a Translation Issue

- Translators who speak a language that has distinct singular, dual, and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know how many people the speaker was addressing.

Examples From the Bible

> Then **James and John**, the sons of Zebedee, came up to him, saying to him, "Teacher, we desire that you to do for us whatever we ask you." 36 So he said to them, "What do **you** want me to do for **you**?" (Mark 10:35-36 ULT)

Jesus is asking the two, James and John, what they want him to do for them. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> Jesus sent out two of his disciples and said to them, "Go into the village opposite us. As soon as **you** enter it, **you** will find a colt tied there, on which no one has yet sat. Untie it and bring it to me." (Mark 11:1b-2 ULT)

The context makes it clear that Jesus is addressing two people. If the target language has a dual form of "you," use that. If the target language does not have a dual form, then the plural form would be appropriate.

> James, a servant of God and of the Lord Jesus Christ, to the twelve tribes who are in the dispersion: Greetings. Consider it all joy, my brothers, when **you** experience various troubles. You know that the testing of **your** faith produces endurance. (James 1:1-3 ULT)

James wrote this letter to many people, so the word "you" refers to many people. If the target language has a plural form of "you," it would be best to use it here.

Strategies for finding out how many people "you" refers to

(1) Look at the translationNotes to see if they tell whether "you" refers to one person or more than one person.

(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.

(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.

(4) Look at the context to see who the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_youdual.

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-yousingular]]*

(**Go back to:** Acts 4:7; 5:8)

Forms of 'You' — Formal or Informal

(You may also want to watch the video at https://ufw.io/figs_youform.)

Description

Some languages make a distinction between the formal form of "you" and the informal form of "you." This page is primarily for people whose language makes this distinction.

> This page answers the question: *What are the formal and informal "you"?*
>
> In order to understand this topic, it would be good to read:
>
> *Forms of You*
> *[[rc://en/ta/man/translate/figs-pronouns]]*

In some cultures people use the formal "you" when speaking to someone who is older or in authority, and they use the informal "you" when speaking to someone who is their own age or younger or who has less authority. In other cultures, people use the formal "you" when speaking to strangers or people they do not know well, and the informal "you" when speaking with family members and close friends.

Reasons This Is a Translation Issue

- The Bible was written in Hebrew, Aramaic, and Greek. These languages do not have formal and informal forms of "you."
- English and many other source languages do not have formal and informal forms of "you."
- Translators who use a source text in a language that does have formal and informal forms of "you" will need to understand how those forms are used in that language. The rules in that language may not be exactly the same as the rules in the translator's language.
- Translators will need to understand the relationship between two speakers in order to choose the appropriate form in their language.
- Use of "you" by people speaking to Jesus is sometimes particularly difficult for translators. Because Jesus is God, some will want to always use the formal form when people are speaking to him, but it is important to recognize the actual relationship and feelings towards Jesus. Pharisees and Sadduces became Jesus' enemies early on and would have been unlikely to have spoken with particular respect to him. Also, when Jesus was with Pilate, he was treated as a criminal, not with respect.

Translation Principles

- Understand the relationship between a speaker and the person or people he is speaking to.
- Understand the speaker's attitude toward the person he is speaking to.
- Choose the form in your language that is appropriate for that relationship and attitude.

Examples From the Bible

> Yahweh God called to the man and said to him, "Where are **you**?" (Genesis 3:9 ULT)

God is in authority over the man, so languages that have formal and informal forms of "you" would probably use the informal form here.

> It seemed good to me also, having carefully investigated everything from the beginning, to write for **you** an orderly account, most excellent Theophilus, so that **you** might know the certainty concerning the things that **you** have been taught. (Luke 1:3-4 ULT)

Luke called Theophilus "most excellent." This shows us that Theophilus was probably a high official to whom Luke was showing great respect. Speakers of languages that have a formal form of "you" would probably use that form here.

> 'Our Father who is in heaven, may **your** name be honored as holy.' (Matthew 6:9b ULT)

This is part of a prayer that Jesus taught his disciples. Some cultures would use the formal "you" because God is in authority. Other cultures would use the informal "you" because God is our Father.

Translation Strategies

Translators whose language has formal and informal forms of "you" will need to understand the relationship between two speakers in order to choose the appropriate form of "you" in their language.

Deciding whether to use the formal or informal "You"

Pay attention to the relationships between the speakers.

> • Is one speaker in authority over the other?
> • Is one speaker older than the other?
> • Are the speakers family members, relatives, friends, strangers, or enemies?

If you have a Bible in a language that has formal and informal forms of "you," see what forms it uses. Remember, though, that the rules in that language might be different than the rules in your language.

Translation Strategies Applied

English does not have formal and informal forms of "you," so we cannot show in English how to translate using formal and informal forms of "you." Please see the examples and discussion above.

> Next we recommend you learn about:
>
> *Forms of 'You' — Dual/Plural*
> *[[rc://en/ta/man/translate/figs-yousingular]]*

(**Go back to:** Acts 1:24; 2:27; 2:28; 4:24)

Go and Come

Description

Different languages have different ways of determining whether

to use the words "go" or "come" and whether to use the words "take" or "bring" when talking about motion. For example, when saying that they are approaching a person who has called them, English speakers say "I'm coming," while Spanish speakers say "I'm going." You will need to study the context in order to understand what is meant by the words "go" and "come" (and also "take" and "bring"), and then translate those words in a way that your readers will understand which direction people are moving in.

Reason This Is a Translation Issue

Different languages have different ways of talking about motion. The biblical languages or your source language may use the words "go" and "come" or "take" and "bring" differently than your language uses them. If these words are not translated in the way that is natural in your language, your readers may be confused about which direction people are moving.

Examples From the Bible

> Yahweh said to Noah, "**Come**, you and all your household, into the ark." (Genesis 7:1 ULT)

In some languages, this would lead people to think that Yahweh was in the ark.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. Then you will be free from my oath. (Genesis 24:41 ULT)

Abraham was speaking to his servant. Abraham's relatives lived far away from where he and his servant were standing and he wanted his servant to **go** to them, not **come** toward Abraham.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14a ULT)

Moses is speaking to the people in the wilderness. They had not yet gone into the land that God was giving them. In some languages, it would make more sense to say, "When you have **gone** into the land …"

> They **brought** him up to the temple in Jerusalem to present him to the Lord. (Luke 2:22b ULT)

In some languages, it might make more sense to say that they **took** or **carried** Jesus to the temple.

> Then see, there was a man whose name was Jairus, and he was a leader of the synagogue. And falling at the feet of Jesus, he begged him to come to his house. (Luke 8:41 ULT)

The man was not at his house when he spoke to Jesus. He wanted Jesus to **go** with him to his house.

> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)

In some languages, it might make more sense to ask what did you come out to see.

Translation Strategies

If the word used in the ULT would be natural and give the right meaning in your language, consider using it. If not, here are other strategies.

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

(2) Use another word that expresses the right meaning.

Examples of Translation Strategies Applied

(1) Use the word "go," "come," "take," or "bring" that would be natural in your language.

> But you will be free from my oath if you **come** to my relatives and they will not give her to you. (Genesis 24:41 ULT)
>
> > But you will be free from my oath if you **go** to my relatives and they will not give her to you.
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you come out into the desert to see? A reed shaken by the wind?

(2) Use another word that expresses the right meaning.

> When you have **come** to the land that Yahweh your God gives you, and when you take possession of it and begin to live in it … (Deuteronomy 17:14 ULT)
>
> > "When you have **arrived** in the land that Yahweh your God gives you, and when you take possession of it and begin to live in it …"
>
> Yahweh said to Noah, "**Come**, you and all your household, into the ark …" (Genesis 7:1 ULT)
>
> > Yahweh said to Noah, "**Enter**, you and all your household, into the ark …"
>
> What did you go out into the desert to see? A reed shaken by the wind? (Luke 7:24b ULT)
>
> > What did you travel out into the desert to see? A reed shaken by the wind?

(**Go back to:** Acts 4:23; 16:1; 16:7; 16:8; 16:40; 17:1; 22:27; 24:17)

Hendiadys

Description

When a speaker expresses a single idea by using two words that are connected with "and," it is called a hendiadys. In a hendiadys, the two words work together. Usually one of the words is the primary idea and the other word further describes the primary one.

> This page answers the question: *What is hendiadys and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]
> [[rc://en/ta/man/translate/figs-partsofspeech]]

> ... his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though "kingdom" and "glory" are both nouns, "glory" actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by "and" can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. "The blessed hope" and "appearing of the glory" refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, "our great God" and "Savior Jesus Christ" refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)

"A mouth" and "wisdom" are nouns, but in this figure of speech "wisdom" describes what comes from the mouth.

> If you are willing and obedient ... (Isaiah 1:19a ULT)

"Willing" and "obedient" are adjectives, but "willing" describes "obedient."

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.

(2) Substitute the describing noun with a phrase that means the same thing.

(3) Substitute the describing adjective with an adverb that means the same thing.

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)
>
> > For I will give you **wise words** …
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient … (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** …

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient … (Isaiah 1:19a ULT)

The adjective "obedient" can be substituted with the verb "obey."

> > if you **obey willingly** …

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun "glory" can be changed to the adjective "glorious" to make it clear that Jesus' appearing is what we hope for. Also, "Jesus Christ" can be moved to the front of the phrase and "great God and Savior" put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet

(**Go back to:** Acts 1:24; 1:25; 2:40; 3:12; 4:19; 4:28; 5:29; 6:8; 6:10)

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

> This page answers the question: *How can I translate names that are new to my culture?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns*

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name "Melchizedek" primarily to refer to a man who had that name, and the title "king of Salem" tells us that he ruled over a certain city.

> His name first indeed means "king of righteousness," and then also "king of Salem," that is, "king of peace." (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek's name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that "Jordan" is the name of a river, "Jericho" is the name of a city, and "Amorites" is the name of a group of people.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that "Beer Lahai Roi" means "Well of the Living One who sees me."

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words "pull out."

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)

> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.

(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** … fought against you, but I gave them into your hand. (Joshua 24:11 ULT)
>
> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**

> At that hour, certain Pharisees approached, saying to him, "Leave and go away from here, because **Herod** wants to kill you." (Luke 13:31 ULT)
>
> > At that hour, certain Pharisees approached, saying to him, "Go and leave here, because **King Herod** wants to kill you."

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, "For out of the water I drew him." (Exodus 2:10b ULT)

>> She called his name **Moses (which sounds like 'drawn out'),** and she said, "For out of the water I drew him."

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

>> She said, "Do I really continue to see, even after he has seen me?" Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called "Saul" before Acts 13 and "Paul" after Acts 13. You could translate his name as "Paul" all of the time, except in Acts 13:9 where it talks about him having both names.

> ... a young man named **Saul**. (Acts 7:58b ULT)

>> ... a young man named **Paul** 1

The footnote would look like:

>> [1] Most versions say "Saul" here, but most of the time in the Bible he is called "Paul."

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

>> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write "Saul" where the source text has "Saul" and "Paul" where the source text has "Paul."

> a young man named **Saul** (Acts 7:58 ULT)

>> a young man named **Saul**

The footnote would look like:

>> [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)

>> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)

> It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> [1] This is the same man who was called Saul before Acts 13.

Next we recommend you learn about:

Copy or Borrow Words

(**Go back to:** Acts 1:1; 1:4; 1:5; 1:6; 1:8; 1:11; 1:12; 1:13; 1:14; 1:16; 1:22; 1:23; 2:1; 2:7; 2:9; 2:10; 2:11; 2:22; 2:27; 2:31; 3:2; 3:6; 3:10; 3:11; 3:13; 3:22; 3:24; 4:1; 4:6; 4:10; 4:15; 4:25; 4:27; 4:36; 5:1; 5:12; 5:34; 5:36; 5:37; 6:1; 6:2; 6:5; 6:9; 6:11; 6:12; 6:14; 8:27; 9:10; 9:36; 11:28; 12:20; 13:1; 13:6; 13:8; 14:6; 14:12; 15:22; 15:23; 16:7; 16:11; 16:14; 17:1; 17:5; 17:13; 17:18; 17:19; 17:21; 17:34; 18:2; 18:7; 18:8; 18:12; 18:17; 18:18; 18:24; 19:9; 19:14; 19:22; 19:23; 19:24; 19:29; 19:33; 20:4; 20:5; 20:9; 20:13; 20:14; 20:15; 20:16; 20:17; 21:1; 21:7; 21:10; 21:16; 22:12; 23:2; 23:25; 23:31; 24:1; 24:22; 24:24; 24:27; 25:13; 27:1; 27:5; 27:6; 27:7; 27:8; 27:12; 27:16; 27:17; 27:27; 28:1; 28:7; 28:12; 28:13)

Hyperbole

Description

A speaker or writer can use exactly the same words to say something that he means as completely true, or as generally true, or as a hyperbole. This is why it can be hard to decide how to understand a statement. For example, the sentence below could mean three different things.

> This page answers the question: *What are hyperboles? What are generalizations? How can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

It rains here every night.

The speaker means this as literally true if he means that it really does rain here every night.
The speaker means this as a **generalization** if he means that it rains here most nights.
The speaker means this as a **hyperbole** if he wants to say that it rains more than it actually does, usually in order to express a strong attitude toward the amount or frequency of rain, such as being annoyed or being happy about it.

Hyperbole

In hyperbole, a figure of speech that uses exaggeration, a speaker deliberately describes something with an extreme or even unreal statement, usually to show his strong feeling or opinion about it. He expects people to understand that he is exaggerating.

> They will not leave **stone upon stone in you.** (Luke 19:44b ULT)

This is an exaggeration. It means that the enemies will completely destroy Jerusalem.

> Moses was educated in **all the wisdom of the Egyptians.** (Acts 7:22a ULT)

This hyperbole means that he had learned everything an Egyptian education could offer.

Generalization

This is a statement that is true most of the time or in most situations that it could apply to.

> The one who ignores instruction **will have poverty and shame,**
> but **honor will come** to him who learns from correction. (Proverbs 13:18)

These generalizations tell about what normally happens to people who ignore instruction and what normally happens to people who learn from correction. There may be some exceptions to these statements, but they are generally true.

> And when you pray, do not make useless repetitions as **the Gentiles do, for they think that they will be heard because of their many words.** (Matthew 6:7)

This generalization tells about what Gentiles were known for doing. Many Gentiles did this. It does not matter if a few did not. The point was that the hearers should not join in this well-known practice.

Even though a hyperbole or a generalization may have a strong-sounding word like "all," "always," "none," or "never," it does not necessarily mean **exactly** "all," "always," "none," or "never." It simply means "most," "most of the time," "hardly any," or "rarely."

Reason This Is a Translation Issue

Readers need to be able to understand whether or not a statement is literally true.
If readers realize that a statement is not literally true, they need to be able to understand whether it is a hyperbole, a generalization, or a lie. (Though the Bible is completely true, it tells about people who did not always tell the truth.)

Examples From the Bible

Examples of Hyperbole

> If your hand causes you to stumble, **cut it off**. It is better for you to enter into life maimed … (Mark 9:43a ULT)

When Jesus said to cut off your hand, he meant that we should **do whatever extreme things** we need to do in order not to sin. He used this hyperbole to show how extremely important it is to try to stop sinning.

> The Philistines gathered together to fight against Israel with 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)

The bolded phrase is an exaggeration for the purpose of expressing the emotion that the Philistine army was overwhelming in number. It means that there were **many, many** soldiers in the Philistine army.

> But as his anointing teaches you **everything** and is true and is not a lie, and just as it has taught you, remain in him. (1 John 2:27b ULT)

This is a hyperbole. It expresses the assurance that God's Spirit teaches us about **all things that we need to know**. God's Spirit does not teach us about everything that it is possible to know.

> When they found him, they also said to him, "**Everyone** is looking for you." (Mark 1:37 ULT)

The disciples probably did not mean that everyone in the city was looking for Jesus, but that **many people** were looking for him, or that all of Jesus' closest friends there were looking for him. This is an exaggeration for the purpose of expressing the emotion that they and many others were worried about him.

Examples of Generalization

> Can **any good thing** come out of Nazareth? (John 1:46b ULT)

This rhetorical question is meant to express the generalization that there is nothing good in Nazareth. The people there had a reputation for being uneducated and not strictly religious. Of course, there were exceptions.

> One of them, of their own prophets, has said, "**Cretans are always liars, evil beasts, lazy bellies**." (Titus 1:12 ULT)

This is a generalization that means that Cretans had a reputation to be like this because, in general, this is how Cretans behaved. It is possible that there were exceptions.

> **A lazy hand causes a person to be poor, but the hand of the diligent person gains riches.** (Proverbs 10:4 ULT)

This is generally true, and it reflects the experience of most people. It is possible that there are exceptions in some circumstances.

Caution

- Do not assume that something is an exaggeration just because it seems to be impossible. God does miraculous things.

> They saw Jesus **walking on the sea** and coming near the boat. (John 6:19b ULT)

This is not hyperbole. Jesus really walked on the water. It is a literal statement.

- Do not assume that the word "all" is always a generalization that means "most."

> Yahweh is righteous in **all** his ways
> and gracious in **all** he does. (Psalms 145:17 ULT)

Yahweh is always righteous. This is a completely true statement.

Translation Strategies

If the hyperbole or generalization would be natural and people would understand it and not think that it is a lie, consider using it. If not, here are other options.

(1) Express the meaning without the exaggeration.

(2) For a generalization, show that it is a generalization by using a phrase like "in general" or "in most cases."

(3) For a hyperbole or a generalization, add a word like "many" or "almost" to show that the hyperbole or generalization is not meant to be exact.

(4) For a hyperbole or a generalization that has a word like "all," "always," "none," or "never," consider deleting that word.

Examples of Translation Strategies Applied

(1) Express the meaning without the exaggeration.

> The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and troops **as numerous as the sand on the seashore**. (1 Samuel 13:5a ULT)
>
> > The Philistines gathered together to fight against Israel: 3,000 chariots, 6,000 men to drive the chariots, and **a great number of troops**.

(2) For a generalization, show that it is a generalization by using a phrase like "in general" or "in most cases."

> **The one who ignores instruction will have poverty and shame.** (Proverbs 13:18a ULT)
>
> > **In general,** the one who ignores instruction will have poverty and shame

> When you pray, do not make useless repetitions as the **Gentiles do,** for they think that they will be heard because of their many words. (Matthew 6:7 ULT)
>
> > And when you pray, do not make useless repetitions as the Gentiles **generally** do, for they think that they will be heard because of their many words.

(3) For a hyperbole or a generalization, add a word like "many" or "almost" to show that the hyperbole or generalization is not meant to be exact.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
>> **Almost all** the country of Judea and **almost all** the people of Jerusalem went out to him.
>> or:
>>
>> **Many** of the country of Judea and **many** of the people of Jerusalem went out to him.

(4) For a hyperbole or a generalization that has a word like "all," "always," "none," or "never," consider deleting that word.

> The **whole** country of Judea and **all** the people of Jerusalem went out to him. (Mark 1:5a ULT)
>
>> The country of Judea and the people of Jerusalem went out to him.

Hypothetical Situations

Consider these phrases: "If the sun stopped shining …" "What if the sun stopped shining …" "Suppose the sun stopped shining …" and "If only the sun had not stopped shining." We use such expressions to set up hypothetical situations, imagining what might have happened or what could happen in the future but probably will not. We also use them to express regret or wishes. Hypothetical expressions occur often in the Bible. You (the translator) need to translate them in a way that people will know that the event did not actually happen and so that they will understand why the event was imagined.

> This page answers the question: *What is a hypothetical situation?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]

Description

Hypothetical situations are situations that are not real. They can be in the past, present, or future. Hypothetical situations in the past and present have not happened, are not happening now, and ones in the future are not expected to happen.

People sometimes tell about conditions and what would happen if those conditions were met, but they know that these things have not happened or probably will not happen. (The conditions comprise a phrase that starts with "if.")

- If he had lived to be 100 years old, he would have seen his grandson's grandson. (But he did not.)
- If he lived to be 100 years old, he would still be alive today. (But he is not.)
- If he lives to be 100 years old, he will see his grandson's grandson. (But he probably will not.)

People sometimes express wishes about things that have not happened or that are not expected to happen.

- I wish he had come.
- I wish he were here.
- I wish he would come.

People sometimes express regrets about things that have not happened or that are not expected to happen.

- If only he had come.
- If only he were here.
- If only he would come.

Reason This Is a Translation Issue

- Translators need to recognize the different kinds of hypothetical situations in the Bible and understand that they are unreal.
- Translators need to know their own language's ways of talking about different kinds of hypothetical situations.

Examples From the Bible

Hypothetical Situations in the Past

> "Woe to you, Chorazin! Woe to you, Bethsaida! **If the mighty deeds had been done** in Tyre and Sidon which were done in you, **they would have repented** long ago in sackcloth and ashes." (Matthew 11:21 ULT)

Here in Matthew 11:21, Jesus said that **if** the people living in the ancient cities of Tyre and Sidon had been able to see the miracles that he performed, they would have repented long ago. The people of Tyre and Sidon did not actually see his miracles, and they did not repent. He said this to rebuke the people of Chorazin and Bethsaida who had seen his miracles and yet did not repent.

> Martha then said to Jesus, "Lord, **if you had been here, my brother would not have died**." (John 11:21 ULT)

Martha said this to express her wish that Jesus would have come sooner so that her brother would not have died. But Jesus did not come sooner and her brother did die.

Hypothetical Situations in the Present

> And no man puts new wine into old wineskins. **But if he did do that, the new wine would burst the wineskins, and it would be spilled out, and the wineskins would be destroyed**. (Luke 5:37 ULT)

Jesus told about what would happen if a person were to put new wine into old wineskins. But no one would do that. He used this imaginary situation as an example to show that there are times when it is unwise to mix new things with old things. He did this so that people could understand why his disciples were not fasting as people traditionally did.

> Jesus said to them, "What man would there be among you, who, **if he had just one sheep, and if this sheep fell into a deep hole on the Sabbath, would not grasp hold of it and lift it out**?" (Matthew 12:11 ULT)

Jesus asked the religious leaders what they would do on the Sabbath if one of their sheep fell into a hole. He was not saying that their sheep would fall into a hole. He used this imaginary situation to show them that they were wrong to judge him for healing people on the Sabbath.

Hypothetical Situation in the Future

> **Unless those days are shortened, no flesh would be saved**. But for the sake of the elect, those days will be shortened. (Matthew 24:22 ULT)

Jesus was talking about a future time when very bad things would happen. He told what would happen if those days of trouble were to last a long time. He did this to show how bad those days will be—so bad that if they lasted a long time, no one would be saved. But then he clarified that God will shorten those days of trouble so that the elect (those he has chosen) will be saved.

Expressing Emotion About a Hypothetical Situation

People sometimes talk about hypothetical situations in order to express regrets and wishes. Regrets are about the past and wishes are about the present and future.

> The Israelites said to them, "**If only we had died by Yahweh's hand in the land of Egypt when we were sitting by the pots of meat and were eating bread to the full.** For you have brought us out into this wilderness to kill our whole community with hunger." (Exodus 16:3 ULT)

Here the Israelites were afraid that they would have to suffer and die of hunger in the wilderness, and so they wished that they had stayed in Egypt and died there with full stomachs. They were complaining, expressing regret that this had not happened.

> I know what you have done, and that you are neither cold nor hot. **I wish that you were either cold or hot!** (Revelation 3:15 ULT)

Jesus wished that the people were either hot or cold, but they are neither. He was rebuking them, expressing anger at this.

Translation Strategies

Find out how people speaking your language show:

- that something could have happened, but did not.
- that something could be true now, but is not.
- that something could happen in the future, but will not unless something changes.
- that they wish for something, but it does not happen.
- that they regret that something did not happen.

Use your language's ways of showing these kinds of things.

You may also want to watch the video at https://ufw.io/figs_hypo.

(**Go back to:** Acts 23:9; 25:11)

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

> This page answers the question: *What are idioms and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

- You are pulling my leg. (This means, "You are teasing me by telling me something that is not true.")
- Do not push the envelope. (This means, "Do not take a matter to its extreme.")
- This house is under water. (This means, "The debt owed for this house is greater than its actual value.")
- We are painting the town red. (This means, "We are going around town tonight celebrating very intensely.")

Description

An idiom is a phrase that has a special meaning to the people of the language or culture who use it. Its meaning is different than what a person would understand from the meanings of the individual words that form the phrase.

> he **set his face** to go to Jerusalem. (Luke 9:51b ULT)

The words "set his face" is an idiom that means "decided."

Sometimes people may be able to understand an idiom from another culture, but it might sound like a strange way to express the meaning.

> I am not worthy that you would **come under my roof**. (Luke 7:6b ULT)

The phrase "come under my roof" is an idiom that means "enter my house."

> Put these words **into your ears**. (Luke 9:44a ULT)

This idiom means "Listen carefully and remember what I say."

Purpose: An idiom is probably created in a culture somewhat by accident when someone describes something in an unusual way. But, when that unusual way communicates the message powerfully and people understand it clearly, other people start to use it. After a while, it becomes a normal way of talking in that language.

Reasons This Is a Translation Issue

- People can easily misunderstand idioms in the original languages of the Bible if they do not know the cultures that produced the Bible.
- People can easily misunderstand idioms that are in the source language Bibles if they do not know the cultures that made those translations.
- It is useless to translate idioms literally (according to the meaning of each word) when the target language audience will not understand what they mean.

Examples From the Bible

> Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)

This means, "We and you belong to the same race, the same family."

> The children of Israel went out **with a high hand**. (Exodus 14:8b ASV)

This means, "The Israelites went out defiantly."

> the one who **lifts up my head** (Psalm 3:3b ULT)

This means, "the one who helps me."

Translation Strategies

If the idiom would be clearly understood in your language, consider using it. If not, here are some other options.

(1) Translate the meaning plainly without using an idiom.

(2) Use a different idiom that people use in your own language that has the same meaning.

Examples of Translation Strategies Applied

(1) Translate the meaning plainly without using an idiom.

> Then all Israel came to David at Hebron and said, "Look, we are your **flesh and bone**." (1 Chronicles 11:1 ULT)
>
>> Look, we all **belong to the same nation**.
>
> Then he **set his face** to go to Jerusalem. (Luke 9:51b ULT)
>
>> He started to travel to Jerusalem, **determined to reach it**.
>
> I am not worthy that you would come **under my roof**. (Luke 7:6b ULT)
>
>> I am not worthy that you should enter **my house**.

(2) Use an idiom that people use in your own language that has the same meaning.

> Put these words **into your ears.** (Luke 9:44a ULT)
>
>> **Be all ears** when I say these words to you.
>
> My **eyes grow dim** from grief. (Psalm 6:7a ULT)
>
>> I am crying my **eyes out**

Imperatives — Other Uses

Description

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

This page answers the question: *What other uses are there for imperative sentences in the Bible?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentencetypes]]

Reason This Is a Translation Issue

Some languages would not use an imperative sentence for some of the functions that they are used for in the Bible.

Examples From the Bible

Speakers often use imperative sentences to tell or ask their listeners to do something. In Genesis 26, God spoke to Isaac and told him not to go to Egypt but to live where God would tell him to live.

> Now Yahweh appeared to him and said, "**Do not go down** to Egypt; **live** in the land that I tell you to live in." (Genesis 26:2 ULT)

Sometimes imperative sentences in the Bible have other uses.

Imperatives that make things happen

God can make things happen by commanding that they happen. Jesus healed a man by commanding that the man be healed. The man could not do anything to obey the command, but Jesus caused him to be healed by commanding it. (In this context, the command "Be clean" means to "be healed" so that others around would know that it was safe to touch the man again.)

> "I am willing. **Be clean**." Immediately he was cleansed of his leprosy. (Matthew 8:3b ULT)

In Genesis 1, God commanded that there should be light, and by commanding it, he caused it to exist. Some languages, such as the Hebrew of the Bible, have commands that are in the third person. English does not do that, and so it must turn the third-person command into a general, second-person command, as in the ULT:

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)

Languages that have third-person commands can follow the original Hebrew, which translates into English as something like "light must be."

Imperatives that function as blessings

In the Bible, God blesses people by using imperatives. This indicates what his will is for them.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)

Imperatives that function as conditions

An imperative sentence can also be used to tell the **condition** under which something will happen. The proverbs mainly tell about life and things that often happen. The purpose of Proverbs 4:6 below is not primarily to give a command, but to teach what people can expect to happen **if** they love wisdom.

> **Do not abandon** wisdom and she will watch over you;
> **love** her and she will keep you safe. (Proverbs 4:6 ULT)

The purpose of Proverbs 22:6, below, is to teach what people can expect to happen if they teach their children the way they should go.

> **Teach** a child the way he should go,
> and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translation Strategies

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

Examples of Translation Strategies Applied

(1) If people would not use an imperative sentence for one of the functions in the Bible, try using a statement instead.

> **Be clean**. (Matthew 8:3b ULT)
>
>> "You are now clean."
>> "I now cleanse you."

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
>> God said, "**There is now light**" and there was light.

> God blessed them and said to them, "**Be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **Have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth." (Genesis 1:28 ULT)
>
>> God blessed them and said to them, "**My will for you is that you be fruitful**, and **multiply**. **Fill** the earth, and **subdue** it. **I want you to have dominion** over the fish of the sea, over the birds of the sky, and over every living thing that moves upon the earth."

(2) If people would not understand that a sentence is used to cause something to happen, add a connecting word like "so" to show that what happened was a result of what was said.

> God said, "**Let there be** light," and there was light. (Genesis 1:3 ULT)
>
>> God said, 'Let there be light,' **so** there was light.
>> God said, "Light must be;" **as a result**, there was light.

(3) If people would not use a command as a condition, translate it as a statement with the words "if" and "then."

> Teach a child the way he should go, and when he is old he will not turn away from that instruction. (Proverbs 22:6 ULT)

Translated as:

> "**If** you teach a child the way he should go,
> **then** when he is old he will not turn away from that instruction."

(**Go back to:** Acts 3:6)

Information Structure

Description

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, "What did Peter paint yesterday?" The person asking the question already knows all of the information in our sentence above except for the object, "his house." Therefore, that becomes the most important part of the information, and a person answering in English might say "His house is what Peter painted (yesterday)."

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place." (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that "woe" is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place." (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, "Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food."
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

Next we recommend you learn about:

[[rc://en/ta/man/translate/figs-order]]
[[rc://en/ta/man/translate/figs-distinguish]]

(**Go back to:** Acts 1:16; 3:16; 3:18)

Introduction of a New Event

Description

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

This page answers the question: *How do we introduce a new event in a story?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/writing-intro]]
Order of Events

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase "And it happened that" in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word "then" shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.

(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

>> There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.

>> One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.

> As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him … (Mark 2:14a ULT)

>> As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him …

>> As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

> As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him …

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as "another time," or "someone."

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase "after that" can help them see that it happened after the events already mentioned.

> > **After that**, when Noah was 600 years old, the flood came upon the earth.

> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone's house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.

> > **Another time** Jesus began to teach people again beside the sea.

> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)

> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.

> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons' wives went into the ark together because **God had said that the waters of the flood would come**.

Next we recommend you learn about:

Background Information
Introduction of New and Old Participants

(**Go back to:**)

Introduction of New and Old Participants

Description

The first time that people or things are mentioned in a story, they are **new participants**. After that, whenever they are mentioned, they are **old participants**.

> Now **there was a man from the Pharisees whose name was Nicodemus** … **This man** came to Jesus at night … Jesus replied and said to **him** … (John 3:1, 2a, 3a)

This page answers the question: *Why cannot the readers of my translation understand who the author was writing about?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]
[[rc://en/ta/man/translate/writing-intro]]

The first bolded phrase introduces Nicodemus as a new participant. After being introduced, he is then referred to as "This man" and "him" when he has become an old participant.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as "There was a man," as in the example below. The phrase "There was" tells us that this man existed. The word "a" in "a man" tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah's wife is simply referred to as "his wife." This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun "his," and his wife is referred to with the pronoun "she."

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her … (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.

(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth … (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, "Lord, teach us to pray just as John also taught his disciples." (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who "he" refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.
>
> > Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

Next we recommend you learn about:

Pronouns — When to Use Them

Irony

Description

Irony is a figure of speech in which the sense that the speaker intends to communicate is actually the opposite of the literal meaning of the words. Sometimes a person does this by using someone else's words, but in a way that communicates that he does not agree with them. People do this to emphasize how

This page answers the question: *What is irony and how can I translate it?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

> Then Jesus answered and said to them, "People who are well do not have need of a physician, but those who have sickness. I did not come to call the righteous, but sinners to repentance." (Luke 5:31-32 ULT)

When Jesus spoke of "righteous people," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **Undoubtedly you know, for you were born then;** "**the number of your days is so large!**" (Job 38:20-21 ULT)

Job thought that he was wise. Yahweh used irony to show Job that he was not so wise. The two phrases in bold above are irony. They emphasize the opposite of what they say, because they are so obviously false. They

emphasize that Job could not possibly answer God's questions about the creation of light because Job was not born until many, many years later.

> Already you are satisfied! Already you have become rich! **You began to reign** apart from us, and I wish you really did reign, so that we also might reign with you. (1 Corinthians 4:8 ULT)

The Corinthians considered themselves to be very wise, self-sufficient, and not in need of any instruction from the Apostle Paul. Paul used irony, speaking as if he agreed with them, to show how proudly they were acting and how far from being wise they really were.

Translation Strategies

If the irony would be understood correctly in your language, translate it as it is stated. If not, here are some other strategies.

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

(2) The irony is **not** found in the literal words of the speaker, but instead the true meaning is found in the opposite of the literal meaning of the speaker's words.

Examples of Translation Strategies Applied

(1) Translate it in a way that shows that the speaker is saying what someone else believes.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

> > **You think that you are doing well when you reject God's commandment** so you may keep your tradition!
> > **You act like it is good to reject God's commandment** so you may keep your tradition!

> I did not come to call **the righteous**, but sinners to repentance. (Luke 5:32 ULT)

> > I did not come to call **people who think that they are righteous** to repentance, but to call sinners to repentance.

(2) Translate the actual, intended meaning of the statement of irony.

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9a ULT)

> > **You are doing a terrible thing when you reject the commandment of God** so you may keep your tradition!

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. "**Let them bring us their own arguments; have them come forward and declare to us what will happen**, so we may know these things well. **Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

> > 'Present your case,' says Yahweh; 'present your best arguments for your idols,' says the King of Jacob. Your idols **cannot bring us their own arguments or come forward to declare to us what will happen** so we may know these things well. We cannot hear them because **they cannot speak** to tell us their earlier predictive declarations, so we cannot reflect on them and know how they were fulfilled.

> Can you lead light and darkness to their places of work?
> Can you find the way back to their houses for them?
> **Undoubtedly you know, for you were born then;**
> **the number of your days is so large!** (Job 38:20-21 ULT)

> > Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You act like you know how light and darkness were created, as if you were there; as if you are as old as creation, but you are not**!

Next we recommend you learn about:

Litotes

(**Go back to:**)

Kinship

Description

Kinship terms refer to those words used to describe people

related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

> Then she said, "Look, your sister-in-law has turned back to her people and to her gods." (Ruth 1:15 ULT)

Orpah had been the wife of Ruth's husband's brother. This may be a different term in your language than if she had been Ruth's husband's sister.

> Then Boaz said to Ruth, "Will you not listen to me, **my daughter**?" (Ruth 2:8a ULT)

Boaz is not Ruth's father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker's (or referent's) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her "eonni," which is the term a woman uses for her older sister.
>
> Genesis 34:31 Simeon and Levi refer to Dinah as "nui," a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as "hyeong," which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as "dongsaeng," which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, "nevéstka" is the term for a brother's (or brother-in-law's) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law "snoxá."
Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is "svekor." This is used for a woman's husband's father.
>
> Exodus 3:1 Moses is watching his father-in-law's herd. The term used is "test'." This is used for a man's wife's father.

(**Go back to:** Acts 1:14)

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by using two negative words or a negative word with a word that means the opposite of the meaning he intends. A few examples of negative words are "no,"

"not," "none," and "never." The opposite of "good" is "bad." Someone could say that something is "not bad" to mean that it is extremely good.

Reason This Is a Translation Issue

Some languages do not use litotes. People who speak those languages might not understand that a statement using litotes actually strengthens the positive meaning. Instead, they might think that it weakens or even cancels the positive meaning.

Examples From the Bible

> For you yourselves know, brothers, that our coming to you was **not useless**, (1 Thessalonians 2:1 ULT)

By using litotes, Paul emphasized that his visit with them was **very** useful.

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)

By using litotes, Luke emphasized that there was a **lot** of excitement or anxiety among the soldiers about what happened to Peter. (Peter had been in prison, and even though there were soldiers guarding him, he escaped when an angel let him out. So they were very agitated.)

> But you, Bethlehem, in the land of Judah,
> are **not the least** among the leaders of Judah,
> for from you will come a ruler
> who will shepherd my people Israel. (Matthew 2:6 ULT)

By using litotes, the prophet emphasized that Bethlehem would be a **very important city**.

Translation Strategies

If the litotes would be understood correctly, consider using it.

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

Examples of Translation Strategies Applied

(1) If the meaning with the negative would not be clear, give the **positive** meaning in a strong way.

> For you yourselves know, brothers, that our coming to you was **not useless**. (1 Thessalonians 2:1 ULT)

> > "For you yourselves know, brothers, our visit to you **did much good**."

> Now when it became day, there was **no small disturbance** among the soldiers over what therefore had happened to Peter. (Acts 12:18 ULT)
>
> > "Now when it became day, there was **great excitement** among the soldiers, regarding what had happened to Peter."
> >
> > or:
> >
> > "Now when it became day, the soldiers were **very concerned** because of what had happened to Peter."

(**Go back to:** Acts 1:5; 5:42; 7:60; 12:18; 14:17; 14:28; 15:2; 15:38; 17:4; 17:12; 17:27; 19:23; 19:24; 19:35; 20:12; 20:27; 25:24; 26:26; 28:2)

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> This page answers the question: *What does the word merism mean and how can I translate phrases that have it?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)

> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

Alpha and omega are the first and last letters of the Greek alphabet. This is a merism that includes everything from the beginning to the end. It means eternal.

> ... I praise you, Father, Lord of **heaven and earth** ..., (Matthew 11:25b ULT)

Heaven and earth is a merism that includes everything that exists.

Reason This is a Translation Issue

Some languages do not use merism. The readers of those languages may think that the phrase only applies to the items mentioned. They may not realize that it refers to those two things and everything in between.

Examples From the Bible

> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)

This bolded phrase is a merism because it speaks of the east and the west and everywhere in between. It means "everywhere."

> He will bless those who honor him, both **young and old**. (Psalm 115:13)

The bolded phrase is merism because it speaks of old people and young people and everyone in between. It means "everyone."

Translation Strategies

If the merism would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Identify what the merism refers to without mentioning the parts.

(2) Identify what the merism refers to and include the parts.

Examples of Translation Strategies Applied

(1) Identify what the merism refers to without mentioning the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything**.
>
> **From the rising of the sun to its setting**, Yahweh's name should be praised. (Psalm 113:3 ULT)
>
> > **In all places**, people should praise Yahweh's name.

(2) Identify what the merism refers to and include the parts.

> I praise you, Father, Lord of **heaven and earth**. (Matthew 11:25b ULT)
>
> > I praise you, Father, Lord of **everything, including both what is in heaven and what is on earth**.
>
> He will bless those who honor him, both **young and old**. (Psalm 115:13 ULT)
>
> > He will bless **all those** who honor him, regardless of whether they are **young or old**.

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, "The girl I love is a red rose."

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer's task is to understand in what way they are alike.

> This page answers the question: *What is a metaphor and how can I translate a Bible passage that has one?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*
>
> *Simile*

The Parts of a Metaphor

The example above shows us that a metaphor has three parts. In this metaphor, the speaker is talking about "the girl I love." This is the **Topic**. The speaker wants the hearer to think about what is similar between her and "a red rose." The red rose is the **Image** to which he compares the girl. Most probably, he wants the hearer to consider that they are both beautiful. This is the **Idea** that the girl and the rose both share, and so we may also call it the **Point of Comparison**.

Every metaphor has three parts:

   • The **Topic**, the item being immediately discussed by the writer/speaker.
   • The **Image**, the physical item (object, event, action, etc.) which the speaker uses to describe the topic.
   • The **Idea**, the abstract concept or quality that the physical **Image** brings to the mind of the hearer when he thinks of how the **Image** and the **Topic** are similar. Often, the **Idea** of a metaphor is not explicitly stated in the Bible, but it is only implied from the context. The hearer or reader usually needs to think of the **Idea** himself.

Using these terms, we can say that a metaphor is a figure of speech that uses a physical **Image** to apply an abstract **Idea** to the speaker's **Topic**.

Usually, a writer or speaker uses a metaphor in order to express something about a **Topic**, with at least one **Point of Comparison** (**Idea**) between the **Topic** and the **Image**. Often in metaphors, the **Topic** and the **Image** are explicitly stated, but the **Idea** is only implied. The writer/speaker often uses a metaphor in order to invite the readers/listeners to think about the similarity between the **Topic** and the **Image** and to figure out for themselves the **Idea** that is being communicated.

Speakers often use metaphors in order to strengthen their message, to make their language more vivid, to express their feelings better, to say something that is hard to say in any other way, or to help people remember their message.

Sometimes speakers use metaphors that are very common in their language. However, sometimes speakers use metaphors that are uncommon, and even some metaphors that are unique. When a metaphor has become very common in a language, often it becomes a "passive" metaphor, in contrast to uncommon metaphors, which we describe as being "active." Passive metaphors and active metaphors each present a different kind of translation problem, which we will discuss below.

Passive Metaphors

A passive metaphor is a metaphor that has been used so much in the language that its speakers no longer regard it as one concept standing for another. Linguists often call these "dead metaphors." Passive metaphors are extremely common. Examples in English include the terms "table **leg**," "family **tree**," "book **leaf**" (meaning a page

in a book), or the word "crane" (meaning a large machine for lifting heavy loads). English speakers simply think of these words as having more than one meaning. Examples of passive metaphors in Biblical Hebrew include using the word "hand" to represent "power," using the word "face" to represent "presence," and speaking of emotions or moral qualities as if they were "clothing."

Patterned Pairs of Concepts Acting as Metaphors

Many ways of metaphorical speaking depend on pairs of concepts, where one underlying concept frequently stands for a different underlying concept. For example, in English, the direction "up" (the Image) often represents the concepts of "more" or "better" (the Idea). Because of this pair of underlying concepts, we can make sentences such as "The price of gasoline is going **up**," "A **highly** intelligent man," and also the opposite kind of idea: "The temperature is going **down**," and "I am feeling very **low**."

Patterned pairs of concepts are constantly used for metaphorical purposes in the world's languages because they serve as convenient ways to organize thought. In general, people like to speak of abstract qualities (such as power, presence, emotions, and moral qualities) as if they were body parts, or as if they were objects that could be seen or held, or as if they were events that could be watched as they happened.

When these metaphors are used in normal ways, it is rare that the speaker and audience regard them as figurative speech. Examples of metaphors in English that go unrecognized are:

- "Turn the heat **up**." More is spoken of as up.
- "Let us **go ahead** with our debate." Doing what was planned is spoken of as walking or advancing.
- "You **defend** your theory well." Argument is spoken of as war.
- "A **flow** of words." Words are spoken of as liquids.

English speakers do not view these as metaphorical expressions or figures of speech, so it would be wrong to translate them into other languages in a way that would lead people to pay special attention to them as figurative speech. For a description of important patterns of this kind of metaphor in biblical languages, please see Biblical Imagery — Common Patterns and the pages it will direct you to.

When translating something that is a passive metaphor into another language, do not treat it as a metaphor. Instead, just use the best expression for that thing or concept in the target language.

Active Metaphors

These are metaphors that people recognize as one concept standing for another concept, or one thing for another thing. Metaphors make people think about how the one thing is like the other thing, because in most ways the two things are very different. People also easily recognize these metaphors as giving strength and unusual qualities to the message. For this reason, people pay attention to these metaphors. For example,

> But for you who fear my name, the sun of righteousness will rise with healing in its wings. (Malachi 4:2a ULT)

Here, God speaks about his salvation as if it were the sun rising in order to shine its rays on the people whom he loves. He also speaks of the sun's rays as if they were wings. Also, he speaks of these wings as if they were bringing medicine that would heal his people. Here is another example:

> And he said to them, "Go and tell that fox …" (Luke 13:32a ULT)

Here, "that fox" refers to King Herod. The people listening to Jesus certainly understood that Jesus was intending for them to apply certain characteristics of a fox to Herod. They probably understood that Jesus intended to communicate that Herod was evil, either in a cunning way or as someone who was destructive, murderous, or who took things that did not belong to him, or all of these.

Active metaphors require the translator's special care to make a correct translation. To do so, you need to understand the parts of a metaphor and how they work together to produce meaning.

> Jesus said to them, "I am the bread of life; he who comes to me will not be hungry, and he who believes in me will never be thirsty." (John 6:35 ULT)

In this metaphor, Jesus called himself the bread of life. The **Topic** is "I" (meaning Jesus himself) and the **Image** is "bread." Bread was the primary food that people ate in that place and time. The similarity between bread and Jesus is that people need both to live. Just as people need to eat food in order to have physical life, people need to trust in Jesus in order to have eternal life. The **Idea** of the metaphor is "life." In this case, Jesus stated the central Idea of the metaphor, but often the Idea is only implied.

Purposes of Metaphor

- One purpose of metaphor is to teach people about something that they do not know (the **Topic**) by showing that it is like something that they already do know (the **Image**).
- Another purpose is to emphasize that something (the **Topic**) has a particular quality (the **Idea**) or to show that it has that quality in an extreme way.
- Another purpose is to lead people to feel the same way about the **Topic** as they would feel about the **Image**.

Reasons This Is a Translation Issue

- People may not recognize that something is a metaphor. In other words, they may mistake a metaphor for a literal statement, and thus, misunderstand it.
- People may not be familiar with the thing that is used as an image, and so, not be able to understand the metaphor.
- If the topic is not stated, people may not know what the topic is.
- People may not know the points of comparison that the speaker wants them to understand. If they fail to think of these points of comparison, they will not understand the metaphor.
- People may think that they understand the metaphor, but they do not. This can happen when they apply points of comparison from their own culture, rather than from the biblical culture.

Translation Principles

- Make the meaning of a metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning of a metaphor more clear to the target audience than you think it was to the original audience.

Examples From the Bible

> Listen to this word, **you cows of Bashan**, (Amos 4:1q ULT)

In this metaphor Amos speaks to the upper-class women of Samaria ("you," the Topic) as if they were cows (the Image). Amos does not say what similarity(s) he intends between these women and cows. He wants the reader to think of them, and he fully expects that readers from his culture will easily do so. From the context, we can see that he means that the women are like cows in that they are fat and interested only in feeding themselves. If we were to apply similarities from a different culture, such as that cows are sacred and should be worshiped, we would get the wrong meaning from this verse.

NOTE: Amos does not actually mean that the women are cows. He speaks to them as human beings.

> Yet, Yahweh, you are our father; **we are the clay**. **You are our potter**; and we all are the work
> of your hand. (Isaiah 64:8 ULT)

The example above has two related metaphors. The Topic(s) are "we" and "you," and the Image(s) are "clay" and "potter." The similarity between a potter and God is the fact that both make what they wish out of their material. The potter makes what he wishes out of the clay, and God makes what he wishes out of his people. The Idea being expressed by the comparison between the potter's clay and "us" is that **neither the clay nor God's people have a right to complain about what they are becoming**.

> Jesus said to them, "Take heed and beware of **the yeast of the Pharisees and Sadducees**."
> The disciples reasoned among themselves and said, "It is because we did not take bread."
> (Matthew 16:6-7 ULT)

Jesus used a metaphor here, but his disciples did not realize it. When he said "yeast," they thought he was talking about bread, but "yeast" was the Image in his metaphor, and the Topic was the teaching of the Pharisees and Sadducees. Since the disciples (the original audience) did not understand what Jesus meant, it would not be good to state clearly here what Jesus meant.

Translation Strategies

If people would understand the metaphor in the same way that the original readers would have understood it, go ahead and use it. Be sure to test the translation to make sure that people do understand it in the right way.

If people do not or would not understand it, here are some other strategies.

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, it is a passive metaphor), then express the **Idea** in the simplest way preferred by your language.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as." See Simile.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the Topic was.)

(7) If the target audience would not know the intended similarity (the **Idea**) between the topic and the image, then state it clearly.

(8) If none of these strategies is satisfactory, then simply state the **Idea** plainly without using a metaphor.

Examples of Translation Strategies Applied

(1) If the metaphor is a common expression in the source language or expresses a patterned pair of concepts in a biblical language (that is, a passive metaphor), then express the Idea in the simplest way preferred by your language.

> Then, see, one of the leaders of the synagogue, named Jairus, came, and when he saw him, **fell at his feet**. (Mark 5:22 ULT)
>
>> Then one of the leaders of the synagogue, named Jairus, came, and when he saw him, **immediately bowed down in front of him**.

(2) If the metaphor seems to be an active metaphor, you can translate it literally **if you think that the target language also uses this metaphor in the same way to mean the same thing as in the Bible**. If you do this, be sure to test it to make sure that the language community understands it correctly.

> But Jesus said to them, "He wrote this commandment to you because of your **hardness of heart.**" (Mark 10:5 ULT)
>
>> It was because of your **hard hearts** that he wrote you this law.

We made no change to this one, but it must be tested to make sure that the target audience correctly understands this metaphor.

(3) If the target audience does not realize that it is a metaphor, then change the metaphor to a simile. Some languages do this by adding words such as "like" or "as."

> Yet, Yahweh, you are our father; we **are the clay.** You **are our potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
>> And yet, Yahweh, you are our father; we are **like** clay. You are **like** a potter; and we all are the work of your hand.

(4) If the target audience would not know the **Image**, see Translate Unknowns for ideas on how to translate that image.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14b ULT)
>
>> Saul, Saul, why do you persecute me? It is hard for you to **kick against a pointed stick**.

(5) If the target audience would not use that **Image** for that meaning, use an image from your own culture instead. Be sure that it is an image that could have been possible in Bible times.

> Yet, Yahweh, you are our father; we are the **clay**. You are our **potter**; and we all are the work of your hand. (Isaiah 64:8 ULT)
>
>> "And yet, Yahweh, you are our father; we are the **wood**. You are our **carver**; and we all are the work of your hand."
>> "And yet, Yahweh, you are our father; we are the **string**. You are the **weaver**; and we all are the work of your hand."

(6) If the target audience would not know what the **Topic** is, then state the topic clearly. (However, do not do this if the original audience did not know what the topic was.)

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46 ULT)

> > Yahweh lives; **He is my rock**. May he be praised. May the God of my
> > salvation be exalted.

(7) If the target audience would not know the intended similarity between the Topic and the Image, then state it
clearly.

> Yahweh lives; may **my rock** be praised. May the God of my salvation be exalted. (Psalm 18:46
> ULT)

> > Yahweh lives; may he be praised because he is the rock **under which I can
> > hide from my enemies**. May the God of my salvation be exalted.

> Saul, Saul, why do you persecute me? It is hard for you **to kick against a goad**. (Acts 26:14
> ULT)

> > Saul, Saul, why do you persecute me? You **fight against me and hurt
> > yourself like an ox that kicks against its owner's pointed stick**.

(8) If none of these strategies are satisfactory, then simply state the idea plainly without using a metaphor.

> I will make you to become **fishers of men**. (Mark 1:17b ULT)

> > I will make you to become **people who gather men**.
> > Now you gather fish. I will make you **gather people**.

To learn more about specific metaphors, see Biblical Imagery — Common Patterns.

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> This page answers the question: *What is a metonymy?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

> ... and **the blood** of Jesus his Son cleanses us from every sin. (1 John 1:7b ULT)

The blood represents Christ's death.

> And he took **the cup** in the same way after supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)

The cup represents the wine that is in the cup.

Metonymy can be used

- as a shorter way of referring to something
- to make an abstract idea more meaningful by referring to it with the name of a physical object associated with it

Reason This Is a Translation Issue

The Bible uses metonymy very often. Speakers of some languages are not familiar with metonymy and they may not recognize it when they read it in the Bible. If they do not recognize the metonymy, they will not understand the passage or, worse yet, they will get a wrong understanding of the passage. Whenever a metonym is used, people need to be able to understand what it represents.

Examples From the Bible

> The Lord God will give to him **the throne** of his father David. (Luke 1:32b ULT)

A throne represents the authority of a king. "Throne" is a metonym for "kingly authority," "kingship," or "reign." This means that God would make him become a king who would follow King David.

> Then immediately his **mouth** was opened (Luke 1:64a ULT)

The mouth here represents the power to speak. This means that he was able to talk again.

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)

The word "wrath" or "anger" is a metonym for "punishment." God was extremely angry with the people and, as a result, he would punish them.

Translation Strategies

If people would easily understand the metonym, consider using it. Otherwise, here are some options.

(1) Use the metonym along with the name of the thing it represents.

(2) Use only the name of the thing the metonym represents.

Examples of Translation Strategies Applied

(1) Use the metonym along with the name of the thing it represents.

> And he took the cup in the same way after the supper, saying, "**This cup** is the new covenant in my blood, which is poured out for you." (Luke 22:20 ULT)
>
> > He took the cup in the same way after supper, saying, "**The wine in this cup** is the new covenant in my blood, which is poured out for you."

This verse also contains a second metonym: The cup, (representing the wine it contains) also represents the new covenant made with the blood Christ shed for us.

(2) Use the name of the thing the metonym represents.

> The Lord God will give him **the throne** of his father David. (Luke 1:32b ULT)
>
> > "The Lord God will give him **the kingly authority** of his father, David."
> > or:
> > "The Lord God will **make him king** like his ancestor, King David."

> Who warned you to flee from **the wrath** that is coming? (Luke 3:7b ULT)
>
> > "Who warned you to flee from God's coming **punishment**?"

To learn about some common metonymies, see Biblical Imagery — Common Metonymies.

(**Go back to:** Acts 1:4; 1:9; 1:15; 1:16; 1:18; 2:14; 2:17; 2:21; 2:22; 2:23; 2:26; 2:30; 2:31; 2:39; 2:40; 2:41; 3:2; 3:6; 3:16; 3:18; 3:21; 3:25; 4:3; 4:4; 4:7; 4:10; 4:12; 4:15; 4:17; 4:18; 4:19; 4:25; 4:28; 4:29; 4:30; 4:31; 4:32; 5:3; 5:4; 5:5; 5:9; 5:10; 5:12; 5:14; 5:18; 5:20; 5:24; 5:28; 5:30; 5:40; 5:41; 6:2; 6:4; 6:5; 6:7; 6:11; 6:13; 6:14; Notes; 7:7; 7:10; 7:18; 7:23; 7:25; 7:35; 7:38; 7:39; 7:42; 7:45; 7:51; 8:4; 8:5; 8:8; 8:16; 8:21; 8:22; 8:25; 8:28; 8:29; 8:30; 8:35; 9:2; 9:14; 9:15; 9:16; 9:21; 9:27; 9:28; 10:43; 10:48; 11:1; 11:2; 11:3; 11:8; 11:9; 11:14; 11:21; 11:22; 11:23; 11:24; 12:2; 12:11; 13:10; 13:11; 13:17; 13:23; 13:27; 13:35; 13:36; 13:37; 13:42; 13:44; 13:48; 13:49; 14:4; 14:17; 14:25; 15:3; 15:7; 15:8; 15:9; 15:14; 15:15; 15:16; 15:17; 15:21; 15:22; 15:26; 15:35; 15:36; 15:41; 16:6; 16:14; 16:15; 16:18; 16:29; 16:31; 16:32; 16:37; 17:5; 17:11; 17:19; 17:20; 17:29; 17:31; 18:6; 18:8; 18:12; 18:16; 18:22; 19:5; 19:8; 19:10; 19:13; 19:17; 19:27; 19:29; 20:19; 20:23; 20:25; 20:26; 20:28; 20:31; 20:32; 20:35; 21:2; 21:3; 21:11; 21:13; 21:21; 21:30; 21:31; 22:3; 22:4; 22:20; 24:10; 24:16; 25:6; 25:10; 25:17; 26:7; 26:9; 26:14; 26:19; 26:29; 26:31; 27:2; 27:24; 28:17; 28:19; 28:20; 28:23; 28:25; 28:27; 28:31)

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word "rich" is an adjective. Here are two sentences that show that "rich" is an adjective.

> This page answers the question: *How do I translate adjectives that act like nouns?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-partsofspeech]]

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective "rich" comes before the word "man" and describes "man."

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective "rich" comes after the verb "be" and describes "He."

Here is a sentence that shows that "rich" can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word "rich" acts as a noun in the phrase "the rich," and it refers to rich people. The word "poor" also acts as a noun and refers to poor people.

Reason This Is a Translation Issue

- Many times in the Bible adjectives are used as nouns to describe a group of people.
- Some languages do not use adjectives in this way.
- Readers of these languages may think that the text is talking about one particular person when it is really talking about the group of people whom the adjective describes.

Examples From the Bible

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

"The righteous" here are people who are righteous, not one particular righteous person.

> Blessed are **the meek**. (Matthew 5:5a ULT)

"The meek" here are all people who are meek, not one particular meek person.

Translation Strategies

If your language uses adjectives as nouns to refer to a class of people, consider using the adjectives in this way. If it would sound strange, or if the meaning would be unclear or wrong, here is another option:

(1) Use the adjective with a plural form of the noun that the adjective describes.

Examples of Translation Strategies Applied

(1) Use the adjective with a plural form of the noun that the adjective describes.

> The scepter of wickedness must not rule in the land of **the righteous**. (Psalms 125:3a ULT)

>> The scepter of wickedness must not rule in the land of **righteous people**.

> Blessed are **the meek**. (Matthew 5:5a ULT)

>> Blessed are **people who are meek**.

Numbers

Description

There are many numbers in the Bible. They can be written as words ("five") or as numerals ("5"). Some numbers are very large, such as "two hundred" (200), "twenty-two thousand" (22,000), or "one hundred million" (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

> This page answers the question: *How do I translate numbers?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns*

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word "about" shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

(3) Write numbers using words, and put the numerals in parentheses after them.

(4) Combine words for large numbers.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years. He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Next we recommend you learn about:

Ordinal Numbers
[[rc://en/ta/man/translate/translate-fraction]]

(**Go back to:** Acts 7:6; 19:7; 19:19; 21:38; 23:13; 23:21; 23:23; 24:11; 27:27; 27:28; 27:33; 27:37)

Order of Events

Description

In the Bible, events are not always told in the order in which they occurred. Sometimes the author wanted to discuss something that happened at an earlier time than the event that he just talked about. This can be confusing to the reader.

> This page answers the question: *Why are some events not listed in the order they happened, and how do I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]
> *Verbs*

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)

(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

>> 20 But then Herod … had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

>> Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

>> 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

>> 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets…

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

>> Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

Background Information
[[rc://en/ta/man/translate/grammar-connect-words-phrases]]
Introduction of a New Event
Verse Bridges

(**Go back to:** Acts 5:3; 5:5; 5:10; 5:17)

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

Numbers

Ordinal Numbers in English

Most ordinal numbers in English simply have "-th" added to the end.

Numeral	Number	Ordinal Number
4	four	fourth
10	ten	tenth
100	one hundred	one hundredth
1,000	one thousand	one thousandth

Some ordinal numbers in English do not follow that pattern.

Numeral	Number	Ordinal Number
1	one	first
2	two	second
3	three	third
5	five	fifth
12	twelve	twelfth

Reason This Is a Translation Issue

Some languages do not have special numbers for showing the order of items in a list. There are different ways to deal with this.

Examples From the Bible

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)

The people cast lots and one went to each of these people in the order given.

> You must place in it four rows of precious stones. The **first** row must have a ruby, a topaz, and a garnet. The **second** row must have an emerald, a sapphire, and a diamond. The **third** row must have a jacinth, an agate, and an amethyst. The **fourth** row must have a beryl, and an onyx, and a jasper. They must be mounted in gold settings. (Exodus 28:17-20 ULT)

This describes four rows of stones. The first row is probably the top row, and the fourth row is probably the bottom row.

Translation Strategies

If your language has ordinal numbers and using them would give the right meaning, consider using them. If not, here are some strategies to consider:

(1) Use "one" with the first item and "another" or "the next" with the rest.

(2) Tell the total number of items and then list them or the things associated with them.

Examples of Translation Strategies Applied

(1) Tell the total number of items, and use "one" with the first item and "another" or "the next" with the rest.

> The first lot went to Jehoiarib, the second to Jedaiah, the third to Harim, the fourth to Seorim … the twenty-third to Delaiah, and the twenty-fourth to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > There were **24** lots. **One lot** went to Jehoiarib, **another** to Jedaiah, **another** to Harim … **another** to Delaiah, **and the last** went to Maaziah.
> >
> > There were **24** lots. **One lot** went to Jehoiarib, **the next** to Jedaiah, **the next** to Harim … **the next** to Delaiah, **and the last** went to Maaziah.

> A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **the first** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the second** river is Gihon. This one flows throughout the whole land of Cush. The name of **the third** river is Tigris, which flows east of Asshur. **The fourth** river is the Euphrates. (Genesis 2:10-14 ULT)
>
> > A river went out of Eden to water the garden. From there it divided and became **four** rivers. The name of **one** is Pishon. It is the one which flows throughout the whole land of Havilah, where there is gold. The gold of that land is good. There is also bdellium and the onyx stone there. The name of **the next** river is Gihon. This one flows throughout the whole land of Cush. The name of **the next** river is Tigris, which flows east of Asshur. The **last** river is the Euphrates.

(2) Tell the total number of items and then list them or the things associated with them.

> The **first** lot went to Jehoiarib, the **second** to Jedaiah, the **third** to Harim, the **fourth** to Seorim … the **twenty-third** to Delaiah, and the **twenty-fourth** to Maaziah. (1 Chronicles 24:7-18 ULT)
>
> > They cast **24** lots. The lots went to Jerhoiarib, Jedaiah, Harim, Seorim … Delaiah, and Maaziah.

> Next we recommend you learn about:
>
> [[rc://en/ta/man/translate/translate-fraction]]

(**Go back to:** Acts 2:15; 3:1; 7:13; 27:27; 27:33)

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. "Sees" corresponds to "watches," "everything...does" corresponds to "all the paths...takes," and "a person" corresponds to "he."

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words 'Praise' and 'exalt' mean the same thing. The words 'Yahweh' and 'him' refer to the same person. The terms 'all you nations' and 'all you peoples' refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely," or "all."

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase "all the paths he takes" is a metaphor for "all he does."

> > Yahweh pays attention to everything a person does.

> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as "truly" or "certainly."

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh truly sees everything a person does.

> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)

> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like "very," "completely" or "all."

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

> > All you have done is lie to me.

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

> > Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification

(**Go back to:** Acts 1:17; 1:20; 2:27; 4:25; 4:26; 18:9; 28:26)

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- • Some languages do not use personification.
- • Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.

> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word "as."

> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the "wind and the sea" as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.

> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of "personification" to include "zoomorphism" (speaking of other things as if they had animal characteristics) and "anthropomorphism" (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

> Next we recommend you learn about:
>
> [[rc://en/ta/man/translate/figs-apostrophe]]
> [[rc://en/ta/man/translate/bita-part1]]

(**Go back to:** Acts 2:24; 2:26; 2:43; 3:16; 3:20; 3:21; 4:22; 4:28; 5:5; 5:11; 5:31; Notes; 20:32)

Poetry

Description

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

> This page answers the question: *What is poetry and how do I translate it into my language?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]
> [[rc://en/ta/man/translate/writing-intro]]

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):
    > You should not give what is holy to the dogs,
    >
    >> and should not throw your pearls in front of the pigs.
    >>
    >> Otherwise they will trample them under their feet,
    >
    > and having turned, they might tear you to pieces. (Matt 7:6 ULT)
- repetition of some or all of a line:

  > Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

  > Listen to my call to you,
  >
  > Yahweh; think about my groanings.
  >
  > Listen to the sound of my call, my King and my God,
  >
  > for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

  > "Twinkle, twinkle little **star**. How I wonder what you **are**." (from an English rhyme)

- the same sound repeated many times:

  > "Peter, Peter, pumpkin eater" (from an English rhyme)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:

   ◦ incomplete sentences

   ◦ lack of connective words

Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games
Religious ceremony or chants of priests or witch doctors
Prayers, blessings, and curses
Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> … for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the God of gods,
>
> for his covenant faithfulness endures forever.

> Oh, give thanks to the Lord of lords,
>
> for his covenant faithfulness endures forever.
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases "give thanks" and "his covenant faithfulness endures forever."

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.

(2) Translate the poetry using your style of elegant speech.

(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > "Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin.** God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**."

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh's law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh's law, and they think about it all the time.

> Next we recommend you learn about:
>
> *Symbolic Language*

Possession

Description

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In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

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This page answers the question: *What is possession and how can I translate phrases that show it?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]
[[rc://en/ta/man/translate/figs-sentences]]

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- the house **of** my grandfather
- my grandfather**'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.

  ◦ My clothes — The clothes that I own

- Social Relationship — Someone has some kind of social relationship with another.

  ◦ my mother — the woman who gave birth to me, or the woman who cared for me

  ◦ my teacher — the person who teaches me

- Association — A particular thing is associated with a particular person, place, or thing.

  ◦ David's sickness — the sickness that David is experiencing

  ◦ the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord

- Contents — Something has something in it.

  ◦ a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes

- Part and whole: One thing is part of another.

  ◦ my head — the head that is part of my body

  ◦ the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.

(2) Read the verse in the UST. Sometimes it shows the relationship clearly.

(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.

(2) Use a verb to show how the two are related.

(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > "On their heads were **gold crowns**"

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink … will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink … will not lose his reward.

> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, "punishment of Yahweh" and "your God.")

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

(**Go back to:**)

Pronouns — When to Use Them

Description

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> This page answers the question: *How do I decide whether or not to use a pronoun?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> [[rc://en/ta/man/translate/figs-sentences]]

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** … (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase "this man." Then he is referred to with the pronoun "him."

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom "he" in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)

>> Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, "See, your disciples do what is unlawful to do on the Sabbath." But **Jesus** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

>> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, "See, your disciples do what is unlawful to do on the Sabbath." But **he** said to them, "Have you never read what David did, when he was hungry, and the men who were with him?" Then **he** left from there and went into their synagogue.

Quotations and Quote Margins

Description

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, "The food is ready. Come and eat."
- "The food is ready. Come and eat," **she said**.
- "The food is ready," **she said.** "Come and eat."

Also in some languages, the quote margin may have more than one verb meaning "said."

> But his mother **answered** and **said**, "No. Rather, he will be called John." (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (" "). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning "said."
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, "How will I know this? For I am an old man and my wife is advanced in her days." (Luke 1:18 ULT)

> Then tax collectors also came to be baptized, and **they said to him**, "Teacher, what should we do?" (Luke 3:12 ULT)

> So **he said to them**, "Collect nothing more than what you have been ordered." (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. "It will not happen," **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> "I will hide my face from them," **he said,** "and I will see what their end will be; for they are a perverse generation, children who are unfaithful." (Deuteronomy 32:20 ULT)

> For look, days are coming—**this is Yahweh's declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.

(2) Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, "Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him." (Acts 25:5 ULT)
>
> > "Therefore, those who can should go there with us," **he said**. "If there is something wrong with the man, you should accuse him."
>
> > "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him," **he said**.
>
> > "Therefore, those who can," **he said**, "should go there with us. If there is something wrong with the man, you should accuse him."

(2) Decide whether to use one or two words meaning "said."

> But his mother **answered and said**, "No. Rather, he will be called John." (Luke 1:60 ULT)
>
> > But his mother **replied**, "No. Rather, he will be called John."
>
> > But his mother **said**, "No. Rather, he will be called John."
>
> > But his mother **answered** like this. "No. Rather, he will be called John," she **said**.

Next we recommend you learn about:

Direct and Indirect Quotations

(**Go back to:** Acts 14:22; 25:22)

Quote Markings

Description

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark " immediately before a quote and " immediately after it.

> • John said, "I do not know when I will arrive."

Quotation marks are not used with indirect quotes.

> • John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

> • Mary said, "John said, 'I do not know when I will arrive.' "
> • Bob said, "Mary told me, 'John said, "I do not know when I will arrive." ' "

Some languages use other kinds of quotation marks: Here are some examples: ‚ ' ' „ " " ‹ › « » ⌐ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, "That is Elijah the Tishbite." (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, "Who is the man who said to you, **'Pick it up and walk'**?" (John 5:12 ULT)

> He sent two of the disciples, saying, "Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **'Why are you untying it?'** you will say thus, **'The Lord has need of it.'**" (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, "Because I thought, 'Surely there is no fear of God in this place, and they will kill me because of my wife.' Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my

> father's house and travel from place to place, I said to her, 'You must show me this
> faithfulness as my wife: At every place where we go, say about me, "**He is my**
> **brother**."'" (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you,
> and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men**
> **to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the**
> **bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.

(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you,
> and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to
> consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to
> which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you,
> and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to
> consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to
> which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

>> They told him **that** a man came to meet them who said to them, "Go back
>> to the king who sent you, and say to him, 'Yahweh says this: "Is it because
>> there is no God in Israel that you sent men to consult with Baal Zebub, the
>> god of Ekron? Therefore you will not come down from the bed to which
>> you have gone up; instead, you will certainly die."'"

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

> They said to him,
>
> > A man came to meet us who said to us, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die."'"

Next we recommend you learn about:

Quotes within Quotes

(**Go back to:** Acts 1:4; 1:17; 1:20; 2:21; 2:28; 2:35)

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

This page answers the question: *What is a quote within a quote, and how can I help the readers understand who is saying what?*

In order to understand this topic, it would be good to read:

Direct and Indirect Quotations

Reasons This Is a Translation Issue

When there is a quote within a quote, the listener needs to know who the pronouns refer to. For example: if a quote that is inside a quote has the word "I," the listener needs to know whether "I" refers to the speaker of the inner quote or the outer quote.
Some languages make this clear by using different kinds of quotes when there are quotes within quotes. They may use direct quotes for some and indirect quotes for others.
Some languages do not use indirect quotes.

Examples From the Bible

A quotation with only one layer

> But Paul said, "I, however, was indeed born a citizen." (Acts 22:28b ULT)

Quotations with two layers

> Jesus answered and said to them, "Be careful that no one leads you astray. For many will come in my name. They will say, 'I am the Christ,' and will lead many astray." (Matthew 24:4-5 ULT)

The outermost layer is what Jesus said to his disciples. The second layer is what other people will say.

> Jesus answered, "You say that I am a king." (John 18:37b ULT)

The outermost layer is what Jesus said to Pilate. The second layer is what Pilate said about Jesus.

A quotation with three layers

> Abraham said, "... I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, **"He is my brother."**'" (Genesis 20:11a, 13 ULT)

The outermost layer is what Abraham responded to Abimelech. The second layer is what Abraham had told his wife. The third layer is what he wanted his wife to say. (We have bolded the third layer.)

A quotation with four layers

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal- Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'"** (2 Kings 1:6 ULT)

The outermost layer is what the messengers said to the king. The second layer is what the man who had met the messengers told them. The third is what that man wanted the messengers to say to the king. The fourth is what Yahweh said. (We have bolded the fourth layer.)

Translation Strategies

Some languages use only direct quotes. Other languages use a combination of direct quotes and indirect quotes. In those languages it might sound strange and perhaps even be confusing if there are many layers of direct quotes.

(1) Translate all of the quotes as direct quotes.

(2) Translate one or some of the quotes as indirect quotes. (See Direct and Indirect Quotations.)

Examples of Translation Strategies Applied

(1) Translate all of the quotes as direct quotes. In the example below we have bolded the indirect quotes in the ULT and the quotes that we have changed to direct quotes below it.

> Festus presented to the king the things concerning Paul, saying, "There is a certain man was left here as a prisoner by Felix. So I am uncertain about the things concerning this matter. I asked **if he was willing to go to Jerusalem and there to be judged concerning these things**. But when Paul appealed **to keep him in custody for the decision of the emperor**, I ordered him **to be held in custody until when I could send him to Caesar**." (Acts 25:14b, 20-21 ULT)

>> Festus presented Paul's case to the king. He said, "A certain man was left behind here by Felix as a prisoner. I was uncertain about the things concerning this matter. I asked him, **'Will you go to Jerusalem to be judged there concerning these things?'** But when Paul said, **'I want to be kept in custody for the emperor's decision,'** I told the guard, **'Keep him in custody until when I can send him to Caesar.'"**

(2) Translate one or some of the quotes as indirect quotes. In English the word "that" can come before indirect quotes. It is bolded in the examples below. The pronouns that changed because of the indirect quote are also bolded.

> And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Speak to them and say, 'During the evenings you will eat meat, and in the morning you will be satisfied with bread. And you will know that I am Yahweh your God.'" (Exodus 16:11-12 ULT)

>> And Yahweh spoke to Moses, saying, "I have heard the complaints of the sons of Israel. Tell them **that** during the evenings **they** will eat meat, and in the morning **they** will be satisfied with bread. And **they** will know that I am Yahweh **their** God.'"

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal-Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"'" (2 Kings 1:6 ULT)

> > They told him **that** a man had come to meet **them** who said to **them**, "Go back to the king who sent you, and tell him **that** Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

Next we recommend you learn about:

Quote Markings

(**Go back to:** Acts 1:20; 2:17; 2:34; 3:22; 3:23; 3:25; 4:25; 4:26; 21:11; 28:25; 28:26)

Reflexive Pronouns

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: "myself," "yourself," "himself," "herself," "itself," "ourselves," "yourselves," and "themselves." Other languages may have other ways to show this.

> This page answers the question: *What are reflexive pronouns?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> [[rc://en/ta/man/translate/figs-sentences]]

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone did something alone
- To show that someone or something was alone

Examples From the Bible

Reflexive pronouns are used to show the same person or thing fills two different roles in a sentence.

> If **I** should testify about **myself**, my testimony would not be true. (John 5:31 ULT)

> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

Reflexive pronouns are used to emphasize a person or thing in the sentence.

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)

> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)

Reflexive pronouns are used to show that someone did something alone.

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

Reflexive pronouns are used to show that someone or something was alone.

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I should testify about **myself** alone, my testimony would not be true. (John 5:31)
>
> > "If I should **self-testify** alone, my testimony would not be true."

> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**It was he who** took our sickness and bore our diseases."

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples were."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it. English adds the reflexive pronoun.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

> "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

(**Go back to:** Acts 8:13; 12:10; 16:37; 17:25; 19:22; 20:13; 20:18; 20:34; 22:19)

Rhetorical Question

A rhetorical question is a question that a speaker asks when he is more interested in expressing his attitude about something than in getting information about it. Speakers use rhetorical questions to express deep emotion or to encourage hearers to think deeply about something. The Bible contains many rhetorical questions, often to express surprise, to rebuke or scold the hearer, or to teach. Speakers of some languages use rhetorical questions for other purposes as well.

> This page answers the question: *What are rhetorical questions and how can I translate them?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]
> [[rc://en/ta/man/translate/figs-sentencetypes]]

Description

A rhetorical question is a question that strongly expresses the speaker's attitude toward something. Often the speaker is not looking for information at all. Or, if he is asking for information, it is not usually the information that the question appears to ask for. The speaker is more interested in expressing his attitude than in getting information.

> But those who stood by said, "**Are you insulting the high priest of God?**"(Acts 23:4 ULT)

The people who asked Paul this question were not asking if he was insulting God's high priest. Rather, they used this question to accuse Paul of insulting the high priest.

The Bible contains many rhetorical questions. These rhetorical questions might be used for the purposes: of expressing attitudes or feelings, rebuking people, teaching something by reminding people of something they know and encouraging them to apply it to something new, or introducing something they want to talk about.

Reasons This Is a Translation Issue

- Some languages do not use rhetorical questions; for them a question is always a request for information.
- Some languages use rhetorical questions, but for purposes that are different or more limited than in the Bible.
- Because of these differences between languages, some readers might misunderstand the purpose of a rhetorical question in the Bible.

Examples From the Bible

> Do you not still rule the kingdom of Israel? (1 Kings 21:7b ULT)

Jezebel used the question above to remind King Ahab of something he already knew: he still ruled the kingdom of Israel. The rhetorical question made her point more strongly than if she had merely stated it, because it forced Ahab to admit the point himself. She did this in order to rebuke him for being unwilling to take over a poor man's property. She was implying that, since he was the king of Israel, he had the power to take the man's property.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

God used the question above to remind his people of something they already knew: a young woman would never forget her jewelry or a bride forget her veils. He then rebuked his people for forgetting him who is so much greater than those things.

> Why did I not die when I came out from the womb? (Job 3:11a ULT)

Job used the question above to show deep emotion. This rhetorical question expresses how sad he was that he did not die as soon as he was born. He wished that he had not lived.

> And how has this happened to me that the mother of my Lord would come to me? (Luke 1:43 ULT)

Elizabeth used the question above to show how surprised and happy she was that the mother of her Lord came to her.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

Jesus used the question above to remind the people of something they already knew: a good father would never give his son something bad to eat. By introducing this point, Jesus could go on to teach them about God with his next rhetorical question:

> Therefore, if you who are evil know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him? (Matthew 7:11 ULT)

Jesus used this question to teach the people in an emphatic way that God gives good things to those who ask him.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed that a man took and threw into his garden … (Luke 13:18b-19a ULT)

Jesus used the question above to introduce what he was going to talk about. He was about to compare the kingdom of God to something. In this case, he compared the kingdom of God to a mustard seed.

Translation Strategies

In order to translate a rhetorical question accurately, first be sure that the question you are translating truly is a rhetorical question and is not an information question. Ask yourself, "Does the person asking the question already know the answer to the question?" If so, it is a rhetorical question. Or, if no one answers the question, did the person who asked it expect to receive an answer? If not, it is a rhetorical question.

When you are sure that the question is rhetorical, then be sure that you understand the purpose for the rhetorical question. Is it to encourage or rebuke or shame the hearer? Is it to bring up a new topic? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> > Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)

> > **This is what the kingdom of God is like.** It is like a mustard seed …

> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)

> > **You should not insult God's high priest!**

> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)

> > **I wish I had died when I came out from the womb!**

> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)

> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)

> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)

> > If your son asks you for a loaf of bread, **would you give him a stone**?

> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)

> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words "like," "as," or "than."

> This page answers the question: *What is a simile?*
>
> In order to understand this topic, it would be good to read:
>
> *[[rc://en/ta/man/translate/figs-intro]]*

> When he saw the crowds, he had compassion for them, because they were troubled and discouraged, **like sheep not having a shepherd**. (Matthew 9:36)

Jesus compared the crowds of people to sheep without a shepherd. Sheep grow frightened when they do not have a good shepherd to lead them in safe places. The crowds were like that because they did not have good religious leaders.

> See, I send you out **as sheep in the midst of wolves**, so be as wise **as the serpents** and harmless **as the doves**. (Matthew 10:16 ULT)

Jesus compared his disciples to sheep and their enemies to wolves. Wolves attack sheep; Jesus' enemies would attack his disciples.

> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)

God's word is compared to a two-edged sword. A two-edged sword is a weapon that can easily cut through a person's flesh. God's word is very effective in showing what is in a person's heart and thoughts.

Purposes of Simile

- A simile can teach about something that is unknown by showing how it is similar to something that is known.
- A simile can emphasize a particular trait, sometimes in a way that gets people's attention.
- Similes help form a picture in the mind or help the reader experience what he is reading about more fully.

Reasons This Is a Translation Issue

- People may not know how the two items are similar.
- People may not be familiar with both of the items being compared.

Examples From the Bible

> Suffer hardship with me, **as a good soldier** of Christ Jesus. (2 Timothy 2:3 ULT)

In this simile, Paul compares suffering with what soldiers endure, and he encourages Timothy to follow their example.

> Just as the lightning flashing from a place under the sky shines to another place under the sky, so will the Son of Man be. (Luke 17:24b ULT)

This verse does not tell how the Son of Man will be like the lightning. But in context we can understand from the verses before it that just as lighting flashes suddenly and everyone can see it, the Son of Man will come suddenly and everyone will be able to see him. No one will have to be told about it.

Translation Strategies

If people would understand the correct meaning of a simile, consider using it. If they would not, here are some strategies you can use:

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.
(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.
(3) Simply describe the item without comparing it to another.

Examples of Translation Strategies Applied

(1) If people do not know how the two items are alike, tell how they are alike. However, do not do this if the meaning was not clear to the original audience.

> See, I send you out **as sheep in the midst of wolves.** (Matthew 10:16a ULT) — This compares the danger that Jesus' disciples would be in with the danger that sheep are in when they are surrounded by wolves.
>
> > See, I send **you out among wicked people** and you will be in danger from them **as sheep are in danger when they are among wolves**.
>
> For the word of God is living and active and sharper **than any two-edged sword**. (Hebrews 4:12a ULT)
>
> > For the word of God is living and active and **more powerful than a very sharp two-edged sword**.

(2) If people are not familiar with the item that something is compared to, use an item from your own culture. Be sure that it is one that could have been used in the cultures of the Bible. If you use this strategy, you may want to put the original item in a footnote.

> See, I send you out **as sheep in the midst of wolves**, (Matthew 10:16a ULT) — If people do not know what sheep and wolves are, or that wolves kill and eat sheep, you could use some other animal that kills another.
>
> > See, I send you out **as chickens in the midst of wild dogs**.
>
> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)
>
> > How often I wanted to gather your children together, **as a mother closely watches over her infants**, but you refused!
>
> If you have faith **as a grain of mustard** ... (Matthew 17:20)
>
> > If you have faith even as small **as a tiny seed**,

(3) Simply describe the item without comparing it to another.

> See, I send you out **as sheep in the midst of wolves**. (Matthew 10:16a ULT)
>
> > See, I send you out among **people who will want to harm you**.

> How often did I long to gather your children together, just **as a hen gathers her chickens under her wings**, but you were not willing! (Matthew 23:37b ULT)

> > How often I wanted to **protect you**, but you refused!

Next we recommend you learn about:

Metaphor
[[rc://en/ta/man/translate/bita-part1]]

(**Go back to:** Acts 2:2; 6:15)

Statements — Other Uses

Description

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

> This page answers the question: *What other uses are there for statements?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-sentencetypes]]

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb "will" to tell people what to do.

> He commanded them, saying, "This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king's house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse." (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you can make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> ... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.

(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase "you will call his name Jesus" is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, **please heal me**, because I know you are able to heal me if you are willing to. (Matthew 8:2 ULT)

The function of "I know you can" is to make a request. In addition to the statement, a request can be added.

> > Lord, **I know you can heal me**. If you are willing, please do so**.**
> >
> > Lord, if you are willing, please heal me. **I know you can do so.**

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
> >
> > Son, God has forgiven your sins.

(**Go back to:** Acts 3:22; 3:23)

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean "yes" or turn their heads from side to side to mean "no." Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

> This page answers the question: *What is a symbolic action and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> *Translate Unknowns*

Examples of symbolic actions

- In some cultures people shake hands when they meet to show that they are willing to be friendly.
- In some cultures people bow when they meet to show respect to each other.

Reason This Is a Translation Issue

An action may have a meaning in one culture and a different meaning or no meaning at all in another culture. For example, in some cultures raising the eyebrows means "I am surprised" or "What did you say?" In other cultures it means "yes."

In the Bible, people did things that had certain meanings in their culture. When we read the Bible, we might not understand what someone meant if we interpret the action based on what it means in our own culture today.

You (the translator) need to understand what people in the Bible meant when they used symbolic actions. If an action does not mean the same thing in your own culture, then you need to figure out how to translate what the action meant.

Examples From the Bible

> And behold, a man came whose name was Jairus, and he was a ruler of the synagogue. And **falling at the feet of Jesus**, he begged him to come to his house. (Luke 8:41 ULT)

Meaning of symbolic action: He did this to show great respect to Jesus.

> Look, I am standing at the door and am knocking. If anyone hears my voice and opens the door, I will come into him and will eat with him, and he with me. (Revelation 3:20 ULT)

Meaning of symbolic action: When people wanted someone to welcome them into their home, they stood at the door and knocked on it.

Translation Strategies

If people would correctly understand what a symbolic action meant to the people in the Bible, consider using it. If not, here are some strategies for translating it.

(1) Tell what the person did and why he did it.

(2) Do not tell what the person did, but tell what he meant.

(3) Use an action from your own culture that has the same meaning. Do this only in poetry, parables, and sermons. Do not do this when there actually was a person who did a specific action.

Examples of Translation Strategies Applied

(1) Tell what the person did and why he did it.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus fell down at Jesus' feet in order to show that he greatly respected him.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and knock on it, asking you to let me in.

(2) Do not tell what the person did, but tell what he meant.

> And **falling at the feet of Jesus** (Luke 8:41 ULT)
>
> > Jairus showed Jesus great respect.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT)
>
> > Look, I stand at the door and ask you to let me in.

(3) Use an action from your own culture that has the same meaning.

> And **falling at the feet of Jesus** (Luke 8:41 ULT) — Since Jairus actually did this, you should not substitute an action from your own culture.
>
> Look, I am **standing at the door and am knocking**. (Revelation 3:20 ULT) — Jesus was not standing at a real door. Rather he was speaking about wanting to have a relationship with people. So in cultures where it is polite to clear one's throat when wanting to be let into a house, you could use that.
>
> > Look, I stand at the door and clear my throat.

(**Go back to:** Acts 1:15; 1:23; 2:14; 4:35; 4:37; 5:31; 5:34; 6:6; 7:33; 7:42; 7:54; 7:55; 7:57; 7:60; 8:17; 9:12; 9:17; 10:25; 13:3; 13:16; 16:29; 18:6; 18:18; 20:36; 21:5; 21:24; 22:23)

Symbolic Language

Description

Symbolic language in speech and writing is the use of symbols to represent other things, other events, etc. In the Bible it occurs most in prophecy and poetry, especially in visions and dreams about things that will happen in the future. Though people may not immediately know the meaning of a symbol, it is important to keep the symbol in the translation.

> This page answers the question: *What is symbolic language and how do I translate it?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/writing-intro]]

> Eat this scroll; then go speak to the house of Israel. (Ezekiel 3:1 ULT)

This was in a dream. Eating the scroll is a symbol of Ezekiel reading and understanding well what was written on the scroll, and accepting these words from God into himself.

Purposes of Symbolism

- One purpose of symbolism is to help people understand the importance or severity of an event by putting it in other, very dramatic terms.
- Another purpose of symbolism is to tell some people about something while hiding the true meaning from others who do not understand the symbolism.

Reason This Is a Translation Issue

People who read the Bible today may find it hard to recognize that the language is symbolic, and they may not know what the symbol stands for.

Translation Principles

- When symbolic language is used, it is important to keep the symbol in the translation.
- It is also important not to explain the symbol more than the original speaker or writer did, since he may not have wanted everyone living then to be able to understand it easily.

Examples From the Bible

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

The meaning of the bolded symbols is explained in Daniel 7:23-24 as shown below. The animals represent kingdoms, iron teeth represent a powerful army, and the horns represent powerful leaders.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

> I turned around to see the voice that was speaking to me, and as I turned I saw **seven golden lampstands**. In the middle of the lampstands there was one like a son of man ... He had **seven**

> **stars** in his right hand and **a sword with two sharp edges** was coming out of his mouth. As for the hidden meaning about the seven stars that you saw in my right hand, and the seven golden lampstands: **The seven stars are the angels of the seven churches**, and **the seven lampstands are the seven churches**. (Revelation 1:12-13a, 16a, 20 ULT)

This passage explains the meaning of the seven lampstands and the seven stars. The two-edged sword represents God's word and judgment.

Translation Strategies

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

Examples of Translation Strategies Applied

(1) Translate the text with the symbols. Often the speaker or author explains the meaning later in the passage.

> This is what that person said, 'As for the fourth animal, it will be **a fourth kingdom** on earth that will be different from all the other kingdoms. It will devour the whole earth, and it will trample it down and break it into pieces. As for the ten horns, out of this kingdom **ten kings** will arise, and another will arise after them. He will be different from the previous ones, and he will conquer the three kings.' (Daniel 7:23-24 ULT)

(2) Translate the text with the symbols. Then explain the symbols in footnotes.

> After this I saw in my visions of the night **a fourth animal**, terrifying, frightening, and very strong. It had **large iron teeth**; it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had **ten horns**. (Daniel 7:7 ULT)

>> After this I saw in my dream at night a fourth animal, [1] terrifying, frightening, and very strong. It had large iron teeth; [2] it devoured, broke in pieces, and trampled underfoot what was left. It was different from the other animals, and it had ten horns. [3]

> The footnotes would look like:

>> [1] The animal is a symbol for a kingdom.
>> [2] The iron teeth is a symbol for the kingdom's powerful army.
>> [3] The horns are a symbol of powerful kings.

(**Go back to:** Acts 13:51)

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> This page answers the question: *What is a synecdoche, and how can I translate such a thing into my language?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-intro]]

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him … (Mark 2:24a ULT)
>
> > **A representative of the Pharisees** said to him …
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

> I looked on all the deeds that **I** had accomplished

Next we recommend you learn about:

Metonymy
[[rc://en/ta/man/translate/bita-part2]]

(**Go back to:** Acts 1:16; 1:24; 2:23; 2:27; 2:30; 2:41; 2:42; 2:43; 2:46; 3:15; 3:23; 4:1; 4:10; 5:18; 5:30; 5:40; 6:7; 7:48; 8:14; 8:25; 9:23; 10:13; 11:7; 12:11; 13:5; 13:15; 13:45; 13:46; 13:50; 14:2; 14:3; 14:22; 15:7; 15:24; 16:26; 17:16; 17:24; 17:25; 18:6; 18:11; 18:12; 18:25; 19:11; 19:20; 19:26; 20:3; 20:7; 20:11; 20:18; 20:19; 20:25; 20:34; 20:38; 21:11; 21:26; 21:27; 22:7; 22:9; 22:11; 22:14; 23:20; 23:27; 24:9; 24:27; 25:8; 25:9; 26:2; 26:7; 26:21; 28:19)

Textual Variants

Description

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-source-text]]
[[rc://en/ta/man/translate/translate-manuscripts]]

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> [10] See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. [11] [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house … 11 She said, "No one, Lord." Jesus said, "Neither do I condemn you. Go and sin no more."] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." 16 [1]

> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man." 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, "Listen to me, all of you, and understand. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. 16 If any man has ears to hear, let him hear." [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

[[rc://en/ta/man/translate/translate-chapverse]]
[[rc://en/ta/man/translate/translate-manuscripts]]
[[rc://en/ta/man/translate/translate-terms]]
[[rc://en/ta/man/translate/translate-original]]

(**Go back to:** Introduction to Acts; Acts 3 General Notes; 3:22; 10:19; 10:30)

Translate Unknowns

While working to translate the Bible, you (the translator) might find yourself asking: "How do I translate words like lion, fig tree, mountain, priest, or temple when people in my culture have never seen these things and we do not have a word for them?"

This page answers the question: *How can I translate ideas that my readers are not familiar with?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentences]]

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, "We have nothing here except five loaves of **bread** and two fish." (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

(4) Use a word that is more general in meaning.

(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
>> Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
>> We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins ... will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
>> Your sins ... will be white like **milk**.
>
>> Your sins ... will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."

>> Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).

>> We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)

>> I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)

>> We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> … to him who made **great lights** … (Psalm 136:7a ULT)

>> to him who made **the sun and the moon**

Next we recommend you learn about:

Copy or Borrow Words
How to Translate Names

(**Go back to:**)

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

Biblical Witness

"Father" and "Son" are names that God calls himself in the Bible.

The Bible shows that God called Jesus his Son:

> After he was baptized, Jesus came up immediately from the water, and … a voice came out of the heavens saying, "**This is my beloved Son**. I am very pleased with him." (Matthew 3:16-17 ULT)

The Bible shows that Jesus called God his Father:

> Jesus … said, "I praise you **Father**, Lord of heaven and earth … no one knows the **Son** except the **Father**, and no one knows the **Father** except the **Son**." (Matthew 11:25a, 27b ULT) (See also: John 6:26-57)

Christians have found that "Father" and "Son" are the ideas that most essentially describe the eternal relationship of the First and Second Persons of the Trinity to each other. The Bible indeed refers to them in various ways, but no other terms reflect the eternal love and intimacy between these Persons, nor the interdependent eternal relationship between them.

Jesus referred to God in the following terms:

> Baptize them into **the name of the Father, and of the Son, and of the Holy Spirit**. (Matthew 28:19b ULT)

The intimate, loving relationship between the Father and the Son is eternal, just as they are eternal. The Father **loves** the Son. (See John 3:35-36; 5:19-20 ULT)

> I **love** the Father, and just as the Father commanded me, thus I do. (John 14:31 ULT)

> **No one knows who the Son is except the Father, and who the Father is except the Son**. (Luke 10:22b ULT)

The terms "Father" and "Son" also communicate that the Father and the Son are of the same essence; they are both eternal God.

> Jesus said, "Father, … glorify your Son so that the Son will glorify you … I glorified you on the earth … Now Father, glorify me … with the glory that **I had with you before the world was made**." (John 17:1, 4a, 5 ULT)

> But in these last days, he [God the Father] has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)

> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, 'Show us the Father'?" (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human "father" and "son." In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language to translate the words "son" and "father." Determine which words in your language best represent the divine "Son" and "Father."

(2) If your language has more than one word for "son," use the word that has the closest meaning to "only son" (or "first son" if necessary).

(3) If your language has more than one word for "father," use the word that has the closest meaning to "birth father," rather than "adoptive father."

(See *God the Father* and *Son of God* pages in unfoldingWord® Translation Words for help translating "Father" and "Son.")

(**Go back to:** Acts 1:4; 1:7; 2:33; 9:20; 13:33)

Verbs

Description

Verbs are words that refer to an action or event or that is used in describing or identifying things. An "action" is something you do. "Event" is more general than "action." "Events" are things that happen, such as death. A linking verb ("is") describes a condition of being.

Examples The verbs in the examples below are bolded.

- John **ran**. ("Run" is an action.)
- John **ate** a banana. ("Eat" is an action.)
- John **saw** Mark. ("See" is an event.)
- John **died.** ("Die" is an event.)
- John **is** tall. (The phrase "is tall" describes John. The word "is" is a verb that links "John" with "tall.")
- John **looks** handsome. (The phrase "is handsome" describes John. The word "looks" here is a verb that links "John" with "handsome.")
- John **is** my brother. (The phrase "is my brother" identifies John.)

People or Things Associated With a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. "John" is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the bolded word is the verb, and the quoted phrase is the **object**. In English the object usually comes after the verb.

- He **ate** "lunch."
- He **sang** "a song."
- He **read** "a book."
- **He saw** "the book."

Some verbs never have an object.

- The sun **rose** at six o'clock.
- John **slept** well.
- John **fell** yesterday.

For many verbs in English, where the object is not important in the sentence, the object may not be stated.

- He never **eats** at night.
- He **sings** all the time.
- He **reads** well.
- He cannot **see**.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might restate the sentences above like this.

- He never **eats food** at night.
- He **sings songs** all the time.
- He **reads words** well.
- He cannot **see anything**.

Subject and Object Marking on Verbs

In some languages, the form of the verb may vary depending on the persons or things associated with it. For example, English speakers sometimes put "s" at the end of the verb when the subject is just one person. In other languages, marking on the verb may show whether the subject is "I," "you," or "he"; singular, dual, or plural; male or female, or human or non-human.

> • They **eat** bananas every day. (The subject "they" is more than one person.)
> • John **eats** bananas every day. (The subject "John" is one person.)

Time and Tense

When we tell about an event, we usually tell whether it is in the past, the present, or the future. Sometimes we do this with words like "yesterday," "now," or "tomorrow."

In some languages the verb may be a little bit different depending on the time associated with it. This kind of marking on a verb is called "tense." English speakers sometimes put "ed" at the end of the verb when the event happened in the past.

> • Sometimes Mary **cooks** meat.
> • Yesterday Mary **cooked** meat. (She did this in the past.)

In some languages speakers might add a word to tell something about the time. English speakers use the word "will" when the verb refers to something in the future.

> • Tomorrow Mary **will cook** meat.

Aspect

When we tell about an event, sometimes we want to show how the event progressed over a period of time or how the event relates to another event. This is called "aspect." English speakers sometimes use the verbs "is" or "has" then add "s," "ing," or "ed" to the end of the verb in order to show how the event relates to another event or to the present time.

> • Mary **cooks** meat every day. (This tells about something Mary often does.)
> • Mary **is cooking** the meat. (This tells about something Mary is in the process of doing right now.)
> • Mary **cooked** the meat, and John **came** home. (This simply tells about things that Mary and John did.)
> • While Mary **was cooking** the meat, John came home. (This tells about something Mary was in the process of doing when John came home)
> • Mary **has cooked** the meat, and she wants us to come eat it. (This tells about something Mary did that is still relevant now.)
> • Mary **had cooked** the meat by the time John came home. (This tells about something that Mary completed in the past before something else happened.)

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/figs-sentences]]*
> *Active or Passive*
> *[[rc://en/ta/man/translate/figs-pastforfuture]]*

(**Go back to:** Acts 1:11)

Verse Bridges

Description

In some cases, you will see in the unfoldingWord® Simplified Text (UST) that two or more verse numbers are combined, such as 17-18. This is called a verse bridge. This means that the information in the verses was rearranged so that the story or message could be more easily understood.

This page answers the question: *Why are some verse numbers combined in the UST, such as "3-5" or "17-18"?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/translate-bibleorg]]

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)

> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)

> 4 However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), 5 if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)

> 16-17 But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)

> 16 Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. 17 But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)

> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

> Next we recommend you learn about:
>
> *[[rc://en/ta/man/translate/translate-chapverse]]*

(**Go back to:** Acts 1:21; 1:24; 4:34; 8:1; 13:33)

When Masculine Words Include Women

In the Bible, sometimes the words "men," "brothers," and "sons" refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

> This page answers the question: *How do I translate "brother" or "he" when it could refer to anyone, male or female?*
>
> In order to understand this topic, it would be good to read:
>
> [[rc://en/ta/man/translate/figs-pronouns]]
> [[rc://en/ta/man/translate/figs-genericnoun]]

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says "brothers" when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns "he" and "him" can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is "his," but it is not limited to males.

> A wise son makes **his** father rejoice
> but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like "man," "brother," and "son" can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns "he" and "him" can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, "If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me." (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, 'If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.' (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like "man," "brother," and "he" can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.

(2) Use a word that refers to men and a word that refers to women.

(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)

>> "The wise **person** dies just like the fool dies."
>> "Wise **people** die just like fools die."

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.

>> "For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia."

(3) Use pronouns that can be used for both men and women.

> "If anyone wants to follow me, he must deny himself, take up his cross, and follow me." (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, "he," "himself," and "his" to plural pronouns that do not mark gender, "they," "themselves," and "their" in order to show that it applies to all people, not just men.
>

>> "If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me."

unfoldingWord® Translation Words

Version 28

baptize, baptized, baptism

Definition:

In the New Testament, the terms "baptize" and "baptism" usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Translation Suggestions:

• Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
• Depending on the context, the term "baptize" could be translated as "purify," "pour out on," "plunge (or dip) into," "wash." For example, "baptize you with water" could be translated as "plunge you into water."
• The term "baptism" could be translated as "purification," "a pouring out," "a dipping," "a cleansing."
• Also consider how this term is translated in a Bible translation in a local or national language.

(See also: How to Translate Unknowns)

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

• Acts 2:38
• Acts 8:36
• Acts 9:18
• Acts 10:48
• Luke 3:16
• Matthew 3:14
• Matthew 28:18-19

Examples from the Bible stories:

• **24:3** When people heard John's message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
• **24:6** The next day, Jesus came to be **baptized** by John.
• **24:7** John said to Jesus, "I am not worthy to **baptize** you. You should **baptize** me instead."
• **42:10** "So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you."
• **43:11** Peter answered them, "Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins."
• **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
• **45:11** As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, "Look! There is some water! May I be **baptized**?"
• **46:5** Saul immediately was able to see again, and Ananias **baptized** him.
• **49:14** Jesus invites you to believe in him and be **baptized**.

Word Data:

• Strong's: G09070

(**Go back to:** Acts 1 General Notes; Notes)

believe, believer, belief, unbeliever, unbelief

Definition:

The terms "believe" and "believe in" are closely related, but have slightly different meanings:

1. believe

- To believe something is to accept or trust that it is true.
- To believe someone is to acknowledge that what that person has said is true.

2. believe in

- To "believe in" someone means to "trust in" that person. It means to trust that the person is who he says he is, that he always speaks the truth, and that he will do what he has promised to do.
- When a person truly believes in something, he will act in such a way that shows that belief.
- The phrase "have faith in" usually has the same meaning as "believe in."
- To "believe in Jesus" means to believe that he is the Son of God, that he is God himself who also became human and who died as a sacrifice to pay for our sins. It means to trust him as Savior and live in a way that honors him.

3. believer

In the Bible, the term "believer" refers to someone who believes in and relies on Jesus Christ as Savior.

- The term "believer" literally means "person who believes."
- The term "Christian" eventually came to be the main title for believers because it indicates that they believe in Christ and obey his teachings.

4. unbelief

The term "unbelief" refers to not believing something or someone.

- In the Bible, "unbelief" refers to not believing in or not trusting in Jesus as one's Savior.
- A person who does not believe in Jesus is called an "unbeliever."

Translation Suggestions:

- To "believe" could be translated as to "know to be true" or "know to be right."
- To "believe in" could be translated as "trust completely" or "trust and obey" or "completely rely on and follow."
- Some translations may prefer to say "believer in Jesus" or "believer in Christ."
- This term could also be translated by a word or phrase that means "person who trusts in Jesus" or "someone who knows Jesus and lives for him."
- Other ways to translate "believer" could be "follower of Jesus" or "person who knows and obeys Jesus."
- The term "believer" is a general term for any believer in Christ, while "disciple" and "apostle" were used more specifically for people who knew Jesus while he was alive. It is best to translate these terms in different ways, in order to keep them distinct.
- Other ways to translate "unbelief" could include "lack of faith" or "not believing."

- The term "unbeliever" could be translated as "person who does not believe in Jesus" or "someone who does not trust in Jesus as Savior."

(See also: believe, apostle, Christian, disciple, faith, trust)

Bible References:

- Genesis 15:6
- Genesis 45:26
- Job 9:16-18
- Habakkuk 1:5-7
- Mark 6:4-6
- Mark 1:14-15
- Luke 9:41
- John 1:12
- Acts 6:5
- Acts 9:42
- Acts 28:23-24
- Romans 3:3
- 1 Corinthians 6:1
- 1 Corinthians 9:5
- 2 Corinthians 6:15
- Hebrews 3:12
- 1 John 3:23

Examples from the Bible stories:

- **3:4** Noah warned the people about the coming flood and told them to turn to God, but they did not **believe** him.
- **4:8** Abram **believed** God's promise. God declared that Abram was righteous because he **believed** God's promise.
- **11:2** God provided a way to save the firstborn of anyone who **believed in** him.
- **11:6** But the Egyptians did not **believe** God or obey his commands.
- **37:5** Jesus replied, "I am the Resurrection and the Life. Whoever **believes in** me will live, even though he dies. Everyone who **believes in** me will never die. Do you **believe** this?"
- **43:1** After Jesus returned to heaven, the disciples stayed in Jerusalem as Jesus had commanded them to do. The **believers** there constantly gathered together to pray.
- **43:3** While the **believers** were all together, suddenly the house where they were was filled with a sound like a strong wind. Then something that looked like flames of fire appeared over the heads of all the **believers**.
- **43:13** Every day, more people became **believers**.
- **46:6** That day many people in Jerusalem started persecuting the followers of Jesus, so the **believers** fled to other places. But in spite of this, they preached about Jesus everywhere they went.
- **46:1** Saul was the young man who guarded the robes of the men who killed Stephen. He did not believe in Jesus, so he persecuted the **believers**.
- **46:9** Some **believers** who fled from the persecution in Jerusalem went far away to the city of Antioch and preached about Jesus.
- **46:9** It was at Antioch that **believers** in Jesus were first called "Christians."
- **47:14** They also wrote many letters to encourage and teach the **believers** in the churches.

Word Data:

- Strong's: H0539, H0540, G05430, G05440, G05690, G05700, G05710, G39820, G41000, G41020, G41030, G41350

(**Go back to:** Acts 14 General Notes)

Christ, Messiah

Facts:

The terms "Messiah" and "Christ" mean "Anointed One" and refer to Jesus, God's Son.

- Both "Messiah" and "Christ" are used in the New Testament to refer to God's Son, whom God the Father appointed to rule as king over his people, and to save them from sin and death.
- In the Old Testament, the prophets wrote prophecies about the Messiah hundreds of years before he came to earth.
- Often a word meaning "anointed (one)" is used in the Old Testament to refer to the Messiah who would come.
- Jesus fulfilled many of these prophecies and did many miraculous works that proves he is the Messiah; the rest of these prophecies will be fulfilled when he returns.
- The word "Christ" is often used as a title, as in "the Christ" and "Christ Jesus."
- "Christ" also came to be used as part of his name, as in "Jesus Christ."

Translation Suggestions:

- This term could be translated using its meaning, "the Anointed One" or "God's Anointed Savior."
- Many languages use a transliterated word that looks or sounds like "Christ" or "Messiah." (See: How to Translate Unknowns)
- The transliterated word could be followed by the definition of the term as in, "Christ, the Anointed One."
- Be consistent in how this is translated throughout the Bible so that it is clear that the same term is being referred to.
- Make sure the translations of "Messiah" and "Christ" work well in contexts where both terms occur in the same verse (such as John 1:41).

(See also: How to Translate Names)

(See also: Son of God, David, Jesus, anoint)

Bible References:

- 1 John 5:1-3
- Acts 2:35
- Acts 5:40-42
- John 1:40-42
- John 3:27-28
- John 4:25
- Luke 2:10-12
- Matthew 1:16

Examples from the Bible stories:

- **17:7** The **Messiah** was God's Chosen One who would save the people of the world from sin.
- **17:8** As it happened, the Israelites would have to wait a long time before the **Messiah** came, almost 1,000 years.
- **21:1** From the very beginning, God planned to send the **Messiah**.
- **21:4** God promised King David that the **Messiah** would be one of David's own descendants.
- **21:5** The **Messiah** would start the New Covenant.
- **21:6** God's prophets also said that the **Messiah** would be a prophet, a priest, and a king.

- **21:9** The prophet Isaiah prophesied that the **Messiah** would be born from a virgin.
- **43:7** "But God raised him to life again to fulfill the prophecy which says, 'You will not let your **Holy One** rot in the grave.'"
- **43:9** "But know for certain that God has caused Jesus to become both Lord and **Messiah**!"
- **43:11** Peter answered them, "Every one of you should repent and be baptized in the name of Jesus **Christ** so that God will forgive your sins."
- **46:6** Saul reasoned with the Jews, proving that Jesus was the **Messiah**.

Word Data:

- Strong's: H4899, G33230, G55470

(**Go back to:** Acts 17 General Notes; Notes)

clean, wash

Definition:

The term "clean" generally refers either to removing dirt or stains from someone/something or to not having any dirt or stain in the first place. The term "wash" refers specifically to action of removing dirt or stains from someone/something.

- "Cleanse" is the process of making something "clean." It could also be translated as "wash" or "purify."
- In the Old Testament, God told the Israelites which animals he had specified as ritually "clean" and which ones were "unclean." Only the clean animals were permitted to be used for eating or for sacrifice. In this context, the term "clean" means that the animal was acceptable to God for use as a sacrifice.
- A person who had certain skin diseases would be unclean until the skin was healed enough to no longer be contagious. Instructions for cleansing the skin had to be obeyed in order for that person to be declared "clean" again.
- Sometimes "clean" is used figuratively to refer to moral purity, meaning to be "clean" from sin.

In the Bible, the term "unclean" is used figuratively to refer to things that God declared to be unfit for his people to touch, eat, or sacrifice.

- God gave the Israelites instructions about which animals were "clean" and which ones were "unclean." The unclean animals were not permitted to be used for eating or for sacrifice.
- People with certain skin diseases were said to be "unclean" until they were healed.
- If the Israelites touched something "unclean," they themselves would be considered unclean for a certain period of time.
- Obeying God's commands about not touching or eating unclean things kept the Israelites set apart for God's service.
- This physical and ritual uncleanness was also symbolic of moral uncleanness.
- In another figurative sense, an "unclean spirit" refers to an evil spirit.

Translation Suggestions:

- This term could be translated with the common word for "clean" or "pure" (in the sense of being not dirty).
- Other ways to translate this could include, "ritually clean" or "acceptable to God."
- "Cleanse" could be translated by "wash" or "purify."
- Make sure that the words used for "clean" and "cleanse" can also be understood in a figurative sense.
- The term "unclean" could also be translated as "not clean" or "unfit in God's eyes" or "physically unclean" or "defiled."
- When referring to a demon as an unclean spirit, "unclean" could be translated as "evil" or "defiled."
- The translation of this term should allow for spiritual uncleanness. It should be able to refer to anything that God declared as unfit for touching, eating, or sacrifice.

(See also: defile, demon, holy, sacrifice)

Bible References:

- Genesis 7:2
- Genesis 7:8
- Deuteronomy 12:15
- Psalms 51:7
- Proverbs 20:30
- Ezekiel 24:13
- Matthew 23:27

- Luke 5:13
- Acts 8:7
- Acts 10:27-29
- Colossians 3:5
- 1 Thessalonians 4:7
- James 4:8

Word Data:

- Strong's: H1249, H1252, H1305, H2134, H2135, H2141, H2398, H2548, H2834, H2889, H2890, H2891, H2893, H2930, H2931, H2932, H3001, H3722, H5079, H5352, H5355, H5356, H6172, H6565, H6663, H6945, H7137, H8552, H8562, G01670, G01690, G25110, G25120, G25130, G28390, G28400, G33940, G36890

(**Go back to:** Acts 10 General Notes)

discipline, self-discipline

Definition:

The term "discipline" refers to training people to obey a set of guidelines for moral behavior.

- Parents discipline their children by providing moral guidance and direction for them and teaching them to obey.
- Similarly, God disciplines his children to help them produce healthy spiritual fruit in their lives, such as joy, love, and patience.
- Discipline involves instruction regarding how to live to please God, as well as punishment for behavior that is against God's will.
- Self-discipline is the process of applying moral and spiritual principles to one's own life.

Translation Suggestions:

- Depending on the context, "discipline" could be translated as "train and instruct" or "morally guide" or "punish for wrongdoing."
- The noun "discipline" could be translated as "moral training" or "punishment" or "moral correction" or "moral guidance and instruction."

Bible References:

- Ephesians 6:4
- Hebrews 12:5
- Proverbs 19:18
- Proverbs 23:13-14

Word Data:

- Strong's: H4148, G14680

(**Go back to:** Acts 20 General Notes)

faith

Definition:

In general, the term "faith" refers to a belief, trust or confidence in someone or something.

- To "have faith" in someone is to believe that what he says and does is true and trustworthy.
- To "have faith in Jesus" means to believe all of God's teachings about Jesus. It especially means that people trust in Jesus and his sacrifice to cleanse them from their sin and to rescue them from the punishment they deserve because of their sin.
- True faith or belief in Jesus will cause a person to produce good spiritual fruits or behaviors because the Holy Spirit is living in him.
- Sometimes "faith" refers generally to all the teachings about Jesus, as in the expression "the truths of the faith."
- In contexts such as "keep the faith" or "abandon the faith," the term "faith" refers to the state or condition of believing all the teachings about Jesus.

Translation Suggestions:

- In some contexts, "faith" can be translated as "belief" or "conviction" or "confidence" or "trust."
- For some languages these terms will be translated using forms of the verb "believe." (See: abstractnouns)
- The expression "keep the faith" could be translated by "keep believing in Jesus" or "continue to believe in Jesus."
- The sentence "they must keep hold of the deep truths of the faith" could be translated by "they must keep believing all the true things about Jesus that they have been taught."
- The expression "my true son in the faith" could be translated by something like "who is like a son to me because I taught him to believe in Jesus" or "my true spiritual son, who believes in Jesus."

(See also: believe, faithful)

Bible References:

- 2 Timothy 4:7
- Acts 6:7
- Galatians 2:20-21
- James 2:20

Examples from the Bible stories:

- **5:6** When Isaac was a young man, God tested Abraham's **faith** by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."
- **31:7** Then he (Jesus) said to Peter, "You man of little **faith**, why did you doubt?"
- **32:16** Jesus said to her, "Your **faith** has healed you. Go in peace."
- **38:9** Then Jesus said to Peter, "Satan wants to have all of you, but I have prayed for you, Peter, that your **faith** will not fail."

Word Data:

- Strong's: H0529, H0530, G16800, G36400, G41020, G60660

(**Go back to:** Acts 4 General Notes)

faithful, faithfulness, trustworthy

Definition:

To be "faithful" to God means to consistently live according to God's teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is "faithfulness."

  • A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
  • A faithful person perseveres in doing a task, even when it is long and difficult.
  • Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

  • In many contexts, "faithful" can be translated as "loyal" or "dedicated" or "dependable."
  • In other contexts, "faithful" can be translated by a word or phrase that means "continuing to believe" or "persevering in believing and obeying God."
  • Ways that "faithfulness" could be translated could include "persevering in believing" or "loyalty" or "trustworthiness" or "believing and obeying God."

(See also: believe, faith, believe)

Bible References:

  • Genesis 24:49
  • Leviticus 26:40
  • Numbers 12:7
  • Joshua 2:14
  • Judges 2:16-17
  • 1 Samuel 2:9
  • Psalm 12:1
  • Proverbs 11:12-13
  • Isaiah 1:26
  • Jeremiah 9:7-9
  • Hosea 5:7
  • Luke 12:46
  • Luke 16:10
  • Colossians 1:7
  • 1 Thessalonians 5:24
  • 3 John 1:5

Examples from the Bible stories:

  • **8:5** Even in prison, Joseph remained **faithful** to God, and God blessed him.
  • **14:12** Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
  • **15:13** The people promised to remain **faithful** to God and follow his laws.
  • **17:9** David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
  • **35:12** "The older son said to his father, 'All these years I have worked **faithfully** for you!'"
  • **49:17** But God is **faithful** and says that if you confess your sins, he will forgive you.
  • **50:4** "If you remain **faithful** to me to the end, then God will save you."

Word Data:

• Strong's: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

(**Go back to:** Acts 18 General Notes)

favor, favorable, favoritism

Definition:

The term "favor" generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up "in favor with" God and men. This means that both God and others approved of his character and behavior.
- The expression "find favor" with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person's request and grants it.
- A "favor" can also be a gesture or action towards or for another person for their benefit.
- The term "favoritism" means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term "favor" could include "approval" or "blessing" or "benefit."
- The "favorable year of Yahweh" could be translated as "the year (or time) when Yahweh will bring great blessing."
- The term "favoritism" could be translated as "partiality" or "being prejudiced" or "unjust treatment." This word is related to the word "favorite," which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong's: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

(**Go back to:** Acts 25 General Notes)

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term "goddess" refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God's people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as "idolatrous" if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An "idolatrous kingdom" means a "kingdom of people who worship idols" or a "kingdom of people who worship earthly things."
- The term "idolatrous figure" is another word for a "carved image" or an "idol."

Translation Suggestions:

- There may already be a word for "god" or "false god" in the language or in a nearby language.
- The term "idol" could be used to refer to false gods.
- In English, a lower case "g" is used to refer to false gods, and upper case "G" is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

(**Go back to:**)

grace, gracious

Definition:

The word "grace" refers to help or blessing that is given to someone who has not earned it. The term "gracious" describes someone who shows grace to others.

- God's grace toward sinful human beings is a gift that is freely given.
- The concept of grace also refers to being kind and forgiving to someone who has done wrong or hurtful things.
- The expression to "find grace" is an expression that means to receive help and mercy from God. Often it includes the meaning that God is pleased with someone and helps him.

Translation Suggestions:

- Other ways that "grace" could be translated include "divine kindness" or "God's favor" or "God's kindness and forgiveness for sinners" or "merciful kindness."
- The term "gracious" could be translated as "full of grace" or "kind" or "merciful" or "mercifully kind."
- The expression "he found grace in the eyes of God" could be translated as "he received mercy from God" or "God mercifully helped him" or "God showed his favor to him" or "God was pleased with him and helped him."

Bible References:

- Acts 4:33
- Acts 6:8
- Acts 14:4
- Colossians 4:6
- Colossians 4:18
- Genesis 43:28-29
- James 4:7
- John 1:16
- Philippians 4:21-23
- Revelation 22:20-21

Word Data:

- Strong's: H2580, H2587, H2589, H2603, H8467, G21430, G54850, G55430

(**Go back to:** Acts 14 General Notes)

heaven, sky, heavens, heavenly

Definition:

The term that is translated as "heaven" usually refers to where God lives. The same word can also mean "sky," depending on the context.

- The term "heavens" refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we can't directly see from the earth.
- The term "sky" refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be "up in the sky."
- In some contexts in the Bible, the word "heaven" could refer to either the sky or the place where God lives.

Translation Suggestions:

- For "kingdom of heaven" in the book of Matthew, it is best to keep the word "heaven" since this is distinctive to Matthew's gospel.
- The terms "heavens" or "heavenly bodies" could also be translated as "sun, moon, and stars" or "all the stars in the universe."
- The phrase, "stars of heaven" could be translated as "stars in the sky" or "stars in the galaxy" or "stars in the universe."

(See also: kingdom of God)

Bible References:

- 1 Kings 8:22-24
- 1 Thessalonians 1:8-10
- 1 Thessalonians 4:17
- Deuteronomy 9:1
- Ephesians 6:9
- Genesis 1:1
- Genesis 7:11
- John 3:12
- John 3:27
- Matthew 5:18
- Matthew 5:46-48

Examples from the Bible stories:

- **4:2** They even began building a tall tower to reach **heaven**.
- **14:11** He (God) gave them bread from **heaven**, called "manna."
- **23:7** Suddenly, the skies were filled with angels praising God, saying, "Glory to God in **heaven** and peace on earth to the people he favors!"
- **29:9** Then Jesus said, "This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart."
- **37:9** Then Jesus looked up to **heaven** and said, "Father, thank you for hearing me."
- **42:11** Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong's: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

(**Go back to:** Acts 1 General Notes)

holy, holiness, unholy, sacred

Definition:

The terms "holy" and "holiness" refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term "unholy" means "not holy." It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called "unholy" could be described as being common, profane or unclean. It does not belong to God.

The term "sacred" describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term "sacred" was oftensed to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as "religious."
- "Sacred songs" and "sacred music" refer to music that was sung or played for God's glory. This could be translated as "music for worshiping Yahweh" or "songs that praise God."
- The phrase "sacred duties" referred to the "religious duties" or "rituals" that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate "holy" might include "set apart for God" or "belonging to God" or "completely pure" or "perfectly sinless" or "separated from sin."
- To "make holy" is often translated as "sanctify" in English. It could also be translated as "set apart (someone) for God's glory."
- Ways to translate "unholy" could include "not holy" or "not belonging to God" or "not honoring to God" or "not godly."
- In some contexts, "unholy" could be translated as "unclean."

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

• Mark 8:38
• Acts 7:33
• Acts 11:8
• Romans 1:2
• 2 Corinthians 12:3-5
• Colossians 1:22
• 1 Thessalonians 3:13
• 1 Thessalonians 4:7
• 2 Timothy 3:15

Examples from the Bible stories:

• **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
• **9:12** "You are standing on **holy** ground."
• **13:1** "If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation."
• **13:5** "Always be sure to keep the Sabbath day **holy**."
• **22:5** "So the baby will be **holy**, the Son of God."
• **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

• Strong's: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

(**Go back to:** Acts 21 General Notes)

last day, latter days

Definition:

The term "last days" or "latter days" refers generally to the time period at the end of the current age.

> • This time period will have an unknown duration.
> • The "last days" are a time of judgment upon those who have turned away from God.

Translation Suggestions:

> • The term "last days" can also be translated as "final days" or "end times."
> • In some contexts, this could be translated as "end of the world" or "when this world ends."

(See also: day of the Lord, judge, turn, world)

Bible References:

> • 2 Peter 3:3-4
> • Daniel 10:14-15
> • Hebrews 1:2
> • Isaiah 2:2
> • James 5:3
> • Jeremiah 23:19-20
> • John 11:24-26
> • Micah 4:1

Word Data:

> • Strong's: H0319, H3117, G20780, G22500

(**Go back to:** Acts 2 General Notes)

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term "law" refers to a rule or instruction that should be followed. In the Bible, the term "law" is often used generally to refer to anything and everything God wants his people to obey and do. The specific term "law of Moses" refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the "law" can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as "scriptures" in the New Testament).
  - all of God's instructions and will
- The phrase "the Law and the Prophets" is used in the New Testament to refer to the Hebrew scriptures (or "Old Testament")

Translation Suggestions:

- These terms could be translated using the plural, "laws," since they refer to many instructions.
- The term "law of Moses" could be translated as "the laws that God told Moses to give to the Israelites."
- Depending on the context, "the law of Moses" could also be translated as "the law that God told to Moses" or "God's laws that Moses wrote down" or "the laws that God told Moses to give to the Israelites."
- Ways to translate "the law" or "law of God" or "God's laws" could include "laws from God" or "God's commands" or "laws that God gave" or "everything that God commands" or "all of God's instructions."
- The phrase "law of Yahweh" could also be translated as "Yahweh's laws" or "laws that Yahweh said to obey" or "laws from Yahweh" or "things Yahweh commanded."

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6
- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- **13:7** God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- **13:9** Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- **15:13** Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- **16:1** After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.

- **21:5** In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- **27:1** Jesus answered, "What is written in **God's law**?"
- **28:1** Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

(**Go back to:** Acts 10 General Notes)

prophet, prophecy, prophesy, seer, prophetess

Definition:

A "prophet" is a man who speaks God's messages to people. A woman who does this is called a "prophetess."

- Often prophets warned people to turn away from their sins and obey God.
- A "prophecy" is the message that the prophet speaks. To "prophesy" means to speak God's messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as "the prophets."
- For example the phrase, "the law and the prophets" is a way of referring to all the Hebrew scriptures, which are also known as the "Old Testament."
- An older term for a prophet was "seer" or "someone who sees."
- Sometimes the term "seer" refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term "prophet" could be translated as "God's spokesman" or "man who speaks for God" or "man who speaks God's messages."
- A "seer" could be translated as "person who sees visions" or "man who sees the future from God."
- The term "prophetess" could be translated as "spokeswoman for God" or "woman who speaks for God" or "woman who speaks God's messages."
- Ways to translate "prophecy" could include, "message from God" or "prophet message."
- The term "prophesy" could be translated as "speak words from God" or "tell God's message."
- The figurative expression, "law and the prophets" could also be translated as "the books of the law and of the prophets" or "everything written about God and his people, including God's laws and what his prophets preached." (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as "false prophet (seer)" or "prophet (seer) of a false god" or "prophet of Baal," for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **17:13** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **19:1** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God's messages.

- **19:6** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **19:17** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **21:9** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:5** "This fulfills the **prophecy** made by the **prophet** Joel in which God said, 'In the last days, I will pour out my Spirit.'"
- **43:7** "This fulfills the **prophecy** which says, 'You will not let your Holy One rot in the grave.'"
- **48:12** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong's: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

(**Go back to:** Acts 2 General Notes)

raise, rise, lift, get up, stir up,

Definition:

raise, raise up

In general, the word "raise" means to "lift up" or "make higher."

- The phrase "raise up" sometimes means to cause something to come into being or to appear. It can also mean to appoint someone to do something.
- Sometimes "raise up" means to "restore" or "rebuild."
- "Raise" has a specialized meaning in the phrase "raise from the dead." It means to cause a dead person to become alive again.
- Sometimes "raise up" means to "exalt" someone or something.

rise, arise

To "rise" or "arise" means to "go up" or "get up." The terms "risen," "rose," and "arose" express past action.

- When a person gets up to go somewhere, this is sometimes expressed as "he arose and went" or "he rose up and went."
- If something "arises" it means it "happens" or "begins to happen."
- Jesus predicted that he would "rise from the dead." Three days after Jesus died, the angel said, "He has risen!"

Translation Suggestions:

- The term "raise" or "raise up" could be translated as "lift up" or "make higher."
- To "raise up" could also be translated as to "cause to appear" or to "appoint" or to "bring into existence."
- To "raise up the strength of your enemies" could be translated as "cause your enemies to be very strong."
- The phrase "raise someone from the dead" could be translated as "cause someone to return from death to life" or "cause someone to come back to life."
- Depending on the context, "raise up" could also be translated as "provide" or to "appoint" or to "cause to have" or "build up" or "rebuild" or "repair."
- The phrase "arose and went" could be translated as "got up and went" or "went."
- Depending on the context, the term "arose" could also be translated as "began" or "started up" or "got up" or "stood up."

(See also: resurrection, appoint, exalt)

Bible References:

- 2 Chronicles 6:41
- 2 Samuel 7:12
- Acts 10:40
- Colossians 3:1
- Deuteronomy 13:1-3
- Jeremiah 6:1
- Judges 2:18
- Luke 7:22
- Matthew 20:19

Examples from the Bible stories:

- **21:14** The prophets foretold that the Messiah would die and that God would also **raise** him from the dead.
- **41:5** "Jesus is not here. He has **risen** from the dead, just like he said he would!"
- **43:7** "Although Jesus died, God **raised** him from the dead. This fulfills the prophecy which says, 'You will not let your Holy One rot in the grave.' We are witnesses to the fact that God **raised** Jesus to life again."
- **44:5** "You killed the author of life, but God **raised** him from the dead."
- **44:8** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah. You crucified Jesus, but God **raised** him to life again!"
- **48:4** This meant that Satan would kill the Messiah, but God would **raise** him to life again, and then the Messiah will crush the power of Satan forever.
- **49:2** He (Jesus) walked on water, calmed storms, healed many sick people, drove out demons, **raised** the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.
- **49:12** You must believe that Jesus is the Son of God, that he died on the cross instead of you, and that God **raised** him to life again.

Word Data:

- Strong's: H2210, H2224, H5549, H5782, H5927, H5975, H6965, H6966, H6974, H7613, G03050, G03860, G03930, G04500, G10960, G13260, G14530, G15250, G18170, G18250, G18920, G19990, G48910

(**Go back to:**)

repent, repentance

Definition:

The terms "repent" and "repentance" refer to turning away from sin and turning back to God.

- To "repent" literally means to "change one's mind."
- In the Bible, "repent" usually means to turn away from a sinful, human way of thinking and acting, and to turn to God's way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term "repent" can be translated with a word or phrase that means "turn back (to God)" or "turn away from sin and toward God" or "turn toward God, away from sin."
- Often the term "repentance" can be translated using the verb "repent." For example, "God has given repentance to Israel" could be translated as "God has enabled Israel to repent."
- Other ways to translate "repentance" could include "turning away from sin" or "turning to God and away from sin."

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- **16:2** After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- **17:13** David **repented** of his sin and God forgave him.
- **19:18** They (prophets) warned people that God would destroy them if they did not **repent**.
- **24:2** Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- **42:8** "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- **44:5** "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

(**Go back to:** Acts 3 General Notes; Notes)

resurrection

Definition:

The term "resurrection" refers to the act of becoming alive again after having died.

- To resurrect someone means to bring that person back to life again. Only God has the power to do this.
- The word "resurrection" often refers to Jesus' coming back to life after he died.
- When Jesus said, "I am the Resurrection and the Life" he meant that he is the source of resurrection, and the one who causes people to come back to life.

Translation Suggestions:

- A person's "resurrection" could be translated as his "coming back to life" or his "becoming alive again after being dead."
- The literal meaning of this word is "a rising up" or "the act of being raised (from the dead)." These would be other possible ways to translate this term.

(See also: life, death, raise)

Bible References:

- 1 Corinthians 15:13
- 1 Peter 3:21
- Hebrews 11:35
- John 5:28-29
- Luke 20:27
- Luke 20:36
- Matthew 22:23
- Matthew 22:30
- Philippians 3:11

Examples from the Bible stories:

- **21:14** Through the Messiah's death and **resurrection**, God would accomplish his plan to save sinners and start the New Covenant.
- **37:5** Jesus replied, "I am the **Resurrection** and the Life. Whoever believes in me will live, even though he dies."

Word Data:

- Strong's: G03860, G14540, G18150

(**Go back to:** Acts 1 General Notes)

reward, prize, deserve

Definition:

The term "reward" refers to what a person receives because of something he has done, either good or bad. To "reward" someone is to give someone something he deserves. However, this is different than the concept of "wages," which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement "the reward of the wicked." In this context "reward" refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term "reward" could be translated as "payment" or "something that is deserved" or "punishment."
- To "reward" someone could be translated by to "repay" or to "punish" or to "give what is deserved."
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish)

Bible References:

- Deuteronomy 32:6
- Isaiah 40:10
- Luke 6:35
- Mark 9:40-41
- Matthew 5:11-12
- Matthew 6:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong's: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

(**Go back to:** Acts 23 General Notes)

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term "righteousness" refers to God's absolute goodness, justice, faithfulness, and love. Having these qualities makes God "righteous." Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called "righteous" include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus' righteousness.

The term "unrighteous" means to be sinful and morally corrupt. "Unrighteousness" refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God's teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes "the unrighteous" refers specifically to people who do not believe in Jesus.

The terms "upright" and "uprightness" refer to acting in a way that follows God's laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is "upright" is someone who obeys God's rules and does not do things that are against his will.
- Terms such as "integrity" and "righteous" have similar meanings and are sometimes used in parallelism constructions, such as "integrity and uprightness." (See: parallelism)

Translation Suggestions:

- When it describes God, the term "righteous" could be translated as "perfectly good and just" or "always acting rightly."
- God's "righteousness" could also be translated as "perfect faithfulness and goodness."
- When it describes people who are obedient to God, the term "righteous" could also be translated as "morally good" or "just" or "living a God-pleasing life."
- The phrase "the righteous" could also be translated as "righteous people" or "God-fearing people."
- Depending on the context, "righteousness" could also be translated with a word or phrase that means "goodness" or "being perfect before God" or "acting in a right way by obeying God" or "doing perfectly good."
- The term "unrighteous" could simply be translated as "not righteous."
- Depending on the context, other ways to translate this could include "wicked" or "immoral" or "people who rebel against God" or "sinful."
- The phrase "the unrighteous" could be translated as "unrighteous people."
- The term "unrighteousness" could be translated as "sin" or "evil thoughts and actions" or "wickedness."
- If possible, it is best to translate this in a way that shows its relationship to "righteous, righteousness."
- Ways to translate "upright" could include "acting rightly" or "one who acts rightly" or "following God's laws" or "obedient to God" or "behaving in a way that is right."
- The term "uprightness" could be translated as "moral purity" or "good moral conduct" or "rightness."
- The phrase "the upright" could be translated as "people who are upright" or "upright people."

(See also: evil, faithful, good, holy, integrity, just, law, law, obey, pure, righteous, sin, unlawful)

Bible References:

- Deuteronomy 19:16
- Job 1:8
- Psalms 37:30
- Psalms 49:14
- Psalms 107:42
- Ecclesiastes 12:10-11
- Isaiah 48:1-2
- Ezekiel 33:13
- Malachi 2:6
- Matthew 6:1
- Acts 3:13-14
- Romans 1:29-31
- 1 Corinthians 6:9
- Galatians 3:7
- Colossians 3:25
- 2 Thessalonians 2:10
- 2 Timothy 3:16
- 1 Peter 3:18-20
- 1 John 1:9
- 1 John 5:16-17

Examples from the Bible stories:

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God's promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

(**Go back to:** Acts 13 General Notes; Notes)

trust, trusted, trustworthy, trustworthiness

Definition:

To "trust" something or someone is to believe that the thing or person is true or dependable. That belief is also called "trust." A "trustworthy" person is one you can trust to do and say what is right and true, and therefore one who has the quality of "trustworthiness."

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To "trust in" Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A "trustworthy saying" refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate "trust" could include "believe" or "have faith" or "have confidence" or "depend on."
- The phrase "put your trust in" is very similar in meaning to "trust in."
- The term "trustworthy" could be translated as "dependable" or "reliable" or "can always be trusted."

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- **14:15** Joshua was a good leader because he **trusted** and obeyed God.
- **17:2** David was a humble and righteous man who **trusted** and obeyed God.
- **34:6** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong's: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

(**Go back to:** Acts 27 General Notes)

word of God, word of Yahweh, word of the Lord, word of truth, scripture

Definition:

In the Bible, the term "word of God" refers to anything that God has communicated to people. This includes spoken and written messages. Jesus is also called "the Word of God."

- The term "scriptures" means "writings." It is only used in the New Testament and refers to the Hebrew scriptures, which is the Old Testament. These writings were God's message that he had told people to write down so that many years in the future people could still read it.
- The related terms "word of Yahweh" and "word of the Lord" often refer to a specific message from God that was given to a prophet or other person in the Bible.
- Sometimes this term occurs as simply "the word" or "my word" or "your word" (when talking about God's word).
- In the New Testament, Jesus is called "the Word" and "the Word of God." These titles mean that Jesus fully reveals who God is, because he is God himself.

The term "word of truth" is another way of referring to "God's word," which is his message or teaching. It does not refer to just one word.

- God's word of truth includes everything that God has taught people about himself, his creation, and his plan of salvation through Jesus.
- This term emphasizes the fact that what God has told us is true, faithful, and real.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include "the message of Yahweh" or "God's message" or "the teachings from God."
- It may be more natural in some languages to make this term plural and say "God's words" or "the words of Yahweh."
- The expression "the word of Yahweh came" is often used to introduce something that God told his prophets or his people. This could be translated as "Yahweh spoke this message" or "Yahweh spoke these words."
- The term "scripture" or "scriptures" could be translated as "the writings" or "the written message from God." This term should be translated differently from the translation of the term "word."
- When "word" occurs alone and it refers to God's word, it could be translated as "the message" or "God's word" or "the teachings." Also consider the alternate translations suggested above.
- When the Bible refers to Jesus as "the Word," this term could be translated as "the Message" or "the Truth."
- "Word of truth" could be translated as "God's true message" or "God's word, which is true."
- It is important for the translation of this term to include the meaning of being true.

(See also: prophet, true, Yahweh)

Bible References:

- Genesis 15:1
- 1 Kings 13:1
- Jeremiah 36:1-3
- Luke 8:11
- John 5:39
- Acts 6:2
- Acts 12:24
- Romans 1:2

- 2 Corinthians 6:7
- Ephesians 1:13
- 2 Timothy 3:16
- James 1:18
- James 2:8-9

Examples from the Bible stories:

- **25:7** In **God's word** he commands his people, "Worship only the Lord your God and only serve him."
- **33:6** So Jesus explained, "The seed is the **word of God**."
- **42:3** Then Jesus explained to them what **God's word** says about the Messiah.
- **42:7** Jesus said, "I told you that everything written about me in **God's word** must be fulfilled." Then he opened their minds so they could understand **God's word**.
- **45:10** Philip also used other **scriptures** to tell him the good news of Jesus.
- **48:12** But Jesus is the greatest prophet of all. He is the **Word of God**.
- **49:18** God tells you to pray, to study his **word**, to worship him with other Christians, and to tell others what he has done for you.

Word Data:

- Strong's: H0561, H0565, H1697, H3068, G30560, G44870

(**Go back to:** Acts 12 General Notes)

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