



unfoldingWord® Translation Notes

Luke

Version 61

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unfoldingWord® Translation Notes

Luke

Introduction to the Gospel of Luke Part 1: General

Introduction Outline of the book of Luke

1. Dedication to Theophilus (1:1-4)

2. Prologue * The birth of John the Baptist (1:5-80)

* The birth and youth of Jesus (2:1-51)

* The ministry of John the Baptist (3:1-20)

* The baptism, genealogy, and temptation of Jesus (3:21-4:13)

3. The teaching and healing ministry of Jesus in Galilee (4:14-9:50)

4. Jesus teaches along his journey to Jerusalem

* Judgment by God, and people's judgments about Jesus (9:51-13:21)

* Who will be part of the kingdom of God (13:22-17:10)

* Responding to Jesus by welcoming or rejecting him (17:11-19:27)

5. Jesus in Jerusalem

* Jesus' entry into Jerusalem (19:28-44)

* Jesus teaches in the temple: conflict over his identity and authority (19:45-21:38)

* Jesus' death, burial, and resurrection (22:1-24:53)

What is the Gospel of Luke about?

The Gospel of Luke is one of four books in the New Testament that describe the life and teachings of Jesus Christ. These books are called "Gospels," which means "good news." Their authors wrote about different aspects of who Jesus was and what he did. Luke wrote his Gospel for a person named Theophilus and dedicated it to him. Luke wrote an accurate description of the life and teachings of Jesus so that Theophilus would be certain that what he had been taught about Jesus was true. However, Luke expected that what he wrote would encourage all followers of Jesus.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "The Gospel of Luke" or "The Gospel According to Luke." Or they may choose a different title, such as "The Good News About Jesus that Luke Wrote." (See: [How to Translate Names](#))

Who wrote the book of Luke?

This book does not give the name of its author. However, the same person who wrote this book also wrote the book of Acts, which is also dedicated to Theophilus. In parts of the book of Acts, the author uses the word "we." This indicates that the author traveled with Paul. Most scholars think that Luke was this person traveling with Paul. Therefore, since early Christian times, most Christians have recognized Luke as the author of both the Gospel of Luke and the book of Acts.

Luke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. Luke himself probably did not witness what Jesus said and did. But he tells Theophilus in his dedication that he talked to many people who did.

Part 2: Important Religious and Cultural Concepts

The kingdom of God

"The kingdom of God" is a major concept in the Gospel of Luke. It 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](#))

Why does Luke write so much about the final week of Jesus' life?

Luke wrote much about Jesus' final week. He wanted his readers to think deeply about Jesus' final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See: [sin, sinful, sinner, sinning](#))

What are the roles of women in the Gospel of Luke?

Luke described women in a very positive way in his Gospel. For example, he often showed women being more faithful to God than most men. (See: [faithful, faithfulness, trustworthy](#))

Part 3: Important Translation Issues

What are the Synoptic Gospels?

The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they tell the story of many of the same events. The word "synoptic" means to "see together."

Passages are considered "parallel" when they are the same or almost the same among two or three Gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.

Why does Jesus refer to himself as the "Son of Man"?

In the Gospels, Jesus calls himself the "Son of Man." This is a reference to [Daniel 7:13-14](#). In that passage, there is a person who is described as like a "son of man." That means that the person was someone who looked like a human being. God gave authority to this "son of man" to rule over the nations forever. All people will worship him forever.

Jews of Jesus' time did not use "Son of Man" as a title for anyone. But Jesus used it for himself to help them understand who he truly was. (See: [Son of Man, son of man](#))

Translating the title "Son of Man" can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as "The Human One." It may also be helpful to include a footnote to explain the title.

Major issues in the text of the book of Luke

ULT follows the readings of the most accurate ancient manuscripts of the Bible. However, there may already be older versions of the Bible in the translators' regions that follow the readings of other manuscripts. In the most significant cases, the General Notes to the chapters

in which these differences occur will discuss them and recommend approaches. (See: [Textual Variants](#))

Luke 1

Luke 1 General Notes

Structure and formatting

Dedication to Theophilus (1:1-4)

The angel Gabriel announces to Zechariah that his wife Elizabeth is going to bear a son, John the Baptist (1:5-25)

The angel Gabriel announces to Mary that she is going to become the mother of Jesus (1:26-38)

Mary goes to visit Elizabeth (1:39-56)

John the Baptist is born (1:57-80)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in Mary's song about becoming the mother of Jesus in 1:46-55 and Zechariah's song about the birth of his son John the Baptist in 1:68-79.

Special concepts in this chapter

"He will be called John"

Most people in the ancient Near East would give a child the same name as someone in their families. People were surprised that Elizabeth and Zechariah named their son John because there was no one else in their family with that name.

Luke 1:1

**concerning the things that have been fulfilled
among us (ULT)
about the things that happened among us
(UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "about those things that have happened among us" (See: [Active or Passive](#))

**among us (ULT)
among us (UST)**

Luke dedicates this book to a man named Theophilus. It is no longer known exactly who he was. But since Luke says in [1:4](#) that he wants Theophilus to know that the things he has been taught are reliable, it appears that he was a follower of Jesus. So here the word **us** would include him. (See: [Exclusive and Inclusive 'We'](#))

ULT

¹ Since many have attempted to compile an account concerning the things that have been fulfilled among us,

UST

¹ Many people have already been writing about the things that happened among us.

Luke 1:2

those...eyewitnesses...who...were (ULT)
the people who...Those people...saw these
things happen...were there (UST)

The term **eyewitness** describes someone who saw something happen personally, "with their own eyes." The term describes such a person figuratively by reference to something associated with sight, the eye. Alternate translation: "who ... saw these things personally" (See: [Metonymy](#))

servants...of the word (ULT)
they have been sharing...the story (UST)

Here, **word** figuratively describes the things that the people who brought the message conveyed by using words. Alternate translation: "servants of the message" (See: [Metonymy](#))

servants...of the word (ULT)
they have been sharing...the story (UST)

The people who brought this message were actually serving God by doing that. But Luke describes them figuratively as **servants of the word**, as if they were serving the message from God. Alternate translation: "served God by telling people his message" (See: [Metaphor](#))

Translation Words - ULT

- [just as](#)
- [eyewitnesses](#)
- [servants](#)
- [of...word](#)

Translation Words - UST

- [They have been recording what](#)
- [saw these things happen](#)
- [they have been sharing](#)
- [story](#)

ULT

² [just as](#) those who from the beginning were [eyewitnesses](#) and [servants](#) of the [word](#) handed them down to us,

UST

² [They have been recording what](#) the people who [saw these things happen](#) told us about them. Those people were there from the time when everything first started happening, and [they have been sharing](#) the [story](#) ever since.

Luke 1:3

having carefully investigated everything from the beginning (ULT)

have carefully investigated everything that happened from the very beginning...an accurate (UST)

Luke provides this background information to explain that he was careful to find out exactly what happened. He probably talked to different people who saw what happened to make sure that what he wrote down about these events was correct. Alternate translation: "because I have conducted careful research and interviews" (See: [Background Information](#))

for you...most excellent Theophilus (ULT)

for you...Your Excellency, Theophilus (UST)

If your language has a formal form of **you** that it uses to address a superior respectfully, it would be appropriate to use that form here. There are many other places in the book of Luke where your language might use formal **you**, and these notes will not address all of them. Rather, as you translate, use formal and informal **you** in the way that would be most natural in your language. The notes will address a few cases where a careful decision should be made between the two forms. (See: [Forms of 'You' — Formal or Informal](#))

most excellent Theophilus (ULT)

Your Excellency, Theophilus (UST)

Luke is dedicating this work to Theophilus, and within his dedication, this is the conventional personal greeting. If it would be more customary in your language and culture, you could put this greeting in [1:1](#) at the start of the dedication, at the very beginning of the book. Alternate translation: "To most excellent Theophilus"

most excellent (ULT)

Your Excellency (UST)

Luke uses the term **most excellent** to address Theophilus in a way that shows honor and respect. This may mean that Theophilus was an important government official. In your translation, it would be appropriate to use the form of address that your culture uses for people of high status. Alternate translation: "Honorable"

Theophilus (ULT)

Theophilus (UST)

This name means "friend of God." It may describe this man's character, or it may have been his actual name. Most translations treat it as a name. (See: [How to Translate Names](#))

ULT

³ it seemed good to me also, having carefully investigated everything from the beginning, to write for you an orderly account, most excellent Theophilus,

UST

³ I myself have carefully investigated everything that happened from the very beginning. So I decided that I should also write an accurate account for you. Your Excellency, Theophilus,

Luke 1:4**the things that you have been taught (ULT)
what people have told you about Jesus (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: “what people have taught you” (See: [Active or Passive](#))

**the things that you have been taught (ULT)
what people have told you about Jesus (UST)**

Luke assumes that Theophilus will know that he means what he has been **taught** about Jesus. Alternate translation: “what people have taught you about Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [you might know](#)
- [you have been taught](#)

Translation Words - UST

- [I want you to know that](#)
- [what people have told you about Jesus](#)

ULT

⁴ so that [you might know](#) the certainty concerning the things that [you have been taught](#).

UST

⁴ [I want you to know that what people have told you about Jesus](#) is true.

Luke 1:5

In the days of Herod, king of Judea (ULT) **When Herod was the ruler of Judea (UST)**

This time reference introduces a new event. Alternate translation: "During the time when King Herod ruled over Judea" (See: [Introduction of a New Event](#))

In the days (ULT) **When (UST)**

Here, Luke uses the term **days** figuratively to refer to a particular period of time. Alternate translation: "During the time when" (See: [Idiom](#))

of Herod (ULT) **Herod (UST)**

This is the name of a man. (See: [How to Translate Names](#))

of Judea (ULT) **Judea (UST)**

Judea is the name of a kingdom. (It was not an independent kingdom at this time. Herod ruled it as a vassal of the Roman Empire.) (See: [How to Translate Names](#))

there was...a certain priest (ULT) **there was...a Jewish priest (UST)**

This phrase introduces a new character in a story. If your language has an expression of its own that serves this purpose, you can use it here. (See: [Introduction of New and Old Participants](#))

Zechariah (ULT) **Zechariah (UST)**

Zechariah is the name of a man. (See: [How to Translate Names](#))

from the division of Abijah (ULT) **He was a descendant of Abijah, and so he took his turn serving in the temple with other priests who were also descendants of Abijah (UST)**

Luke assumes that his readers will know that this expression refers one of the different groups of priests who each served in the temple for a certain number of days at a time, and that the name of the group means that Abijah was the ancestor of these priests. Alternate translation: "who belonged to the group of priests who were descended from Abijah" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵ 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](#).

UST

⁵ [When Herod was the ruler of Judea](#), there was a [Jewish priest named Zechariah](#). He [was a descendant of Abijah](#), and so he took his turn serving in the temple with other priests [who were also descendants of Abijah](#). His wife [was named Elizabeth](#). She was a descendant of [Aaron](#){, and so she was also from the priestly line}.

of Abijah (ULT)
was a descendant...Abijah...who were also descendants of Abijah (UST)

Abijah is the name of a man. (See: [How to Translate Names](#))

his wife {was} from the daughters of Aaron (ULT)
His wife...She was a descendant of Aaron{, and so she was also from the priestly line (UST)

Here, the word **daughters** figuratively means “descendants.” Alternate translation: “his wife was a descendant of Aaron” (See: [Metaphor](#))

was} from the daughters of Aaron (ULT)
was a descendant of Aaron{, and so she was also from the priestly line (UST)

This means implicitly that she, like Zechariah, was descended from the line of priests going back to Aaron, the first high priest. Alternate translation: “his wife also came from the line of priests” (See: [Assumed Knowledge and Implicit Information](#))

was} Elizabeth (ULT)
Elizabeth (UST)

Elizabeth is the name of a woman. (See: [How to Translate Names](#))

Translation Words - ULT

- [days](#)
- [of Herod, king](#)
- [was} Elizabeth](#)
- [king](#)
- [of Judea](#)
- [a...priest](#)
- [named](#)
- [name](#)
- [Zechariah](#)
- [of Abijah](#)
- [of Aaron](#)

Translation Words - UST

- [When](#)
- [Herod was the ruler](#)
- [Elizabeth](#)
- [Aaron{, and so she was also from the priestly line](#)
- [was the ruler](#)
- [Judea](#)
- [Jewish priest](#)
- [named](#)
- [was named](#)
- [Zechariah](#)

- was a descendant...Abijah...who were also descendants of Abijah

Luke 1:6

in front of God (ULT) God considered that (UST)

Luke uses this expression to mean “where God could see them.” Seeing, in turn, figuratively means attention and judgment. Alternate translation: “in God’s judgment” (See: [Metaphor](#))

walking...in all the commandments and statutes of the Lord (ULT) because they...obeyed everything that the Lord had commanded (UST)

The term **walking** figuratively means “obeying.” Alternate translation: “obeying ... everything that the Lord had commanded” (See: [Metaphor](#))

all the commandments and statutes of the Lord (ULT) everything...that the Lord had commanded (UST)

The words **commandments** and **statutes** mean similar things. Luke uses the two terms together to make a comprehensive statement. You do not need to repeat both words in your translation if that might be confusing for your readers. Alternate translation: “everything that the Lord had commanded” (See: [Doublet](#))

Translation Words - ULT

- [righteous](#)
- [God](#)
- [walking](#)
- [blamelessly](#)
- [commandments](#)
- [statutes](#)
- [of...Lord](#)

Translation Words - UST

- [God considered that](#)
- [righteous](#)
- [because they...obeyed](#)
- [always](#)
- [the Lord](#)
- [that...had commanded](#)
- [that...had commanded](#)

ULT

⁶ And they were both [righteous](#) in front of [God](#), [walking blamelessly](#) in all the [commandments](#) and [statutes](#) of the [Lord](#).

UST

⁶ [God considered that](#) both of them were [righteous because they always obeyed](#) everything that [the Lord had commanded](#).

Luke 1:7**But (ULT)****But (UST)**

This word indicates a contrast, showing that what follows is the opposite of what would be expected. People expected that if they did what was right, God would allow them to have children. Although this couple did what was right, they did not have any children. (See: [Connect — Contrast Relationship](#))

both advanced in their days (ULT)
she and her husband...too old to have children (UST)

To have moved forward or to have **advanced** means figuratively to have aged. Alternate translation: “they had both grown old” (See: [Idiom](#))

both advanced in their days (ULT)
she and her husband...too old to have children (UST)

Here, Luke uses the term **days** figuratively to refer to a particular time, the lifetimes of Zechariah and Elizabeth. Alternate translation: “they had both grown old” (See: [Idiom](#))

Translation Words - ULT

- [a child](#)
- [Elizabeth](#)
- [barren](#)
- [days](#)

Translation Words - UST

- [any children](#)
- [Elizabeth](#)
- [unable to bear children](#)
- [too old to have children](#)

ULT

⁷ But they did not have [a child](#), because [Elizabeth](#) was [barren](#), and they were both advanced in their [days](#).

UST

⁷ But they did not have [any children](#), because [Elizabeth](#) had been [unable to bear children](#). And now she and her husband were [too old to have children](#).

Luke 1:8**And it happened that (ULT)
So (UST)**

This phrase marks a shift from the background information that Luke has been providing about the participants to the first event in their story. If your language has a similar expression that it uses to introduce an event, you can use it here in your translation. (See: [Introduction of a New Event](#))

in his performing as priest...in the order of his division (ULT)**The time came for Zechariah's group of priests to take its turn {serving in Jerusalem...Zechariah was there working as a priest (UST)**

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the results that the first phrase describes. Alternate translation: "because it was his group's turn, Zechariah was serving as a priest" (See: [Connect — Reason-and-Result Relationship](#))

**in his performing as priest...before God (ULT)
Zechariah was there working as a priest...for God (UST)**

The expression **before God**, that is, "in front of God," means that Zechariah was offering his service as a priest in the presence of God. Alternate translation: "while Zechariah was serving God as a priest" (See: [Metaphor](#))

**in his performing as priest (ULT)
Zechariah was there working as a priest (UST)**

The pronoun **his** refers to Zechariah. Alternate translation: "while Zechariah was serving as a priest" (See: [Pronouns — When to Use Them](#))

**in the order of his division (ULT)
The time came for Zechariah's group of priests to take its turn {serving in Jerusalem (UST)**

This is background information that explains why Zechariah was serving as a priest at this time. Alternate translation: "because it was his group's turn to serve" (See: [Background Information](#))

Translation Words - ULT

- [God](#)

Translation Words - UST

- [God](#)

ULT

⁸ And it happened that in his performing as priest before [God](#), in the order of his division,

UST

⁸ The time came for Zechariah's group of priests to take its turn {serving in Jerusalem}. So Zechariah was there working as a priest for [God](#).

Luke 1:9

according to the custom of the priesthood, he came up by lot (ULT)
The priests chose Zechariah...They chose him in their usual way, by casting lots {to determine whom God wanted to perform a particular task (UST)

Luke is providing background information about how the priests selected members of their group to perform specific duties. Alternate translation: "The priests chose him in their customary way, by casting a lot" (See: [Background Information](#))

he came up by lot (ULT)
chose Zechariah...They chose him...by casting lots {to determine whom God wanted to perform a particular task (UST)

A **lot** was a marked stone that was thrown or rolled on the ground in order to help decide something. The priests believed that God would guide the lot and show them which priest he wanted them to choose for a particular duty. If your culture has a similar object, you can use the word for that in your language here. Alternate translation: "by casting a marked stone" (See: [Translate Unknowns](#))

to enter into the temple of the Lord to burn incense (ULT)
to go into the Lord's temple and burn incense there (UST)

ULT puts these phrases in the chronological order of what Zechariah needed to do. If your readers would misunderstand this, you could put them in logical order instead. Alternate translation: "to burn incense, and so he went into the temple to do that" (See: [Connect — Reason-and-Result Relationship](#))

to burn incense (ULT)
and burn incense (UST)

The word **incense** describes a substance that gives off a sweet smell when it is burned. The priests were to burn it as an offering to God each morning and evening on a special altar inside the temple. If your language has a word for this substance, you can use it here. Alternate translation: "to burn a substance that would create a sweet smell as an offering to God" (See: [Translate Unknowns](#))

Translation Words - ULT

- [of...priesthood](#)
- [temple](#)
- [of...Lord](#)
- [to burn incense](#)

Translation Words - UST

- [priests](#)
- [Lord's](#)
- [temple...there](#)

ULT

⁹ according to the custom of the [priesthood](#), he came up by lot to enter into the [temple](#) of the [Lord to burn incense](#).

UST

⁹ The [priests](#) chose Zechariah to go into the [Lord's temple and burn incense there](#). They chose him in their usual way, by casting lots {to determine whom God wanted to perform a particular task}.

- and burn incense

Luke 1:10**the whole crowd...of the people (ULT)****many...people (UST)**

This expression, if taken literally, could mean every single one of the Jews, but it is actually a generalization that Luke is using to emphasize how big this crowd was. Alternate translation: "A large number of people" (See: [Hyperbole](#))

outside (ULT)**in the courtyard} outside {the temple (UST)**

This word refers implicitly to the enclosed area or courtyard that surrounded the temple. Alternate translation: "in the courtyard outside the temple building" (See: [Assumed Knowledge and Implicit Information](#))

at the hour of the incense offering (ULT)**When it was time to burn the incense (UST)**

The word **hour** figuratively means "time." This could mean either the morning or evening time for the incense offering. Alternate translation: "when it was time to offer the incense" (See: [Metaphor](#))

Translation Words - ULT

- [of...people](#)
- [praying](#)
- [at...hour](#)
- [of...incense offering](#)

Translation Words - UST

- [When it was time](#)
- [to burn the incense](#)
- [people](#)
- [praying](#)

ULT

¹⁰ And the whole crowd of the [people](#) was [praying](#) outside at the [hour](#) of the [incense offering](#).

UST

¹⁰ [When it was time to burn the incense](#), many [people](#) were [praying](#) {in the courtyard} outside {the temple}.

Luke 1:11**Then (ULT)****Just then (UST)**

This word indicates that the event it introduces took place at the same time as the event the story has just related. If your readers would misunderstand this, you could show this relationship by using a phrase such as “right at that time.” (See: [Connect — Simultaneous Time Relationship](#))

appeared...to him (ULT)**came...to Zechariah (UST)**

When Luke says that the angel **appeared**, this does not mean that Zechariah simply saw the angel in a vision. Rather, this expression indicates that the angel was actually present with Zechariah. Alternate translation: “suddenly was there with Zechariah” (See: [Idiom](#))

Translation Words - ULT

- [an angel](#)
- [of the Lord](#)
- [of...altar of incense](#)
- [of...altar](#)
- [of incense](#)

Translation Words - UST

- [an angel](#)
- [of the Lord](#)
- [of...altar where he was burning incense](#)
- [of...altar](#)
- [where he was burning incense](#)

ULT

¹¹ Then [an angel of the Lord](#) appeared to him, standing at the right side of the [altar of incense](#).

UST

¹¹ Just then, [an angel of the Lord](#) came to Zechariah. He stood at the right side of the [altar where he was burning incense](#).

Luke 1:12

Zechariah was troubled...fear fell on him (ULT) Zechariah...he became agitated...terrified (UST)

These two phrases mean similar things. Luke is using them together to emphasize how afraid Zechariah was. If your readers would misunderstand this, you could combine these phrases. Alternate translation: "Zechariah became very afraid" (See: [Parallelism](#))

ULT

¹² And [Zechariah was troubled](#) when he saw him, and [fear](#) fell on him.

UST

¹² When [Zechariah](#) saw the angel, [he became agitated](#) and [terrified](#).

when he saw him (ULT) saw the angel (UST)

The implication is that Zechariah was afraid because the angel appeared glorious and powerful. If it would be helpful to your readers, you could state that explicitly. (Luke has just said that Zechariah was righteous and blameless, so it would be good not to leave your readers with the impression that he had done something wrong and was afraid that the angel was going to punish him for it.) Alternate translation: "when he saw how glorious and powerful the angel was" (See: [Assumed Knowledge and Implicit Information](#))

fear fell on him (ULT) terrified (UST)

Luke is using the expression **fell upon** figuratively to speak of fear as if it attacked and overcame Zechariah. Alternate translation: "this made him very afraid" (See: [Metaphor](#))

fear fell on him (ULT) terrified (UST)

Luke describes Zechariah's **fear** figuratively as if it were something that could actively attack and overpower him. Alternate translation: "this made him very afraid" (See: [Personification](#))

Translation Words - ULT

- [Zechariah](#)
- [was troubled](#)
- [fear](#)

Translation Words - UST

- [Zechariah](#)
- [he became agitated](#)
- [terrified](#)

Luke 1:13

Do not be afraid (ULT) There is no reason to be afraid {of me} (UST)

While the angel speaks these words in the form of a command, he is actually telling Zechariah something to help and encourage him. Alternate translation: “You do not need to be afraid” (See: [Imperatives — Other Uses](#))

your prayer has been heard (ULT) and God is going to answer your prayer (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: “God has heard your prayer” (See: [Active or Passive](#))

your prayer has been heard (ULT) and God is going to answer your prayer (UST)

This is an idiom that means that God is going to give Zechariah what he has been asking for. Alternate translation: “God is going to give you what you have been asking for” (See: [Idiom](#))

and you will call his name John (ULT)

The angel is using a statement as a command in order to tell Zechariah what to do. Alternate translation: “and you are to name him John” (See: [Statements — Other Uses](#))

you will call his name John (ULT) Give him the name John (UST)

The expression **call his name** is an idiom that means to give a child a name. Alternate translation: “name him John” (See: [Idiom](#))

John (ULT)

John (UST)

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

Translation Words - ULT

- [angel](#)
- [Do...be afraid](#)
- [Zechariah](#)
- [prayer](#)
- [Elizabeth](#)
- [will bear](#)
- [a son](#)
- [you will call](#)
- [name](#)

ULT

¹³ But the [angel](#) said to him, “Do not [be afraid](#), [Zechariah](#), because your [prayer](#) has been heard, and your wife [Elizabeth](#) will bear you [a son](#), and you will call his name [John](#).”

UST

¹³ But the [angel](#) said to him, “[There is no reason to be afraid {of me}](#), [Zechariah](#). You have been praying, and God is going to answer your [prayer](#). Your wife [Elizabeth](#) will give birth to a [son](#) for you. [Give](#) him the [name John](#).”

- John

Translation Words - UST

- angel
- There is...reason to be afraid {of me
- John
- Zechariah
- prayer
- Elizabeth
- will give birth to
- a son
- Give
- name

Luke 1:14**there will be joy and gladness to you (ULT)****You will be very happy (UST)**

The words **joy** and **gladness** mean the same thing. The angel uses them together for emphasis. Alternate translation: “you will be very happy” (See: [Doublet](#))

at his birth (ULT)**when he is born (UST)**

The word **at** introduces the reason why many people will rejoice. Alternate translation: “because he has been born” (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- joy
- will rejoice
- gladness

Translation Words - UST

- very happy
- will also be happy
- very happy

ULT

¹⁴ And there will be joy and gladness to you, and many will rejoice at his birth.

UST

¹⁴ You will be very happy, and many other people will also be happy when he is born.

Luke 1:15

For he will be great (ULT)
You and they will be happy because your son will be very influential (UST)

The word **for** introduces the reason why people will rejoice at John's birth. Alternate translation: "This will be because they will be able to tell that he is going to be a great man" (See: [Connect — Reason-and-Result Relationship](#))

For he will be great before the Lord (ULT)
You and they will be happy because your son will be very influential for God (UST)

This expression means "in front of the Lord," that is, "where the Lord can see him." Sight, in turn, figuratively represents attention and judgment. Alternate translation: "God will consider him to be very important" (See: [Metaphor](#))

he must never drink (ULT)
He must never drink (UST)

The phrase **must never** translates two negative words in Greek. The angel uses them together to emphasize how important it is that the child not drink wine or strong drink. If your language can use two negatives together for emphasis without them cancelling each other to create a positive meaning, it would be appropriate to use that construction here. (See: [Double Negatives](#))

he will be filled with the Holy Spirit (ULT)
The Holy Spirit will begin to influence him (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the Holy Spirit will fill him" (See: [Active or Passive](#))

he will be filled with the Holy Spirit (ULT)
The Holy Spirit will begin to influence him (UST)

The angel speaks figuratively as if John would be a container that the Holy Spirit would fill. He means that the Holy Spirit will empower and influence John. Be sure that in your translation, this does not sound similar to what an evil spirit might do to in taking control of a person. Alternate translation: "the Holy Spirit will empower him" (See: [Metaphor](#))

even from his mother's womb (ULT)
even before he is born (UST)

Alternate translation: "while he is still in his mother's womb"

Translation Words - ULT

- [Lord](#)

ULT

¹⁵ For he will be great before the [Lord](#), and he must never drink [wine](#) or [strong drink](#), and [he will be filled with the Holy Spirit](#) even from his mother's [womb](#).

UST

¹⁵ You and they will be happy because your son will be very influential for [God](#). He must never drink [wine](#) or [any other alcoholic drink](#). [The Holy Spirit will begin to influence him](#) even before [he is born](#).

- wine
- strong drink
- he will be filled
- with the Holy Spirit
- womb

Translation Words - UST

- God
- wine
- any other alcoholic drink
- The Holy Spirit
- will begin to influence him
- he is born

Luke 1:16**he will turn many of the sons of Israel back to the Lord (ULT)**

To **turn** a person **back** figuratively means to lead them to repent and obey the Lord once again. Alternate translation: "he will cause many of the people of Israel to repent and obey the Lord" (See: [Metaphor](#))

**many of the sons of Israel (ULT)
many of the Israelites (UST)**

Here, the word **sons** figuratively means "descendants." This expression envisions all of the Israelites as if they were their ancestor Jacob, who was also known as Israel. Alternate translation: "many of the people of Israel" (See: [Metaphor](#))

**of Israel (ULT)
Israelites (UST)**

Israel is the name of a man. Luke uses it many times in this book. (See: [How to Translate Names](#))

Translation Words - ULT

- [he will turn...back](#)
- [of...sons](#)
- [of Israel](#)
- [the Lord](#)
- [God](#)

Translation Words - UST

- [Your son will persuade...to stop sinning and to start obeying...again](#)
- [of](#)
- [Israelites](#)
- [the Lord](#)
- [God](#)

ULT

¹⁶ And [he will turn](#) many of the [sons of Israel back to the Lord](#) their [God](#).

UST

¹⁶ [Your son will persuade](#) many of the [Israelites to stop sinning and to start obeying the Lord](#) their [God again](#).

Luke 1:17

he will go before him (ULT) Your son will go in advance of the Lord (UST)

To **go before** is an idiom that indicates that before the Lord comes, John will announce to the people that the Lord is going to come to them. Alternate translation: “John will announce that the Lord is coming” (See: [Idiom](#))

in the spirit and power of Elijah (ULT)

In this context, the words **spirit** and **power** mean similar things. The angel may be using them together for emphasis. Alternate translation: “with the same great power that Elijah had” (See: [Doublet](#))

in the spirit and power of Elijah (ULT)

Alternatively, the angel may be expressing a single idea by using two words connected with **and**. The term **power** may tell what kind of **spirit** Elijah had. If your readers would misunderstand this, you could express the meaning with a single phrase. Alternate translation: “in the powerful spirit of Elijah” (See: [Hendiadys](#))

of Elijah (ULT) like the prophet Elijah was (UST)

Elijah is the name of a man, a great prophet of Israel. It occurs several times in this book. (See: [How to Translate Names](#))

to turn the hearts of fathers back to {their} children (ULT)

The angel speaks of **hearts** as if they were living things that could be turned to go in a different direction. This expression figuratively means to change someone’s attitude toward something. Alternate translation: “to make fathers care about their children once again” (See: [Personification](#))

to turn the hearts of fathers back to {their} children (ULT)

The angel uses the relationship between **fathers** and **children** figuratively to represent all relationships. Luke relates in [3:10-14](#) how John encouraged reconciliation in a variety of different relationships. Alternate translation: “to restore broken relationships” (See: [Synecdoche](#))

to turn the hearts of fathers back to {their} children (ULT)

It is assumed that readers will know that this is what the prophet Malachi had said Elijah would do before the Lord came. The implication in context is that John will fulfill this prophecy by using the same empowerment that Elijah had. If it would be helpful to your readers, you could express this explicitly. Alternate translation: “to restore broken relationships, just as the prophet Malachi said Elijah would do before the Lord came” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁷ And he will go before him in [the spirit](#) and [power of Elijah](#), to [turn the hearts of fathers back to {their} children](#) and [the disobedient to the wisdom of the righteous](#)—to make ready [for the Lord a people prepared](#).”

UST

¹⁷ Your son will go in advance of the Lord [and he will be powerful in his spirit like the prophet Elijah was](#). He will [cause parents to love their children again](#). He will [cause many people who do not obey God to want to obey him](#) and [to live wisely and righteously](#). He will do this so that [the Lord’s people](#) will be ready for him when he comes.”

the disobedient to the wisdom of the righteous (ULT)
many people who do not obey God to want to obey him...to live wisely and righteously (UST)

Gabriel is using the term **wisdom** in the Old Testament sense as a moral term that refers to choosing the way in life that God has shown to be best. The people who make this choice are **righteous**, meaning that God considers them to be living in the right way. Alternate translation: “to lead people who are disobeying God to choose his ways and become people who live right” (See: [Assumed Knowledge and Implicit Information](#))

the disobedient...of the righteous (ULT)
many people who do not obey God...to obey him...and righteously (UST)

Gabriel is using the adjectives **disobedient** and **righteous** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you can translate these words with equivalent phrases. Alternate translation: “people who are disobeying God ... people who live right” (See: [Nominal Adjectives](#))

a people prepared (ULT)
people will be ready for him when he comes (UST)

You could state explicitly in your translation what the people will be prepared to do. Alternate translation: “a people who will be prepared to believe his message” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- the spirit
- power
- of the righteous
- for the Lord
- a people
- of Elijah
- to turn...back
- the hearts
- of fathers
- their} children
- the disobedient
- the wisdom

Translation Words - UST

- and he will be powerful
- his spirit
- to obey him...and righteously
- the Lord's
- people
- like the prophet Elijah was
- He will cause...again. He will cause
- parents
- to love
- their children
- many people who do not obey God
- to want...to live wisely

Luke 1:18

How will I know this (ULT)
How can I be sure that the things you have said will really happen (UST)

Zechariah is implicitly asking for a sign as proof. Alternate translation: "What sign can you show me to prove that this will happen" (See: [Assumed Knowledge and Implicit Information](#))

For (ULT)
so it is difficult for me to believe that they will happen (UST)

This word introduces the reason why Zechariah wants a sign. He and his wife are both too old to have children, so he is finding it hard to believe what the angel has told him. (See: [Connect — Reason-and-Result Relationship](#))

is advanced in her days (ULT)
is also very old (UST)

Zechariah is using two idioms. As in [1:7](#), to be **advanced** means figuratively to have aged, and **days** figuratively refers a particular period of time, in this case the lifetime of Elizabeth. Alternate translation: "my wife has also grown old" (See: [Idiom](#))

Translation Words - ULT

- [Zechariah](#)
- [angel](#)
- [will I know](#)
- [an old man](#)
- [days](#)

Translation Words - UST

- [Zechariah](#)
- [angel](#)
- [can I be sure that](#)
- [very old](#)
- [is also very old](#)

ULT

¹⁸ 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](#)."

UST

¹⁸ Then [Zechariah](#) said to the [angel](#), "How [can I be sure that](#) the things you have said will really happen? I am [very old](#), and my wife [is also very old](#){, so it is difficult for me to believe that they will happen}."

Luke 1:19**answering, the angel said (ULT)
the angel replied (UST)**

Together the words **answering** and **said** mean that the angel responded to the question that Zechariah asked. Alternate translation: “the angel responded” (See: [Hendiadys](#))

I am Gabriel, the one standing before God (ULT)**I am Gabriel! I stand in God’s presence (UST)**

Gabriel says this in the form of a statement, but he means it as a rebuke to Zechariah. The presence of an angel coming directly from God should be enough proof for him. Alternate translation: “You should have believed me, Gabriel, coming to you straight from God!” (See: [Statements — Other Uses](#))

Gabriel (ULT)**Gabriel (UST)**

Gabriel is the name of an angel. (See: [How to Translate Names](#))

the one standing before God (ULT)**I stand in God’s presence (UST)**

To stand **before** or “in front of” a master, that is, in the presence of that master, figuratively means to be available to serve them at all times in any capacity. Alternate translation: “I serve God personally” (See: [Metaphor](#))

I was sent to speak to you (ULT)**God sent me to tell you (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “God sent me to speak to you” (See: [Active or Passive](#))

Translation Words - ULT

- [angel](#)
- [Gabriel](#)
- [God](#)
- [I was sent](#)

Translation Words - UST

- [angel](#)
- [Gabriel](#)
- [God’s](#)
- [God sent me](#)

ULT

¹⁹ And answering, the [angel](#) said to him, “I am [Gabriel](#), the one standing before [God](#), and [I was sent](#) to speak to you and to bring you this good news.

UST

¹⁹ Then the [angel](#) replied to him, “I am [Gabriel!](#) I stand in [God’s](#) presence! [God sent me](#) to tell you this good news about what will happen to you.

Luke 1:20

And behold (ULT)**Now listen (UST)**

The term **behold** focuses the attention of the listener on what the speaker is about to say. Though it literally means “look” or “see,” in this case seeing figuratively means giving notice and attention.

Alternate translation: “Pay attention!” (See: [Metaphor](#))

you will be silent and not able to speak (ULT)
God will keep you from talking. You will not be able to speak (UST)

The implication is that God will make this happen, to show that Zechariah should have believed what Gabriel told him. Alternate translation: “God will make you completely unable to speak” (See: [Assumed Knowledge and Implicit Information](#))

silent and not able to speak (ULT)
from talking. You will not be able to speak (UST)

These two phrases mean the same thing. Gabriel uses the repetition to emphasize how complete the silence of Zechariah will be. Alternate translation: “completely unable to speak” (See: [Doublet](#))

you did not believe my words (ULT)
you did not believe my message (UST)

Gabriel uses the term **words** figuratively to describe the content of his message by reference to something associated with it, the words he used to communicate it. Alternate translation: “you did not believe what I told you” (See: [Metonymy](#))

which will be fulfilled (ULT)
What I have told you will certainly happen (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “which will happen” (See: [Active or Passive](#))

in their time (ULT)
at the time that God has decided (UST)

This is an idiom that means “the time that pertains to them.” Alternate translation: “at the appointed time” or “at the time that God has chosen” (See: [Idiom](#))

Translation Words - ULT

- day
- you did...believe
- will be fulfilled
- time

ULT

²⁰ And behold, you will be silent and not able to speak until that **day** when these things take place, because **you did not believe** my words, which **will be fulfilled** in their **time**.”

UST

²⁰ Now listen! What I have told you **will certainly happen** at the **time** that God has decided. But since **you did not believe** my message, God will keep you from talking. You will not be able to speak until the **day** that your son is born!”

Translation Words - UST

- will certainly happen
- time
- you did...believe
- day

Luke 1:21

And (ULT)

While Zechariah and the angel were talking in the temple (UST)

This word marks a shift in the story from what happened inside the temple to what happened outside. Alternate translation: “While that was happening” or “While the angel and Zechariah were talking” (See: [Connect — Simultaneous Time Relationship](#))

Translation Words - ULT

- [people](#)
- [Zechariah](#)
- [they were wondering](#)
- [temple](#)

Translation Words - UST

- [people in the courtyard](#)
- [Zechariah](#)
- [They wondered](#)
- [temple](#)

ULT

²¹ And the [people](#) were waiting for [Zechariah](#), and [they were wondering](#) at his delaying in the [temple](#).

UST

²¹ {While Zechariah and the angel were talking in the temple,} the [people in the courtyard](#) were waiting for [Zechariah](#) to come out. [They wondered](#) why he was staying in the [temple](#) for such a long time.

Luke 1:22

they concluded that he had seen a vision in the temple; and he was making signs to them, and remained unable to speak

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: "He kept on making signs to them but said nothing. So they concluded that he must have seen a vision while he was in the temple" (See: [Connect — Reason-and-Result Relationship](#))

they perceived that he had seen a vision in the temple (ULT)

This made the people conclude...that he had seen a vision from God while he was in the temple (UST)

Gabriel was actually present with Zechariah in the temple. He explains in [1:19](#) that God sent him there. The people, not knowing this, assumed that Zechariah had seen a vision. While the Greek says that they "perceived" this, it means that they thought they recognized what had happened. Alternate translation: "they thought that he had seen a vision" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [they perceived](#)
- [a vision](#)
- [temple](#)

Translation Words - UST

- [This made the people conclude](#)
- [a vision from God](#)
- [temple](#)

ULT

²² But when he came out, he was not able to speak to them and [they perceived](#) that he had seen [a vision](#) in the [temple](#); and he was making signs to them and remained unable to speak.

UST

²² Then he came out of the temple, but he was not able to speak to them. Because he could not talk, he made motions with his hands to try to explain what had happened. [This made the people conclude](#) that he had seen [a vision from God](#) while he was in the [temple](#).

Luke 1:23

And it happened that (ULT)

Luke uses this phrase 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 days of his priestly service were fulfilled (ULT)

When Zechariah finished the time he needed to work as a priest in the temple (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “when Zechariah had finished his time of service at the temple” (See: [Active or Passive](#))

the days of his priestly service (ULT)

the time he needed to work as a priest in the temple (UST)

Here, Luke uses the term **days** figuratively to refer to a particular time. Alternate translation: “his time of service at the temple” (See: [Idiom](#))

he went away to his home (ULT)

he left Jerusalem and went back to his home (UST)

This expression indicates implicitly that Zechariah did not live in Jerusalem, where the temple was located. Luke indicates in [1:39](#) that Zechariah and Elizabeth lived instead in a city in the hill country of Judah, the area to the south of Jerusalem. Alternate translation: “he traveled back to his hometown” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [when](#)
- [days](#)
- [of...priestly service](#)
- [were fulfilled](#)
- [home](#)

Translation Words - UST

- [When](#)
- [Zechariah finished](#)
- [time](#)
- [needed to work as a priest in the temple](#)
- [home](#)

ULT

²³ And it happened that, [when the days](#) of his [priestly service were fulfilled](#), he went away to his [home](#).

UST

²³ [When Zechariah finished](#) the [time](#) he [needed to work as a priest in the temple](#), he left Jerusalem and went back to his [home](#).

Luke 1:24

And (ULT)

This word indicates that the events the story will now relate came after the events it has just described. Alternate translation: "Then" (See: [Connect — Sequential Time Relationship](#))

And after these days (ULT)

Here, Luke uses the term **days** to refer figuratively to a particular period of time, specifically, the time when Zechariah was serving in the temple. Alternate translation: "after Zechariah had finished serving at the temple" (See: [Idiom](#))

for five months she hid herself (ULT)

she did not go out in public for five months (UST)

This expression means that Elizabeth did not leave her house during that time. She seems to state the reason for this in the next verse. She had felt disgraced because she was not able to have children. But if she stayed in her house for **five months**, the next time people saw her, her pregnancy would show, and it would be clear that she was able to have children. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "She did not leave her house for five months so that by the next time people saw her, it would be clear that she was going to have a baby" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [days](#)
- [Elizabeth](#)
- [conceived](#)
- [for...months](#)

Translation Words - UST

- [this](#)
- [Elizabeth](#)
- [became pregnant](#)
- [for...months](#)

ULT

²⁴ And after these [days](#), his wife [Elizabeth conceived](#), and for five [months](#) she hid herself, saying,

UST

²⁴ Some time after [this](#), his wife, [Elizabeth](#), [became pregnant](#), and she did not go out in public for five [months](#). She said to herself,

Luke 1:25**Thus the Lord has done for me (ULT)
The Lord has enabled me to become pregnant...In this way (UST)**

This is a positive exclamation. Elizabeth is very happy with what the Lord has done for her. If your readers would misunderstand this, you could show this by making it a separate sentence and indicating with the conventions of your language that it is an exclamation. Alternate translation: "What a marvelous thing the Lord has done for me" (See: [Exclamations](#))

**Thus the Lord has done for me (ULT)
The Lord has enabled me to become pregnant...In this way (UST)**

It is implicit that Elizabeth is referring to the fact that the Lord has allowed her to become pregnant. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "What a marvelous thing the Lord has done for me by allowing me to become pregnant" (See: [Assumed Knowledge and Implicit Information](#))

**he looked upon me (ULT)
he has shown compassion to me (UST)**

Here, the expression **looked upon** is an idiom that means "shown regard for" or "treated well." Alternate translation: "he treated me kindly" (See: [Idiom](#))

**to take away my disgrace among men (ULT)
Thanks to him, I no longer have to feel ashamed around other people (UST)**

By **disgrace**, Elizabeth means the shame she felt because she was not able to have children. Alternate translation: "so that I no longer have to feel ashamed when I am around other people because I cannot have children" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [the Lord](#)
- [the days](#)

Translation Words - UST

- [The Lord](#)
- [he has shown compassion to me](#)

ULT

²⁵ "Thus [the Lord](#) has done for me, in [the days](#) in which he looked upon me, to take away my disgrace among men."

UST

²⁵ "[The Lord](#) has enabled me to become pregnant. In this way, [he has shown compassion to me](#). Thanks to him, I no longer have to feel ashamed around other people."

Luke 1:26

in...the sixth month (ULT)**When Elizabeth had been pregnant for...When Elizabeth had been pregnant for...six months (UST)**

Luke assumes that readers will recognize that this does not mean the sixth month of the year, but the sixth month of Elizabeth's pregnancy. If you think there could be some confusion about this, you could state that explicitly. Alternate translation: "after Elizabeth had been pregnant for six months" (See: [Assumed Knowledge and Implicit Information](#))

the sixth month (ULT)**When Elizabeth had been pregnant for...six months (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "month 6" (See: [Ordinal Numbers](#))

the angel Gabriel was sent from God (ULT)**God sent the angel Gabriel (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "God sent the angel Gabriel" (See: [Active or Passive](#))

in Galilee (ULT)**in...district of Galilee (UST)**

Galilee is the name of a region. It occurs many times in this book. (See: [How to Translate Names](#))

was} Nazareth (ULT)**Nazareth (UST)**

Nazareth is the name of a city. (See: [How to Translate Names](#))

Translation Words - ULT

- month
- angel
- Gabriel
- was sent
- God
- in Galilee
- name
- was} Nazareth

Translation Words - UST

- months

ULT

²⁶ And in the sixth month, the angel Gabriel was sent from God to a city in Galilee whose name {was} Nazareth,

UST

²⁶ When Elizabeth had been pregnant for six months, God sent the angel Gabriel to a town called Nazareth in the district of Galilee.

- God
- sent
- angel
- Gabriel
- called
- Nazareth
- in...district of Galilee

Luke 1:27

to a man whose name {was} Joseph (ULT) a man named Joseph (UST)

This introduces Joseph as a new character in the story. If your language has an expression of its own that serves this purpose, you can use it here. (See: [Introduction of New and Old Participants](#))

was} Joseph (ULT) Joseph (UST)

Joseph is the name of a man. (See: [How to Translate Names](#))

of the house of David (ULT) who was a descendant of King David (UST)

In this expression, the word **house** describes all the people descended from a particular person. The term views all of those descendants figuratively as if they were one household living together. Alternate translation: “who was a descendant of King David” (See: [Metaphor](#))

of the house of David (ULT) who was a descendant of King David (UST)

This is background information that helps identify Joseph further. It is important for readers to know because it means that as [1:32](#) indicates, Jesus, as the adoptive son of Joseph, will be an eligible successor to King David as the Messiah. Alternate translation: “who came from the royal line of David” (See: [Background Information](#))

the name of the virgin {was} Mary (ULT) whose name was Mary (UST)

This introduces Mary as a new character in the story. If your language has an expression of its own that serves this purpose, you can use it here. (See: [Introduction of New and Old Participants](#))

was} Mary (ULT) was Mary (UST)

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

Translation Words - ULT

- a virgin
- of...virgin
- name
- name (2)
- was} Joseph
- the house of David
- the house
- of David
- was} Mary

ULT

²⁷ to a virgin engaged to a man whose name {was} Joseph, of the house of David, and the name of the virgin {was} Mary.

UST

²⁷ God sent him there to speak to a virgin whose name was Mary. {Her parents had promised that} she would marry a man named Joseph, who was a descendant of King David.

Translation Words - UST

- a virgin
- whose name
- named
- whose name (2)
- was Mary
- Joseph
- who was a descendant...of King David
- who was a descendant
- of King David

Luke 1:28**Rejoice (ULT)****Hello (UST)**

This word was used as a greeting. Alternate translation: "Greetings"
(See: [Idiom](#))

avored one (ULT)**blessed one (UST)**

Alternate translation: "you who have received great grace" or "you who have received special kindness"

The Lord {is} with you (ULT)**You are very special to the Lord (UST)**

The expression **with you** is an idiom that indicates favor and acceptance. Alternate translation: "The Lord is pleased with you" (See: [Idiom](#))

Translation Words - ULT

- [angel](#)
- [avored one](#)
- [Lord](#)

Translation Words - UST

- [angel](#)
- [blessed one](#)
- [Lord](#)

ULT

²⁸ And coming to her, the [angel](#) said, "Rejoice, [avored one](#)! The [Lord](#) {is} with you."

UST

²⁸ The [angel](#) came to where Mary was and said to her, "Hello, [blessed one](#)! You are very special to the [Lord](#)!"

Luke 1:29

by the words (ULT) when he said this (UST)

Luke is using the term **words** figuratively to mean what Gabriel said by using words. Alternate translation: “by what he said” or “when he said this” (See: [Metonymy](#))

she was considering what kind of greeting this might be (ULT) had to try to understand what this greeting could mean (UST)

Alternate translation: “she wondered why an angel would greet her in this way”

Translation Words - ULT

- [was troubled](#)

Translation Words - UST

- [was confused](#)

ULT

²⁹ But she [was troubled](#) by the words and she was considering what kind of greeting this might be.

UST

²⁹ But when he said this, she [was confused](#). She had to try to understand what this greeting could mean.

Luke 1:30

Do not be afraid, Mary, for you have found favor with God (ULT)

God desires to bless you, Mary, so do not be afraid (UST)

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: "God is showing you his kindness, Mary, so you do not need to be afraid" (See: [Connect — Reason-and-Result Relationship](#))

Do not be afraid (ULT)
do not be afraid (UST)

While the angel speaks these words in the form of a command, he is actually telling Mary something that he thinks will help and encourage her. Alternate translation: "You do not need to be afraid" (See: [Imperatives — Other Uses](#))

you have found...favor with God (ULT)
desires to bless you...God...desires to bless you (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "God is showing you his kindness" (See: [Active or Passive](#))

Translation Words - ULT

- [angel](#)
- [Do...be afraid](#)
- [Mary](#)
- [favor](#)
- [God](#)

Translation Words - UST

- [angel](#)
- [God](#)
- [desires to bless you](#)
- [Mary](#)
- [do...be afraid](#)

ULT

³⁰ And the [angel](#) said to her, "Do not [be afraid, Mary](#), for you have found [favor](#) with [God](#)."

UST

³⁰ Then the [angel](#) said to her, "[God desires to bless you, Mary](#), so do not [be afraid!](#)"

Luke 1:31

And behold (ULT)**Now listen (UST)**

As in 1:20, **behold** is a term that focuses the attention of the listener on what the speaker is about to say. Alternate translation: “Listen carefully now” (See: [Metaphor](#))

you will conceive in {your} womb and bear a son (ULT)**You will become pregnant, and you will give birth to a son (UST)**

The phrase **conceive in your womb** might seem to express unnecessary extra information, and so if you represent all of it in your language, that might not seem natural. However, the details are important here. The expression emphasizes that Jesus was a human son born of a human mother. So be sure to translate this expression in a way that conveys that. (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

you will call his name Jesus (ULT)**Give him the name Jesus (UST)**

As in 1:13, Gabriel is using a statement as a command in order to tell Mary what to do. Alternate translation: “you are to name him Jesus” (See: [Statements — Other Uses](#))

you will call his name Jesus (ULT)**Give him the name Jesus (UST)**

As in 1:13, **call his name** is an idiom that means to give a child a name. Alternate translation: “name him Jesus” (See: [Idiom](#))

Jesus (ULT)**Jesus (UST)**

This is a man’s name. (See: [How to Translate Names](#))

Translation Words - ULT

- [you will conceive](#)
- [your} womb](#)
- [bear](#)
- [a son](#)
- [you will call](#)
- [name](#)
- [Jesus](#)

Translation Words - UST

- [You will become pregnant](#)
- [You will become pregnant](#)

ULT

³¹ And behold, [you will conceive](#) in [{your} womb](#) and [bear a son](#), and [you will call his name Jesus](#).

UST

³¹ Now listen. [You will become pregnant](#), and [you will give birth to a son](#). [Give him the name Jesus](#).

- you will give birth to
- a son
- Give
- name
- Jesus

Luke 1:32

will be called the Son of the Most High (ULT) he...the Son of God Most High (UST)

To **be called** is an idiom that means “to be.” (This idiom occurs three times in this episode and in a few other places in the book, such as [1:76](#), [2:23](#), and [15:19](#).) Alternate translation: “He will be the Son of the Most High” (See: [Idiom](#))

will be called the Son of the Most High (ULT) he...the Son of God Most High (UST)

Gabriel is not saying only that **Son of the Most High** is a title by which Jesus will be known. Instead, just as the previous verse described how Jesus was a human son born of a human mother, his statement here indicates that Jesus was also the divine Son of a divine Father. You may want to show this by employing capitalization or whatever other convention your language uses to indicate divinity. Alternate translation: “He will be the Son of the Most High” (See: [Translating Son and Father](#))

will be called the Son of the Most High (ULT) he...the Son of God Most High (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “He will be the Son of the Most High” (See: [Active or Passive](#))

of the Most High (ULT) of God Most High (UST)

This is an idiomatic way of referring to God, as the fuller expression “the Most High God” in [8:38](#) shows. If your readers would misunderstand this, you could translate the phrase that way in order to explain its meaning. Or, you could simply reproduce the phrase in the simpler form in which it occurs here in order to show your readers one of the ways in which the people of this time referred to God. Alternate translation: “the Most High God” (See: [Idiom](#))

will give to him...the throne of his father David (ULT) will make him...king over his people, just as his ancestor David was (UST)

The **throne** figuratively represents a king’s authority to rule. Alternate translation: “will give him authority to rule as king as his ancestor David did” (See: [Metonymy](#))

will give to him...the throne of his father David (ULT) will make him...king over his people, just as his ancestor David was (UST)

Here, the term **father** figuratively means “ancestor,” but since a line of kings is in view, it also indicates that Jesus will be a successor to David. Alternate translation: “will give him authority to rule as a successor to his ancestor David” (See: [Metaphor](#))

Translation Words - ULT

- will be called
- the Son of the Most High

ULT

³² He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his father David.

UST

³² He will be great, and he will be the Son of God Most High. God the Lord will make him king over his people, just as his ancestor David was.

- of the Most High
- the Lord
- the Lord God
- throne
- of...father
- David

Translation Words - UST

- he
- the Son of God Most High
- of God Most High
- God the Lord
- the Lord
- king over his people
- just as...David was
- ancestor

Luke 1:33

he will reign...to eternity, and there will be no end of his kingship (ULT)

These two phrases mean similar things. Gabriel uses them together to emphasize how certain it is that Jesus will always rule. Because Gabriel is making a proclamation, he is speaking in a form much like poetry. 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: "he will rule ... forever, yes, his kingship will always continue" (See: [Parallelism](#))

ULT

³³ And **he will reign** over the **house of Jacob** to eternity, and there will be no end of his **kingship**."

UST

³³ **He will** always **be the king** over the **people of Israel**. He **will rule over them** forever!"

the house of Jacob (ULT) the people of Israel (UST)

In this expression, the word **house** figuratively describes all the people descended from a particular person, in this case Jacob, who was also known as Israel. Alternate translation: "the people descended from Jacob" (See: [Metaphor](#))

of Jacob (ULT) of Israel (UST)

Jacob is the name of a man. Luke uses it a few more times in this book. (See: [How to Translate Names](#))

to eternity (ULT) always (UST)

This is an idiom. The term **ages** means long periods of time. Alternate translation: "forever" (See: [Idiom](#))

there will be no end of his kingship (ULT) He will rule over them forever (UST)

This is a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "his kingship will always continue" (See: [Litotes](#))

there will be no end of his kingship (ULT) He will rule over them forever (UST)

The abstract noun **kingship** refers to the action of a king reigning. If your readers would misunderstand this, you could express the idea behind this word with a verb such as "reign." Alternate translation: "he will always reign" (See: [Abstract Nouns](#))

Translation Words - ULT

- [he will reign](#)
- [house](#)

- of Jacob
- of...kingship

Translation Words - UST

- He will...be the king
- people
- of Israel
- will rule over them

Luke 1:34

How will this be (ULT)

So how can this happen (UST)

The implication is that even though Mary did not understand how this could happen, she did not doubt that it would happen. This is clear from the way that Gabriel responds positively and encouragingly to her, by contrast to the way he rebuked Zechariah in [1:18](#) for his similar-sounding question. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: "I believe you, though I do not understand how this could happen" (See: [Assumed Knowledge and Implicit Information](#))

I have not known a man (ULT)

I am a virgin (UST)

Mary uses a polite expression to say that she had not engaged in sexual activity. Alternate translation: "I have never had sexual relations with a man" (See: [Euphemism](#))

Translation Words - ULT

- [Mary](#)
- [angel](#)
- [I have...known](#)

Translation Words - UST

- [Mary](#)
- [angel](#)
- [I am a virgin](#)

ULT

³⁴ But [Mary](#) said to the [angel](#), "How will this be, since [I have](#) not [known](#) a man?"

UST

³⁴ Then [Mary](#) said to the [angel](#), "But [I am a virgin](#). So how can this happen?"

Luke 1:35

answering, the angel said (ULT)**The angel replied (UST)**

Together the words **answering** and **said** mean that the angel responded to the question that Mary asked. Alternate translation: “the angel responded” (See: [Hendiadys](#))

The Holy Spirit will come upon you, and the power of the Most High will overshadow you (ULT)

These two phrases mean similar things. Once again Gabriel is speaking in a form much like Hebrew poetry. It would be good here as well 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 term other than **and**, in order to show that the second phrase is repeating and clarifying the meaning of the first one, not saying something additional. Alternate translation: “The Holy Spirit will come to you, yes, the power of God will cover you like a shadow” (See: [Parallelism](#))

the power of the Most High will overshadow you (ULT)**The power of God Most High will be like a shadow falling on you (UST)**

It was the **power** of God that would supernaturally cause Mary to become pregnant even while she still remained a virgin. It is not clear exactly how this happened, since Gabriel speaks figuratively as if God’s power had a shadow in order to describe it. But make sure that your translation does not imply that there was any physical or sexual union involved. This was a miracle. It might work well to retain Gabriel’s language and change the metaphor to a simile. Alternate translation: “the power of the Most High will cover you like a shadow” (See: [Metaphor](#))

of the Most High (ULT)**God Most High (UST)**

See how you translated the expression **the Most High** in [1:32](#). Alternate translation: “the Most High God” (See: [Idiom](#))

Therefore, the holy one who will be born will be called the Son of God (ULT)**So the baby you give birth to will be holy. He will be the Son of God (UST)**

As in [1:32](#), to **be called** is an idiom that means “to be.” Alternate translation: “Therefore, this holy baby will be the Son of God” (See: [Idiom](#))

Therefore, the holy one who will be born will be called the Son of God (ULT)**So the baby you give birth to will be holy. He will be the Son of God (UST)**

Gabriel is not saying only that **Son of God** is a title by which Jesus will be known. Instead, this is a further statement that Jesus would be the divine Son of a divine Father. (Gabriel says **therefore**, indicating that this will be the result of the process he has just described.) You may want to show this by employing capitalization or whatever other convention your language uses to indicate divinity. Alternate translation: “Therefore, this holy baby will be the Son of God” (See: [Translating Son and Father](#))

ULT

³⁵ And answering, the [angel](#) said to her, “[The Holy Spirit](#) will come upon you, and [the power of the Most High](#) will overshadow you. Therefore, the [holy](#) one who will be born [will be called the Son of God](#).”

UST

³⁵ The [angel](#) replied, “[The Holy Spirit](#) will come upon you. [The power of God Most High](#) will be like a shadow falling on you. So the baby you give birth to [will be holy](#). [He will be the Son of God](#).”

the holy one who will be born will be called the Son of God (ULT)
the baby you give birth to will be holy. He will be the Son of God (UST)

If your readers would misunderstand these two passive forms, you could express the meaning of each with an active form. Alternate translation: “people will call this holy baby whom you will bear the Son of God” (See: [Active or Passive](#))

the holy one who will be born will be called the Son of God (ULT)
the baby you give birth to will be holy. He will be the Son of God (UST)

Depending on how the Greek is understood, this could be another parallel statement. Alternate translation: “The one who will be born will be holy. Yes, he will be the Son of God” (See: [Parallelism](#))

Translation Words - ULT

- [angel](#)
- [The Holy Spirit](#)
- [the power](#)
- [of the Most High](#)
- [holy \(2\)](#)
- [will be called](#)
- [the Son of God](#)

Translation Words - UST

- [angel](#)
- [The Holy Spirit](#)
- [The power of](#)
- [God Most High](#)
- [will be...He](#)
- [holy...will be \(2\)](#)
- [the Son of God](#)

Luke 1:36**behold (ULT)****listen to this (UST)**

Behold focuses the attention of the listener on what the speaker is about to say. Alternate translation: “Consider this” (See: [Metaphor](#))

And...she...has conceived a son in her old age (ULT)**Also...is...also...pregnant, and she is going to have a son. Because she is very old (UST)**

Make sure that your translation does not make it does not sound as if both Mary and Elizabeth were old when they conceived. Alternate translation: “she has also become pregnant with a son, even though she is already very old”

this is the sixth month for her (ULT)**she...she has been pregnant now for almost six months (UST)**

This is an idiom. Alternate translation: “she is now in the sixth month of her pregnancy” (See: [Idiom](#))

who was called barren (ULT)**people thought that...could not bear children (UST)**

This is a further use of the idiom also found in [1:32](#) and [1:35](#) in which “to be called” means “to be.” Alternate translation: “who was not able to have children” (See: [Idiom](#))

Translation Words - ULT

- [relative](#)
- [Elizabeth](#)
- [has conceived](#)
- [a son](#)
- [month](#)
- [who was called](#)
- [barren](#)

Translation Words - UST

- [relative](#)
- [Elizabeth](#)
- [is...pregnant](#)
- [and she is going to have a son](#)
- [people thought that](#)
- [could not bear children](#)
- [months](#)

ULT

³⁶ 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](#).

UST

³⁶ Also listen to this. Your [relative Elizabeth](#) is also [pregnant, and she is going to have a son](#). Because she is very old, [people thought that she could not bear children](#). But she has been pregnant now for almost six [months](#).

Luke 1:37**For (ULT)****So you see (UST)**

This word indicates that the sentence it introduces explains the reason for what the previous sentence described. Alternate translation: "This shows that" (See: [Connect — Reason-and-Result Relationship](#))

every word will not be impossible for God**(ULT)****God can do anything (UST)**

If your readers would misunderstand this, you could translate this double negative as a positive statement. Alternate translation: "God is able to do anything he says" (See: [Double Negatives](#))

every word will not be impossible for God (ULT)**God can do anything (UST)**

Here, the term **word** could mean: (1) since Mary uses the same term figuratively in the next verse to describe the message that Gabriel has brought from God, Gabriel may be using it to mean that message as well. Alternate translation: "God is able to do anything he says" (2) Gabriel may be using the term in a general sense to mean "thing." Alternate translation: "everything is possible with God" (See: [Metonymy](#))

Translation Words - ULT

- [God](#)

Translation Words - UST

- [God](#)

ULT

³⁷ For every word will not be impossible for [God](#)."

UST

³⁷ So you see, [God](#) can do anything!"

Luke 1:38**Behold (ULT)****All right (UST)**

Here, **behold** means more literally “look,” that is, “Look at me,” by which Mary means, “This is who I am.” Alternate translation (not followed by a comma): “I am” (See: [Metaphor](#))

the female servant of the Lord (ULT)**I am willing to obey the Lord. God (UST)**

By describing herself as a **servant**, Mary is responding humbly and willingly. She is not boasting about being in the Lord’s service.

Choose an expression in your language that will show her humility and obedience to the Lord. Alternate translation: “someone who will gladly serve the Lord in any way he wishes” (See: [Metaphor](#))

May it happen to me (ULT)**can make...happen to me (UST)**

Once again Mary is expressing her willingness for the things to happen that the angel has told her about. Alternate translation: “I am willing for these things to happen to me”

according to your word (ULT)

Here, the term **word** figuratively describes the message that Gabriel has brought. Alternate translation: “just as you have said” (See: [Metonymy](#))

Translation Words - ULT

- [Mary](#)
- [of the Lord](#)
- [angel](#)

Translation Words - UST

- [Mary](#)
- [the Lord. God](#)
- [angel](#)

ULT

³⁸ Then [Mary](#) said, “Behold, the female servant [of the Lord](#). May it happen to me according to your word.” Then the [angel](#) went away from her.

UST

³⁸ Then [Mary](#) said, “All right. I am willing to obey [the Lord. God](#) can make the things you have described happen to me.” Then the [angel](#) left her.

Luke 1:39

Then...in those days (ULT)

This time reference sets the stage for a new episode in the story.
Alternate translation: "Around that same time" (See: [Introduction of a New Event](#))

in those days (ULT)

Very soon after that (UST)

Here, Luke uses the term **days** figuratively to refer to a particular time. Alternate translation: "Around that same time" (See: [Idiom](#))

arose (ULT)

got ready (UST)

This is an idiom that means not just that Mary stood up, but that she took action to get an enterprise under way.
Alternate translation: "started out" (See: [Idiom](#))

the hill country (ULT)

the highlands (UST)

This was an area of high hills extending south from the Jerusalem area to the Negev desert. Alternate translation: "the hilly area south of Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Mary](#)
- [arose](#)
- [days](#)
- [of Judah](#)

Translation Words - UST

- [Very soon after that](#)
- [Mary](#)
- [got ready](#)
- [of Judea](#)

ULT

³⁹ Then [Mary arose](#) in those [days](#) {and} went with haste into the hill country, to a city [of Judah](#),

UST

³⁹ [Very soon after that](#), [Mary got ready](#) and traveled as quickly as she could to the city where Zechariah lived, which was in the highlands [of Judea](#).

Luke 1:40

she entered into (ULT)

She entered (UST)

The implication is that Mary finished her journey before she went into Zechariah's house. You can state this clearly. Alternate translation: "Once she arrived, she went inside" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [house](#)
- [of Zechariah](#)
- [Elizabeth](#)

Translation Words - UST

- [Zechariah's](#)
- [house](#)
- [Elizabeth, his wife](#)

ULT

⁴⁰ and she entered into the [house of Zechariah](#) and greeted [Elizabeth](#).

UST

⁴⁰ She entered [Zechariah's house](#) and greeted [Elizabeth, his wife](#).

Luke 1:41

And it happened that (ULT)

Luke uses this phrase 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. One method that is natural in some languages is to introduce this event without such a phrase. UST often models this approach. (See: [Introduction of a New Event](#))

in her womb (ULT) inside Elizabeth (UST)

The pronoun **her** refers to Elizabeth. Alternate translation: “in Elizabeth’s womb” (See: [Pronouns — When to Use Them](#))

leaped (ULT) suddenly moved (UST)

Luke says that Elizabeth’s baby **leaped**, but this was not literally possible. The expression refers figuratively to the baby making a sudden movement in response to the sound of Mary’s voice. Alternate translation: “moved suddenly” (See: [Metaphor](#))

Elizabeth was filled with the Holy Spirit (ULT) the Holy Spirit inspired Elizabeth to speak (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the Holy Spirit filled Elizabeth” (See: [Active or Passive](#))

Elizabeth was filled with the Holy Spirit (ULT) the Holy Spirit inspired Elizabeth to speak (UST)

Luke speaks figuratively as if Elizabeth was a container that the Holy Spirit filled. Alternate translation: “the Holy Spirit empowered Elizabeth” (See: [Metaphor](#))

Translation Words - ULT

- [when](#)
- [Elizabeth](#)
- [Elizabeth \(2\)](#)
- [Mary’s](#)
- [baby](#)
- [womb](#)
- [was filled](#)
- [with the Holy Spirit](#)

Translation Words - UST

- [As soon as](#)
- [Elizabeth](#)
- [Elizabeth \(2\)](#)

ULT

⁴¹ And it happened that, [when Elizabeth](#) heard [Mary’s](#) greeting, the [baby](#) in her [womb](#) leaped, and [Elizabeth was filled with the Holy Spirit](#).

UST

⁴¹ [As soon as Elizabeth](#) heard [Mary](#) greet her, the [baby](#) inside [Elizabeth](#) suddenly moved. Immediately [the Holy Spirit](#) inspired Elizabeth to speak.

- Mary
- baby
- Elizabeth
- the Holy Spirit
- inspired...to speak

Luke 1:42

she exclaimed in a loud voice and said (ULT)

She exclaimed loudly to Mary (UST)

The expression **exclaimed ... and said** expresses a single idea by using two words connected with **and**. The word **exclaimed** indicates that what was **said** was an exclamation. Alternate translation: “she said loudly and excitedly” (See: [Hendiadys](#))

in a loud voice (ULT)

loudly (UST)

This is an idiom that means Elizabeth raised the volume of her voice. Alternate translation: “loudly” (See: [Idiom](#))

among women (ULT)

more than he has blessed any other woman (UST)

The expression **among women** is an idiom that means “more than any other woman.” You could express that as an alternate translation. (See: [Idiom](#))

the fruit of your womb (ULT)

the baby you will bear (UST)

Elizabeth speaks figuratively of Mary's baby as if he were the fruit that a plant or tree produces. Alternate translation: “the baby you are carrying” (See: [Metaphor](#))

Translation Words - ULT

- she exclaimed
- in a...voice
- Blessed are
- blessed is
- fruit
- of...womb

Translation Words - UST

- She exclaimed...to Mary
- loudly
- God has blessed
- he has blessed
- baby
- will bear

ULT

⁴² And she exclaimed in a loud voice and said, “Blessed are you among women, and blessed is the fruit of your womb.

UST

⁴² She exclaimed loudly to Mary, “God has blessed you more than he has blessed any other woman, and he has blessed the baby you will bear!

Luke 1:43**And from where {is} this to me, that the mother of my Lord would come to me (ULT)**

Elizabeth is not asking for information. She is using a question form to show how surprised and happy she is that Mary has come to visit her. Alternate translation: "How wonderful it is that the mother of my Lord has come to visit me!" (See: [Rhetorical Question](#))

**from where {is} this to me (ULT)
I am not worthy of this (UST)**

The expression **whence is this to me** means "where did this come from to me." It is an idiom for describing something as wonderful and unexpected. Alternate translation (not followed by a comma): "how wonderful it is" (See: [Idiom](#))

**the mother of my Lord (ULT)
the mother of my Lord (UST)**

Elizabeth is referring to Mary in the third person. You could make this clear by adding the word "you" in your translation, as UST does. (See: [First, Second or Third Person](#))

Translation Words - ULT

- [of...Lord](#)

Translation Words - UST

- [Lord](#)

ULT

⁴³ And from where {is} this to me, that the mother of my [Lord](#) would come to me?

UST

⁴³ I am not worthy of this, that you, the mother of my [Lord](#), should come to visit me!

Luke 1:44**For behold (ULT)****I know all of this because (UST)**

The term **behold** focuses the attention of the listener on what the speaker is about to say. This phrase alerts Mary to pay attention to Elizabeth's surprising statement that follows. Alternate translation: "Listen carefully now" (See: [Metaphor](#))

as soon as the sound of your greeting was in my ears (ULT)**as soon as I heard you greet me (UST)**

Elizabeth is using the term **ears** to mean hearing, and hearing figuratively means recognition. Alternate translation: "as soon as I heard your voice and realized that it was you" (See: [Metaphor](#))

leaped for joy (ULT)**started moving around because he was so excited (UST)**

As in [1:41](#), **leaped** is a figurative way of referring to sudden movement. Alternate translation: "moved suddenly because he was so happy" (See: [Metaphor](#))

Translation Words - ULT

- [as soon as](#)
- [sound](#)
- [baby](#)
- [womb](#)
- [joy](#)

Translation Words - UST

- [as soon as](#)
- [I heard you greet](#)
- [baby](#)
- [womb](#)
- [because he was so excited](#)

ULT

⁴⁴ For behold, [as soon as](#) the [sound](#) of your greeting was in my ears, the [baby](#) in my [womb](#) leaped for [joy](#).

UST

⁴⁴ I know all of this because [as soon as I heard you greet](#) me, the [baby](#) in my [womb](#) started moving around [because he was so excited!](#)

Luke 1:45

**she who believed...of the things that were spoken to her from the Lord (ULT)
because you believed...what the Lord told you (UST)**

Elizabeth is speaking to Mary, and these phrases describe Mary, but Elizabeth nevertheless speaks of her in the third person. She does this perhaps as a sign of respect, since she has just identified Mary as “the mother of my Lord.” Alternate translation: “you who believed ... the message that the Lord sent you”(See: [First, Second or Third Person](#))

ULT

⁴⁵ And [blessed {is}](#) she [who believed](#) that there would be [a fulfillment](#) of the things that were spoken to her from [the Lord](#).”

UST

⁴⁵ [You are blessed because you believed](#) that what [the Lord](#) told you [would come true](#).”

**there would be a fulfillment of the things that were spoken to her from the Lord (ULT)
what the Lord told you would come true (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “that the Lord would do everything he sent the angel to tell you” (See: [Active or Passive](#))

**there would be a fulfillment of the things that were spoken to her from the Lord (ULT)
what the Lord told you would come true (UST)**

Here, instead of the word “by,” Elizabeth uses the word **from** because Mary actually heard the angel Gabriel speak (see [1:26](#)), but the things he spoke ultimately came from the Lord. Alternate translation: “that the Lord would do everything he sent the angel to tell you” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [blessed {is}](#)
- [who believed](#)
- [a fulfillment](#)
- [the Lord](#)

Translation Words - UST

- [You are blessed](#)
- [because you believed](#)
- [the Lord](#)
- [would come true](#)

Luke 1:46

My soul magnifies (ULT) Oh, how I praise (UST)

The word **soul** refers to the inmost part of a person. Here, Mary uses it to refer to all of herself. Mary is saying that her worship comes from deep inside her. Alternate translation: "From the depths of my being, I praise" (See: [Synecdoche](#))

Translation Words - ULT

- [Mary](#)
- [soul](#)
- [Lord](#)

Translation Words - UST

- [Mary](#)
- [Oh, how I](#)
- [Lord](#)

ULT

⁴⁶ And [Mary](#) said, "My [soul](#) magnifies the [Lord](#),

UST

⁴⁶ Then [Mary](#) praised God by saying: "Oh, how I praise the [Lord](#)

Luke 1:47**my spirit has rejoiced (ULT)****I feel very joyful (UST)**

The word **spirit** also refers to the inner part of a person. Alternate translation: “yes, with everything inside of me, I rejoice” (See: [Synecdoche](#))

my spirit has rejoiced (ULT)**I feel very joyful (UST)**

This statement is parallel to the one in the previous verse. Mary is speaking in poetry. Hebrew poetry was based on this kind of repetition, and it might be good to show that to your readers by including both phrases in your translation rather than combining them. Alternate translation: “yes, with everything inside of me, I rejoice” (See: [Parallelism](#))

has rejoiced (ULT)**feel very joyful (UST)**

Mary is speaking idiomatically as if something she is presently doing happened in the past. Alternate translation: “is celebrating” (See: [Idiom](#))

Translation Words - ULT

- [spirit](#)
- [has rejoiced](#)
- [God](#)
- [Savior](#)

Translation Words - UST

- [I](#)
- [feel very joyful](#)
- [God](#)
- [one who saves](#)

ULT

⁴⁷ and my [spirit has rejoiced](#) in [God](#) my [Savior](#).

UST

⁴⁷ and [I feel very joyful](#) about [God](#), the [one who saves](#) me!

Luke 1:48**For (ULT)****I am happy because (UST)**

This word introduces the reason for what the previous sentence described. Alternate translation: “And this is why” (See: [Connect — Reason-and-Result Relationship](#))

he has looked upon (ULT)**he was gracious to (UST)**

As in [1:25](#), **looked upon** is an idiom that means “shown regard for.” Alternate translation: “he has kindly chosen” (See: [Idiom](#))

the low condition of his female servant (ULT)
me, even though I was not very important (UST)

Mary is speaking of her **low condition** figuratively to mean herself. Alternate translation: “me to serve him, even though I am not very important” (See: [Metonymy](#))

For behold (ULT)**Just imagine this (UST)**

The term **behold** focuses the attention of the listener on what the speaker is about to say. Alternate translation: “Just think!” (See: [Metaphor](#))

all generations (ULT)**people living at all times in the future (UST)**

Mary uses the term **generations** figuratively to mean the people who will be born in all future generations. Alternate translation: “the people of all future generations” (See: [Metonymy](#))

Translation Words - ULT

- [generations](#)
- [will call...blessed](#)

Translation Words - UST

- [people living at...times in the future](#)
- [will say that God has blessed](#)

ULT

⁴⁸ For he has looked upon the low condition of his female servant. For behold, from now on all [generations will call me blessed](#),

UST

⁴⁸ I am happy because he was gracious to me, even though I was not very important. Just imagine this—from now on, [people living at all times in the future will say that God has blessed](#) me.

Luke 1:49**the Mighty One (ULT)
the Powerful (UST)**

Here, Mary is describing God figuratively by one of his attributes. She means that “God, who is powerful,” has done great things for her. (See: [Metonymy](#))

**his name {is} holy (ULT)
God...Holy One (UST)**

Mary is using the term **name** figuratively to mean God’s reputation, and the reputation figuratively represents God himself. Alternate translation: “he deserves to be treated with complete respect” (See: [Metonymy](#))

Translation Words - ULT

- [Mighty One](#)
- [name](#)
- [is} holy](#)

Translation Words - UST

- [God...One](#)
- [Powerful](#)
- [Holy](#)

ULT

⁴⁹ for the [Mighty One](#) has done great things for me, and his [name {is} holy](#),

UST

⁴⁹ They will say this because [God](#), the [Powerful](#) and [Holy One](#), has done great things for me.

Luke 1:50**is} unto generation and generation (ULT)
throughout all time periods (UST)**

This is an idiom. Alternate translation: “extends to every generation”
(See: [Idiom](#))

**to those who fear him (ULT)
to the people who revere him (UST)**

In this context, to **fear** does not mean to be afraid, but to show respect and reverence. Alternate translation: “those who honor him” (See: [Idiom](#))

ULT

⁵⁰ and his [mercy](#) {is} unto [generation](#)
and [generation](#) to those [who fear](#) him.

UST

⁵⁰ He [acts mercifully](#) throughout [all time](#)
[periods](#) to the [people who revere](#) him.

Translation Words - ULT

- [mercy](#)
- [generation](#)
- [generation](#) (2)
- [who fear](#)

Translation Words - UST

- [acts mercifully](#)
- [all time periods](#)
- [all time periods](#) (2)
- [to...people who revere](#)

Luke 1:51

He has done mighty deeds with his arm (ULT)
He has shown people that he is very powerful (UST)

Mary is using the term **arm** figuratively to represent God's power.
 Alternate translation: "He has demonstrated that he is very powerful"
 (See: [Metonymy](#))

he has scattered (ULT)
He has routed (UST)

The word **scattered** figuratively describes how thoroughly God has defeated all who opposed him. The word creates a picture of God's enemies fleeing in every direction, unable to arrange an organized retreat. Alternate translation: "he has completely defeated" (See: [Metaphor](#))

those who are proud in the thoughts of their hearts (ULT)
those who think proudly within themselves (UST)

The term **hearts** figuratively represents the will and affections of these people. Alternate translation: "who cherish proud thoughts" (See: [Metaphor](#))

Translation Words - ULT

- [mighty deeds](#)
- [those who are proud](#)
- [in the thoughts](#)
- [of...hearts](#)

Translation Words - UST

- [that...is very powerful](#)
- [those who think](#)
- [proudly](#)
- [within](#)

ULT

⁵¹ He has done [mighty deeds](#) with his arm; he has scattered [those who are proud in the thoughts](#) of their [hearts](#).

UST

⁵¹ He has shown people that he [is very powerful](#). He has routed [those who think proudly within](#) themselves.

Luke 1:52

He has thrown down rulers from {their} thrones (ULT)

He has made rulers stop ruling (UST)

A **throne** is a chair that a ruler sits on, and it is a symbol associated with authority. If a ruler is brought down from his throne, that means he no longer has the authority to reign. Alternate translation: "He has deposed rulers" (See: [Metonymy](#))

and (ULT)

but (UST)

This word indicates a contrast between what this phrase describes and what the previous phrase described. Try to make the contrast between these opposite actions clear in your translation. Alternate translation: "but" (See: [Connect — Contrast Relationship](#))

he has raised up the lowly (ULT)

he has honored people who are lowly (UST)

In this word picture, people who are more important are depicted as higher up than people who are less important. Alternate translation: "he has given important roles to humble people" (See: [Metaphor](#))

the lowly (ULT)

people who are lowly (UST)

Mary is using this adjective 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 with a noun phrase. Alternate translation: "humble people" (See: [Nominal Adjectives](#))

Translation Words - ULT

- rulers
- {their} thrones
- he has raised up

Translation Words - UST

- rulers
- stop ruling
- he has honored

ULT

⁵² He has thrown down rulers from {their} thrones and he has raised up the lowly.

UST

⁵² He has made rulers stop ruling, but he has honored people who are lowly.

Luke 1:53**but (ULT)****but (UST)**

This word once again indicates a contrast between what this phrase describes and what the previous phrase described. Try to make the contrast between these opposite actions as clear as possible in your translation here as well. (See: [Connect — Contrast Relationship](#))

Translation Words - ULT

- [with good things](#)
- [he has sent away](#)

Translation Words - UST

- [good food](#)
- [he has sent...away](#)

ULT

⁵³ He has filled the hungry [with good things](#), but the rich [he has sent away](#) empty.

UST

⁵³ He has let people who were hungry eat [good food](#) until they were full, but [he has sent](#) rich people [away](#) without giving them anything.

Luke 1:54

If it would be helpful to your readers, you could combine [1:54](#) and [1:55](#) into a verse bridge, as UST does, in order to keep the information about Israel together. (See: [Verse Bridges](#))

Israel (ULT)

Mary is referring figuratively to all of the people of Israel as if they were a single person, their ancestor, **Israel**. Alternate translation: “the Israelites” (See: [Personification](#))

his servant (ULT)

The term **servant** refers figuratively to the special role that God gave to the people of Israel. Alternate translation: “his chosen people” (See: [Metaphor](#))

to remember {his} mercy (ULT)

In this context, the phrase **to remember his mercy** figuratively refers to God thinking about a person or group and considering what action he can take on their behalf. It does not suggest that God had ever forgotten to be merciful. Alternate translation: “in order to be merciful” (See: [Idiom](#))

Translation Words - ULT

- [Israel](#)
- [servant](#)
- [his} mercy](#)

Translation Words - UST

- [Israel, Israelites](#)
- [mercy, merciful](#)
- [servant, serve, slave, young man, young women](#)

ULT

⁵⁴ He has helped [Israel](#) his [servant](#), to remember {[his](#)} [mercy](#),

UST

⁵⁴⁻⁵⁵ He has helped Israel, the people who serve him. Long ago he promised our ancestors that he would be merciful to them. He has kept that promise and has always acted mercifully toward Abraham and all who descended from him.”

Luke 1:55

as he spoke to our fathers (ULT)

Here, the word **fathers** figuratively means “ancestors.” Alternate translation: “just as he promised to our ancestors” (See: [Metaphor](#))

to Abraham (ULT)

Abraham is the name of a man. It occurs several times in this book. (See: [How to Translate Names](#))

to his 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: “to his descendants” (See: [Metaphor](#))

in the ages {past} (ULT)

This is an idiom. See how you translated the similar expression in [1:33](#). Alternate translation: “forever” (See: [Idiom](#))

Translation Words - ULT

- [as](#)
- [fathers](#)
- [to Abraham](#)
- [to...seed](#)

Translation Words - UST

- [Abraham, Abram](#)
- [ancestor, father, fathered, forefather, grandfather](#)
- [like, likeminded, likeness, likewise, alike, unlike, as if](#)
- [seed, semen](#)

ULT

55 [as](#) he spoke to our [fathers—to Abraham](#) and to his [seed](#) in the ages {past}.”

UST

54-55 He has helped Israel, the people who serve him. Long ago he promised our ancestors that he would be merciful to them. He has kept that promise and has always acted mercifully toward Abraham and all who descended from him.”

Luke 1:56**and (ULT)****After that (UST)**

Luke uses this word to indicate that the event of Mary returning home happened after the event of Mary staying with Elizabeth for three months. Alternate translation: “then” (See: [Connect — Sequential Time Relationship](#))

stayed...Mary...with her about three months, and returned to her house (ULT)**stayed...Mary...with Elizabeth for about three months. After that, she went back home (UST)**

The first instance of the word **her** in this verse refers to Elizabeth, and the second instance refers to Mary. Be sure that it is clear in your translation that Mary returned to her own home. She did not stay for three months, leave for a time, and then return to Elizabeth’s home. Alternate translation: “Mary stayed with Elizabeth for about three months, and then Mary went back to her own house” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Mary](#)
- [months](#)
- [returned](#)
- [house](#)

Translation Words - UST

- [Mary](#)
- [three](#)
- [she went back](#)
- [home](#)

ULT

⁵⁶ And [Mary](#) stayed with her about three [months](#), and [returned](#) to her [house](#).

UST

⁵⁶ [Mary](#) stayed with Elizabeth for about [three](#) months. After that, [she went back home](#).

Luke 1:57**And (ULT)
When (UST)**

Luke uses this word to indicate that this event took place after the events he has just described. Alternate translation: “Then” (See: [Connect — Sequential Time Relationship](#))

**the time was fulfilled (ULT)
it was time (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the time came” (See: [Active or Passive](#))

**for her to deliver (ULT)
to give birth to her child (UST)**

Your language may require you to state the object of **deliver**. Alternate translation: “for her to deliver her baby” or “for her to have her baby”

Translation Words - ULT

- [time](#)
- [was fulfilled](#)
- [for Elizabeth](#)
- [she gave birth to](#)
- [a son](#)

Translation Words - UST

- [it was time](#)
- [it was time](#)
- [for Elizabeth](#)
- [she bore](#)
- [a son](#)

ULT

⁵⁷ And the [time was fulfilled](#) for [Elizabeth](#) for her to deliver, and [she gave birth to a son](#).

UST

⁵⁷ When [it was time for Elizabeth](#) to give birth to her child, [she bore a son](#).

Luke 1:58

had magnified...his mercy to her (ULT)
how kind the Lord had been...by giving her a son...how kind the Lord had been...to her...by giving her a son (UST)

Luke speaks figuratively as if God had made his mercy bigger towards Elizabeth. Alternate translation: "had shown great kindness to her" (See: [Metaphor](#))

had magnified...his mercy to her (ULT)
how kind the Lord had been...by giving her a son...how kind the Lord had been...to her...by giving her a son (UST)

The implication is that God's great kindness to Elizabeth was to enable her to have a baby. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "had shown great kindness to her by enabling her to have a baby" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [relatives](#)
- [the Lord](#)
- [mercy](#)
- [they rejoiced](#)

Translation Words - UST

- [relatives](#)
- [how kind the Lord had been...by giving her a son](#)
- [how kind the Lord had been...by giving her a son](#)
- [they were very happy](#)

ULT

⁵⁸ And her neighbors and [relatives](#) heard that [the Lord](#) had magnified his [mercy](#) to her, and [they rejoiced](#) with her.

UST

⁵⁸ When her neighbors and [relatives](#) heard about [how kind the Lord had been](#) to her [by giving her a son](#), [they were very happy](#) along with Elizabeth.

Luke 1:59

And it happened that (ULT) later (UST)

Luke uses this phrase 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](#))

on the eighth day (ULT) Eight days (UST)

This expression refers to **the eighth day** of the baby's life, reckoning the day he was born as the first day. If it would be helpful to your readers, you could translate this expression according to the way your own culture reckons time. Alternate translation: "when the baby was one week old" (See: [Translate Unknowns](#))

on the eighth day (ULT) Eight days (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "on day 8" (See: [Ordinal Numbers](#))

they came to circumcise the child (ULT) people gathered together for the ceremony to circumcise the baby {to show that he belonged to God (UST)

In this culture, family and friends often came to celebrate with the family when a baby was circumcised. This ceremony showed that the baby was a member of the community that was in a special relationship with God. If it would be helpful to your readers, you could express this explicitly. Alternate translation: "the family and friends of Zechariah and Elizabeth came for the baby's circumcision ceremony, when he would be acknowledged as a member of the Israelite community" (See: [Assumed Knowledge and Implicit Information](#))

they were going to call him after the name of his father, Zechariah (ULT) This was...the time to give the baby a name.} The people wanted to name the baby Zechariah because that was his father's name (UST)

As in [1:13](#) and [1:31](#), to **call** the name of a child is an idiom meaning to give a child a name. Alternate translation: "they were going to give him the same name as his father, Zechariah" (See: [Idiom](#))

Translation Words - ULT

- [day](#)
- [to circumcise](#)
- [child](#)
- [they were going to call](#)
- [name](#)
- [of...father](#)
- [Zechariah](#)

ULT

⁵⁹ And it happened that, on the eighth day, they came to circumcise the child, and they were going to call him after the name of his father, Zechariah.

UST

⁵⁹ Eight days later, people gathered together for the ceremony to circumcise the baby {to show that he belonged to God}. {This was also the time to give the baby a name.} The people wanted to name the baby Zechariah because that was his father's name.

Translation Words - UST

- days
- for the ceremony to circumcise...to show that...belonged to God
- name
- baby...he
- This was...the time to give the baby a name.} The people wanted to name
- Zechariah
- father's

Luke 1:60**answering, his mother said (ULT)****his mother said (UST)**

Together the words **answering** and **said** mean that John's mother responded to the intention of her family and friends to name the baby Zechariah. Alternate translation: "his mother responded" (See: [Hendiadys](#))

he will be called (ULT)**His name will be (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "we are going to name him John" (See: [Active or Passive](#))

Translation Words - ULT

- [he will be called](#)
- [John](#)

Translation Words - UST

- [His name will be](#)
- [John](#)

ULT

⁶⁰ But answering, his mother said, "No. Rather, [he will be called John.](#)"

UST

⁶⁰ But his mother said, "No, {his name will not be Zechariah.} [His name will be John!](#)"

Luke 1:61

There is no one among your relatives who is called by this name (ULT)

But John is not the name of any of your relatives (UST)

The expression **this name** means specifically the name John. If your readers would misunderstand this, you could put the actual name in your translation. Alternate translation: "None of your relatives is named John" (See: [Assumed Knowledge and Implicit Information](#))

is called by this name (ULT)
the name (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "has the name John" (See: [Active or Passive](#))

Translation Words - ULT

- relatives
- is called
- by...name

Translation Words - UST

- the name
- the name
- relatives

ULT

⁶¹ But they said to her, "There is no one among your relatives who is called by this name."

UST

⁶¹ So they said to her, "But John is not the name of any of your relatives!"

Luke 1:62

they made signs...to his father (ULT)
they made motions with their hands...to his father (UST)

Zechariah may have been unable both to speak and to hear, but Gabriel only told him that he would be unable to speak, so it is more likely that the people simply assumed he could not hear because he was not speaking. If you think your readers might wonder why the people made signs to Zechariah, you could offer an explanation. Alternate translation: “because Zechariah was not speaking, the people thought he could not hear either, so they made signs to him” (See: [Assumed Knowledge and Implicit Information](#))

as to what he wanted to call him (ULT)
asking him to indicate what name he wanted to give to his son (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: “to ask him what name he wanted to give the baby” (See: [Active or Passive](#))

Translation Words - ULT

- [to...father](#)

Translation Words - UST

- [to...father](#)

ULT

⁶² Then they made signs to his [father](#) as to what he wanted to call him.

UST

⁶² Then they made motions with their hands to his [father](#), asking him to indicate what name he wanted to give to his son.

Luke 1:63

asking for (ULT) he signaled that they should give him (UST)

It may be helpful to suggest how Zechariah was **asking**, since he could not speak. Alternate translation: “making signs with his hands to show that he wanted” (See: [Assumed Knowledge and Implicit Information](#))

a writing tablet (ULT) a tablet to write on (UST)

This was a wooden **tablet** covered with wax. A person would use a stylus (that is, something with a sharp point) to write in the wax. The wax could later be smoothed out and the tablet could be used again. If your readers might not recognize this object, you could use a general expression. Alternate translation: “something to write on” (See: [Translate Unknowns](#))

Translation Words - ULT

- name
- John
- they...were astonished

Translation Words - UST

- name
- John
- This amazed

ULT

⁶³ And asking for a writing tablet, he wrote, saying, “His name is John.” And they all were astonished.

UST

⁶³ So he signaled that they should give him a tablet to write on. {When they gave him one,} he wrote on it, “His name is John.” This amazed all of the people who were there!

Luke 1:64

was opened...his mouth...and his tongue (ULT)
Zechariah was able to speak again...Zechariah
was able to speak again...Zechariah was able
to speak again (UST)

These two phrases mean the same thing. Luke uses them together for emphasis. If your readers would misunderstand this, you could combine these phrases. Alternate translation: "he became able to speak once again" (See: [Parallelism](#))

was opened...his mouth...and his tongue (ULT)
Zechariah was able to speak again...Zechariah was able to speak again...
Zechariah was able to speak again (UST)

Each of these phrases figuratively describes the act of speaking by referring to something associated with speech coming into action, specifically, the mouth opening and the tongue moving about freely. Alternate translation: "he became able to talk once again" (See: [Metonymy](#))

was opened...his mouth...and his tongue (ULT)
Zechariah was able to speak again...Zechariah was able to speak again...
Zechariah was able to speak again (UST)

If your readers would misunderstand this, you could express this with an active form. You could also say who did the action. Alternate translation: "he became able to talk once again" or "God enabled him to speak once again" or, if you want to use the figurative language, "God opened his mouth and freed his tongue" (See: [Active or Passive](#))

Translation Words - ULT

- [tongue](#)
- [blessing](#)
- [God](#)

Translation Words - UST

- [Zechariah was able to speak again](#)
- [praising](#)
- [God](#)

ULT

⁶⁴ Then immediately his mouth was opened and his [tongue](#), and he spoke, [blessing God](#).

UST

⁶⁴ Immediately, [Zechariah was able to speak again](#), and he began [praising God](#).

Luke 1:65

And (ULT) When...heard about these things (UST)

This word introduces the results of what the previous sentence described. Alternate translation: "As a result" (See: [Connect — Reason-and-Result Relationship](#))

fear came on all (ULT) they} felt a deep reverence for God (UST)

As in [1:12](#), Luke here describes fear figuratively as if it were something that could actively come upon people. Alternate translation: "all those who lived around them were in awe" (See: [Personification](#))

fear came on all those who lived around them (ULT) the people who lived nearby...they} felt a deep reverence for God (UST)

In this context, **fear** does not mean to be afraid, but to have respect and reverence. Alternate translation: "all those who lived around them were in awe" (See: [Idiom](#))

fear came on all (ULT) they} felt a deep reverence for God (UST)

It may be helpful to state clearly why the people responded in this way. Alternate translation: "all those who lived around them were in awe of God because of what he had done in the lives of Zechariah and Elizabeth" (See: [Assumed Knowledge and Implicit Information](#))

all...those who lived around them...throughout all the hill country (ULT) they} felt...the people who lived nearby...throughout the highlands (UST)

Here Luke uses the word **all** twice as an generalization for emphasis. Alternate translation: "the people who lived around them ... widely throughout that area" (See: [Hyperbole](#))

all these matters were being talked about (ULT) They told many other people about what had happened...this news spread to people (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "people talked about all these matters" (See: [Active or Passive](#))

Translation Words - ULT

- [fear](#)
- [of Judea](#)

ULT

⁶⁵ And [fear](#) came on all those who lived around them, and all these matters were being talked about throughout all the hill country [of Judea](#).

UST

⁶⁵ {When} the people who lived nearby {heard about these things, they} felt a [deep reverence for God](#). {They told many other people about what had happened,} and this news spread to people throughout the highlands of [Judea](#).

Translation Words - UST

- a deep reverence for God
- Judea

Luke 1:66**all those who heard stored in their hearts****(ULT)****Everyone who heard about these things kept thinking about them (UST)**

Luke is leaving out some of the words that in many languages a sentence would need to be complete. Alternate translation: "all who heard these things stored them in their hearts" (See: [Ellipsis](#))

stored...in their hearts (ULT)**kept thinking about them...kept thinking about them (UST)**

Luke is speaking figuratively of **hearts** as places where thoughts and memories can be stored safely. His expression describes people thinking things over carefully in order to understand them and retain them. Alternate translation: "thought carefully about these matters" (See: [Metaphor](#))

What then will this child become (ULT)**Certainly this child will grow up to be someone very special (UST)**

The people who said this were likely not asking a question, expecting someone to tell them what the child would become. Rather, they were making a statement about what the events of the child's birth had led them to believe about his destiny. So you could translate this as a statement or as an exclamation. Alternate translation: "What a great man this child will become!" (See: [Rhetorical Question](#))

the hand of the Lord was with him (ULT)**the Lord was present in his life in a powerful way (UST)**

In this expression, the **hand** figuratively represents strength and power. Alternate translation: "the Lord's power was helping him" (See: [Metaphor](#))

Translation Words - ULT

- [hearts](#)
- [child](#)
- [the hand](#)
- [of the Lord](#)

Translation Words - UST

- [kept thinking about them](#)
- [child](#)
- [the Lord](#)
- [in a powerful way](#)

ULT

⁶⁶ And all those who heard stored in their [hearts](#), saying, "What then will this [child](#) become?" For indeed [the hand of the Lord](#) was with him.

UST

⁶⁶ Everyone who heard about these things [kept thinking about them](#). They thought, "Certainly this [child](#) will grow up to be someone very special!" {They thought this} because {they could see that} [the Lord](#) was present in his life [in a powerful way](#).

Luke 1:67

Zechariah...was filled with the Holy Spirit (ULT)

Zechariah...Zechariah...the Holy Spirit inspired (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "The Holy Spirit filled Zechariah" (See: [Active or Passive](#))

Zechariah...was filled with the Holy Spirit (ULT)

Zechariah...Zechariah...the Holy Spirit inspired (UST)

Luke speaks figuratively as if Zechariah were a container that the Holy Spirit filled. Alternate translation: "the Holy Spirit inspired Zechariah" (See: [Metaphor](#))

prophesied, saying (ULT)

he spoke these words from God (UST)

Consider natural ways of introducing direct quotations in your language. Alternate translation: "prophesied, and he said" (See: [Quotations and Quote Margins](#))

Translation Words - ULT

- father
- Zechariah
- was filled
- with the Holy Spirit
- prophesied

Translation Words - UST

- father
- Zechariah...Zechariah
- the Holy Spirit
- inspired
- he spoke...from God

ULT

⁶⁷ And his father Zechariah was filled with the Holy Spirit and prophesied, saying,

UST

⁶⁷ After the child's father, Zechariah, could speak again, the Holy Spirit inspired Zechariah and he spoke these words from God:

Luke 1:68

the God of Israel (ULT)
the God whom we people of Israel worship (UST)

Luke is referring figuratively to the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: "the people of Israel" (See: [Personification](#))

the God of Israel (ULT)
the God whom we people of Israel worship (UST)

If it would be helpful to your readers, you could state the relationship between God and Israel more explicitly. Alternate translation: "the God whom the people of Israel worship" (See: [Assumed Knowledge and Implicit Information](#))

he has visited...for his people (ULT)
he has come...us, his people (UST)

Here, the term **visited** is an idiom. Alternate translation: "he has come to help ... his people" (See: [Idiom](#))

Translation Words - ULT

- Blessed {be}
- the Lord
- God
- of Israel
- redemption
- for...his...people
- for...people

Translation Words - UST

- Praise
- the Lord
- God
- whom we people of Israel worship
- us...people
- us...his...people
- free

ULT

⁶⁸ "Blessed {be} the Lord, the God of Israel, for he has visited and has accomplished redemption for his people.

UST

⁶⁸ "Praise the Lord, the God whom we people of Israel worship, because he has come to set us, his people, free.

Luke 1:69

he has raised up a horn of salvation for us (ULT)

He has sent someone who will powerfully save us (UST)

In this context, **raised up** means brought into existence or enabled to act. Alternate translation: “he has brought us a horn of salvation” (See: [Metaphor](#))

he has raised up a horn of salvation for us (ULT)

He has sent someone who will powerfully save us (UST)

An animal’s **horn** is associated with its strength, and so Zechariah is using the term figuratively as a symbol for a ruler by association with the power and authority a ruler has. Alternate translation: “he has brought us a ruler who will have the power to save us” (See: [Metonymy](#))

in the house of his servant David (ULT)
someone who is descended from David, whom he chose to be king (UST)

David’s **house** figuratively represents his family and all of his descendants. Alternate translation: “who is a descendant of his servant David” (See: [Metonymy](#))

in the house of his servant David (ULT)
someone who is descended from David, whom he chose to be king (UST)

The implication is that as a descendant of David, this ruler will be an eligible successor to him as the Messiah. Alternate translation: “who is from the royal line of his servant David” (See: [Assumed Knowledge and Implicit Information](#))

of his servant David (ULT)
David, whom he chose to be king (UST)

David was not actually a servant, he was a king. Here the emphasis in the word **servant** is on how David served God faithfully in that capacity. Alternate translation: “who is from the royal line of David, who served him faithfully” (See: [Metaphor](#))

Translation Words - ULT

- [he has raised up](#)
- [a horn](#)
- [of salvation](#)
- [the house](#)
- [servant](#)
- [of...David](#)

ULT

⁶⁹ And [he has raised up a horn of salvation](#) for us in [the house](#) of his [servant David](#)

UST

⁶⁹ [He has sent someone who will powerfully save us, someone who is descended from David, whom he chose to be king.](#)

Translation Words - UST

- He has sent
- someone who will powerfully
- save
- someone who is descended from
- David
- whom...chose to be king

Luke 1:70**he spoke by the mouth of...holy prophets...of...****his...prophets (ULT)****Long ago God inspired...prophets to say...his...****prophets (UST)**

God speaking by the **mouth** of the **prophets** represents God inspiring them to say what he wanted them to say. Alternate translation: "he inspired his holy prophets to say" (See: [Metonymy](#))

ULT

⁷⁰ (as he spoke by the mouth of his [holy prophets](#) from eternity),

UST

⁷⁰ (Long ago God inspired his [prophets](#) to say [that he would do these things.](#))

from eternity (ULT)**Long ago (UST)**

This is an idiom. See how you translated the similar expression in [1:33](#). Alternate translation: "a long time ago" (See: [Idiom](#))

Translation Words - ULT

- [as](#)
- [holy](#)
- [of...prophets](#)

Translation Words - UST

- [Long ago](#)
- [prophets](#)
- [that he would do these things](#)

Luke 1:71

salvation from our enemies (ULT)
God is sending this deliverer} to save us from our enemies...he will rescue us (UST)

If your readers would misunderstand the abstract noun **salvation**, you could express the idea behind it with a verb such as “save” or “rescue.” It may be helpful to begin a new sentence here. Alternate translation: “He will save us from our enemies” or “He will rescue us from our enemies” (See: [Abstract Nouns](#))

from our enemies and from the hand of all those who hate us (ULT)
from our enemies, and...from the power of everyone who hates us (UST)

These two phrases mean basically the same thing. Zechariah may be using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases. Alternate translation: “from the domination of our enemies who hate us” (See: [Doublet](#))

the hand (ULT)
the power of (UST)

The **hand** figuratively represents the power that a person uses the hand to exercise. Alternate translation: “domination” (See: [Metonymy](#))

Translation Words - ULT

- [salvation](#)
- [enemies](#)
- [the hand](#)

Translation Words - UST

- [God is sending this deliverer} to save us...he will rescue us](#)
- [enemies](#)
- [the power of](#)

ULT

⁷¹ [salvation](#) from our [enemies](#) and from [the hand](#) of all those who hate us;

UST

⁷¹ [{God is sending this deliverer} to save us](#) from our [enemies](#), and [{he will rescue us}](#) from [the power of](#) everyone who hates us.

Luke 1:72

**to show mercy to our fathers and to remember his holy covenant (ULT)
God has done this because he is faithful to our ancestors and so he is keeping the holy promise that he made to them (UST)**

The two phrases in this verse say basically the same thing. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including the content of both phrases in your translation. Alternate translation: “to show kindness to our ancestors by fulfilling the special agreement he made with them” (See: [Parallelism](#))

ULT

⁷² to show [mercy](#) to our [fathers](#) and to remember his [holy covenant](#),

UST

⁷² God has done this [because he is faithful](#) to our [ancestors](#) and so he is keeping the [holy promise](#) that he made to them.

**to show mercy to our fathers and to remember his holy covenant (ULT)
God has done this because he is faithful to our ancestors and so he is keeping the holy promise that he made to them (UST)**

If the connection between these phrases might be confusing, you could state explicitly how God was showing mercy to the ancestors. Alternate translation: “to show kindness to our ancestors by fulfilling for us the special agreement he made with them, because we are their descendants” (See: [Assumed Knowledge and Implicit Information](#))

**to show mercy to our fathers (ULT)
God has done this because he is faithful to our ancestors (UST)**

Here, the term **fathers** figuratively means “ancestors.” Alternate translation: “to show kindness to our ancestors” (See: [Metaphor](#))

**and to remember his holy covenant (ULT)
and so he is keeping the holy promise that he made to them (UST)**

In this context, the term **remember** figuratively describes God thinking about the Israelites and considering what action he can take on their behalf. It does not suggest that God had forgotten about them. Alternate translation: “by fulfilling the special agreement he made” (See: [Idiom](#))

Translation Words - ULT

- [mercy](#)
- [fathers](#)
- [holy](#)
- [covenant](#)

Translation Words - UST

- [because he is faithful](#)
- [ancestors](#)
- [holy](#)
- [the...promise](#)

Luke 1:73**Abraham our father (ULT)
our ancestor Abraham (UST)**

Here, the term **father** figuratively means “ancestor.” Alternate translation: “our ancestor Abraham” (See: [Metaphor](#))

**to grant us (ULT)
about what he would do for us (UST)**

Zechariah is using the term **grant**, meaning to “give,” in an idiomatic sense. Alternate translation: “to make it possible for us” (See: [Metaphor](#))

ULT

⁷³ [the oath](#) that [he swore](#) to [Abraham](#) our [father](#), to grant us

UST

⁷³ This is the [promise](#) that [he solemnly swore](#) to our [ancestor Abraham](#) about what he would do for us.

Translation Words - ULT

- [the oath](#)
- [he swore](#)
- [Abraham](#)
- [father](#)

Translation Words - UST

- [This is the promise](#)
- [he solemnly swore](#)
- [ancestor](#)
- [Abraham](#)

Luke 1:74

having been delivered out of the hand of our enemies (ULT)

He promised that he would rescue us from the power of our enemies (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: “after he has rescued us from the power of our enemies” (See: [Active or Passive](#))

out of the hand of our enemies (ULT)
from the power of our enemies (UST)

The **hand** figuratively represents the power that a person uses the hand to exercise. Alternate translation: “from the domination of our enemies” (See: [Metonymy](#))

fearlessly (ULT)
without being afraid (UST)

The implication is that if the Israelites were still under enemy domination, they would be afraid of what their enemies might do to them if they worshiped and obeyed the Lord. Alternate translation: “without being afraid of what our enemies might do to us” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [to serve](#)
- [the hand](#)
- [of our enemies](#)

Translation Words - UST

- [the power of](#)
- [our enemies](#)
- [so that we could serve](#)

ULT

⁷⁴ [to serve](#) him fearlessly, having been delivered out of [the hand of our enemies](#),

UST

⁷⁴ He promised that he would rescue us from [the power of our enemies so that we could serve](#) him without being afraid of them.

Luke 1:75

in holiness and righteousness (ULT)

If your readers would misunderstand this, you can express the ideas behind the abstract nouns **holiness** and **righteousness** with adjectives. Alternate translation: “doing what is holy and righteous” (See: [Abstract Nouns](#))

before him (ULT) completely...him (UST)

This is an idiom that means “in his presence,” and that suggests being in relationship with God. Alternate translation: “in relationship with him” (See: [Idiom](#))

all our days (ULT) for as long as we live (UST)

Here Zechariah uses the term **days** figuratively to refer to a particular period of time. Alternate translation: “for our whole lives” (See: [Idiom](#))

Translation Words - ULT

- [holiness](#)
- [righteousness](#)
- [days](#)

Translation Words - UST

- [As a result, we could live in the right way](#)
- [as people who...belong to](#)
- [for as long as...live](#)

ULT

⁷⁵ in [holiness](#) and [righteousness](#) before him all our [days](#).

UST

⁷⁵ [As a result, we could live in the right way, as people who completely belong to him, for as long as we live.](#)”

Luke 1:76

And indeed, you, child (ULT)
Then Zechariah said to his baby son,} “And as for you, my child (UST)

Zechariah uses this phrase to begin his direct address to his son. In your translation, you can indicate the change from Zechariah talking about God to Zechariah talking to John in the way that is most appropriate and natural in your language. It may be clearest to indicate this change explicitly. Alternate translation: “Then Zechariah said to his son John, ‘And as for you, my child’” (See: [Assumed Knowledge and Implicit Information](#))

a prophet...will be called (ULT)
a prophet...you will be (UST)

As in [1:32](#), to **be called** is an idiom that means “to be.” Review the note there if that would be helpful. Zechariah is not saying that John will simply have the reputation of being a prophet. Alternate translation: “you ... will be a prophet” (See: [Idiom](#))

a prophet...will be called (ULT)
a prophet...you will be (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “you ... will be a prophet” (See: [Active or Passive](#))

of the Most High (ULT)
of the Most High God (UST)

See how you translated the expression **the Most High** in [1:32](#). Review the note there if that would be helpful. Alternate translation: “of the Most High God” (See: [Idiom](#))

you will go...before the Lord (ULT)
You will begin your work...before the Lord comes (UST)

As in [1:17](#), to **go before** is an idiom that indicates that before the Lord comes, John will announce to the people that the Lord is going to come to them. Alternate translation: “you will announce that the Lord is coming,” (See: [Idiom](#))

to prepare his paths (ULT)
prepare the people to be ready for him (UST)

Zechariah is using the imagery of **paths** figuratively to indicate that John will prepare the people to listen to the Lord’s message and believe it. Alternate translation: “to get the people ready for him” (See: [Metaphor](#))

Translation Words - ULT

- [child](#)
- [will be called](#)

ULT

⁷⁶ And indeed, you, [child](#), will be called a [prophet of the Most High](#), for you will go before [the Lord](#) to prepare his paths;

UST

⁷⁶ {Then Zechariah said to his baby son,} “And as for you, [my child](#), you will be a [prophet of the Most High God](#). You will begin your work before [the Lord](#) comes so that you can prepare the people to be ready for him.

- a prophet
- of the Most High
- the Lord

Translation Words - UST

- my child
- you will be
- a prophet
- of the Most High God
- the Lord

Luke 1:77

to give the knowledge of salvation to his people through the forgiveness of their sins (ULT)

You will tell God's people that he wants to save them by forgiving their sins (UST)

If your readers would misunderstand this, you could express the ideas behind the abstract nouns **salvation** and **forgiveness** with the verbs "save" and "forgive." Alternate translation: "to teach God's people that he wants to save them by forgiving their sins" (See: [Abstract Nouns](#))

ULT

⁷⁷ to give [the knowledge of salvation](#) to [his people](#) through [the forgiveness](#) of their [sins](#),

UST

⁷⁷ [You will tell God's people that he wants to save them by forgiving their sins.](#)

to give the knowledge of salvation to his people (ULT)

You will tell God's people that he wants to save them (UST)

The phrase **to give ... knowledge** is a figurative description of teaching. Alternate translation: "to teach God's people that he wants to save them" (See: [Metonymy](#))

Translation Words - ULT

- [the knowledge](#)
- [of salvation](#)
- [to...his...people](#)
- [to...people](#)
- [the forgiveness](#)
- [of...sins](#)

Translation Words - UST

- [You will tell](#)
- [God's...people](#)
- [people](#)
- [that he wants to save them](#)
- [by forgiving](#)
- [sins](#)

Luke 1:78**the sunrise from on high (ULT)
this Savior from heaven (UST)**

Zechariah speaks of the coming of the Savior as if it will be a sunrise that will light up the earth. Alternate translation: “the Savior who comes from God” (See: [Metaphor](#))

**from on high (ULT)
from heaven (UST)**

Zechariah uses the term **heaven** to refer to God figuratively by association, since heaven is the abode of God. Alternate translation: “from God” (See: [Metonymy](#))

**will visit us (ULT)
to help us (UST)**

As in [1:68](#), **visit** is an idiom. Alternate translation: “will come to help us” (See: [Idiom](#))

Translation Words - ULT

- [the...mercy](#)
- [of...God](#)
- [on high](#)

Translation Words - UST

- [God wants to save...he](#)
- [and merciful](#)
- [heaven](#)

ULT

⁷⁸ because of the tender [mercy](#) of our [God](#), by which the sunrise from [on high](#) will visit us,

UST

⁷⁸ [God wants to save](#) us because [he](#) is compassionate [and merciful](#). That is why he is sending this Savior from [heaven](#) to help us.

Luke 1:79

to shine on those...who are sitting (ULT)
This Savior will show the truth to those who do not know it...to those who do not know it (UST)

As in 1:78, light figuratively represents truth. Just as Zechariah described the Savior as like a sunrise in that verse, here he is describing the spiritual truth that the Savior will bring as if it will light up the earth. Alternate translation: "to show the truth to people who are" (See: [Metaphor](#))

on those who are sitting in darkness and the shadow of death (ULT)
to those who do not know it, even to those who do not know it at all (UST)

To **sit** in a place is an idiom that means to be in that place. Alternate translation: "on people who are in darkness, yes, even in deep darkness" (See: [Idiom](#))

on those who are sitting in darkness and the shadow of death (ULT)
to those who do not know it, even to those who do not know it at all (UST)

The **shadow of death** is an idiom that describes deep darkness. Alternate translation: "on people who are in darkness, yes, even in deep darkness" (See: [Idiom](#))

on those who are sitting in darkness and the shadow of death (ULT)
to those who do not know it, even to those who do not know it at all (UST)

Since light figuratively represents truth, **darkness** represents the absence of spiritual truth. Alternate translation: "on people who do not know the truth, who do not know it at all" (See: [Metaphor](#))

on those who are sitting in darkness and the shadow of death (ULT)
to those who do not know it, even to those who do not know it at all (UST)

These two phrases work together to emphasize the deep spiritual darkness that people are in before God shows them mercy. If your readers would misunderstand this, you could combine the phrases. Alternate translation: "on people who do not know the truth at all" (See: [Doublet](#))

to guide...our feet into the path of peace (ULT)
He will show...us how to live in a way that pleases God (UST)

Zechariah is using the word **guide** figuratively to mean "teach," and the expression **the path of peace** figuratively to represent living at peace with God. Alternate translation: "to teach us how to live at peace with God" (See: [Metaphor](#))

ULT

⁷⁹ to shine on those who are sitting in [darkness](#) and [the shadow of death](#); to guide our feet into the path [of peace](#)."

UST

⁷⁹ This Savior will show the truth [to those who do not know it](#), even [to those who do not know it at all](#). He will show us [how to live in a way that pleases God](#)."

to guide...our feet into the path of peace (ULT)

He will show...us how to live in a way that pleases God (UST)

Zechariah is using the term **feet** figuratively to represent the whole person. Alternate translation: "to teach us how to live at peace with God" (See: [Synecdoche](#))

Translation Words - ULT

- darkness
- the shadow
- of death
- of peace

Translation Words - UST

- to those who do not know it
- to those who do not know it at all
- to those who do not know it at all
- how to live in a way that pleases God

Luke 1:80

And (ULT) Over time (UST)

This word introduces the next part of the story. In this verse, Luke describes a few transitional events in order to move quickly from the birth of John to the beginning of his ministry as an adult. Alternate translation: "Then" (See: [Introduction of a New Event](#))

was being strengthened in spirit (ULT) became spiritually strong (UST)

This could refer to: (1) the inner part of a person, as in [1:47](#). Alternate translation: "he developed a strong character" (2) how God kept the promise that Gabriel made to Zechariah in [1:15](#), that the Holy Spirit would empower his son. Alternate translation: "the Holy Spirit empowered him"

he was in the wilderness (ULT) he went to live in a desolate region (UST)

This expression means implicitly that John went to live there. Luke does not say at what age John did this. Alternate translation: "he went to live in the wilderness" (See: [Assumed Knowledge and Implicit Information](#))

until the day of his public appearance (ULT) He was still living there when he began to preach publicly (UST)

The term **until** does not indicate a stopping point. John continued to live out in the wilderness even after he started preaching publicly. In your translation, be sure that this is clear to your readers. Alternate translation: "through the time when he began to preach in public"

the day of his public appearance (ULT) when he began to preach publicly (UST)

Here, Luke uses the term **day** figuratively to refer to a particular time. Alternate translation: "the time when he began to preach in public" (See: [Idiom](#))

to Israel (ULT) to God's people, Israel (UST)

Luke is referring to all of the Israelites figuratively as if they were a single person, their ancestor, **Israel**. Alternate translation: "to the people of Israel" (See: [Personification](#))

Translation Words - ULT

- [child](#)
- [was being strengthened](#)
- [in spirit](#)
- [wilderness](#)
- [the day](#)

ULT

⁸⁰ And the [child](#) was growing and [was being strengthened in spirit](#), and he was in the [wilderness](#) until [the day](#) of his public appearance to [Israel](#).

UST

⁸⁰ Over time, Zechariah and Elizabeth's [baby boy](#) grew up and [became spiritually strong](#). Then he went to live in a [desolate region](#). He was still living there [when he began](#) to preach publicly to [God's people, Israel](#).

- Israel

Translation Words - UST

- baby boy
- became...strong
- spiritually
- a desolate region
- when...began
- God's people, Israel

Luke 2

Luke 2 General Notes

Structure and formatting

Jesus is born in the city of Bethlehem (2:1-20)

Joseph and Mary dedicate Jesus, and Simeon and Anna speak about him (2:21-40)

Jesus goes to Jerusalem with his parents for Passover (2:41-52)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in the song of the angels about Jesus' birth in 2:14 and in Simeon's song about Jesus in 2:29-32.

Important textual issues in this chapter

“his father and mother”

In [2:33](#), the most accurate ancient manuscripts read “his father and mother.” ULT follows that reading. Some other ancient manuscripts read “Joseph and his mother.” That reading indicates that Joseph was not the biological father of Jesus, since Mary conceived him as a virgin. However, Joseph was the adoptive father of Jesus, and so the reading “his father and mother” is not incorrect. 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 in ULT. (See: [Textual Variants](#))

Luke 2:1

in those days (ULT)
during that time (UST)

This time reference introduces a new event. Alternate translation: “around that same time” (See: [Introduction of a New Event](#))

in those days (ULT)
during that time (UST)

Here, Luke uses the term **days** figuratively to refer to a particular period of time. Alternate translation: “around that same time” (See: [Idiom](#))

it happened that (ULT)
during that time (UST)

Luke uses this phrase to show that this is the beginning of an account. If your language has a way of showing the start of an account, you may use that in your translation. If not, you may choose not to represent this phrase. (See: [Introduction of a New Event](#))

a decree went out from (ULT)
commanded that (UST)

The **decree** did not go out by itself, even though Luke speaks figuratively as if it did. Messengers likely proclaimed the emperor’s command throughout the empire. Alternate translation: “sent out messengers with a decree ordering” (See: [Personification](#))

Caesar Augustus (ULT)
Caesar Augustus{, who ruled over the whole Roman Empire (UST)

Caesar was the title of the emperor of the Roman Empire. If it would be helpful to your readers, you could express this explicitly. Alternate translation: “King Augustus, who ruled the Roman Empire” (See: [Introduction of New and Old Participants](#))

Augustus (ULT)
Augustus (UST)

Augustus is the name of a man. (See: [How to Translate Names](#))

for all the world to register (ULT)
every person living in his empire had to register {his name in an official list of the people who lived there (UST)

Luke assumes that his readers will know that this was for tax purposes. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “that all the people living in the Roman Empire had to list their names on the tax rolls” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹ And in those **days**, it happened that **a decree** went out from **Caesar** Augustus for all the **world** to register.

UST

¹ Also **during that time**, **Caesar** Augustus{, **who ruled over the whole Roman Empire**,} **commanded that** every **person living in his empire** had to register {his name in an official list of the people who lived there}.

the world (ULT)

person living in his empire (UST)

The term **world** refers specifically to the part of the world that Caesar Augustus ruled. It is actually describing the people living in that part of the world figuratively by association to where they lived. Alternate translation: "the people living in the Roman Empire" (See: [Metonymy](#))

Translation Words - ULT

- [days](#)
- [a decree](#)
- [Caesar](#)
- [world](#)

Translation Words - UST

- [during that time](#)
- [Caesar...who ruled over the whole Roman Empire](#)
- [commanded that](#)
- [person living in his empire](#)

Luke 2:2**Quirinius (ULT)****Quirinius (UST)**

Quirinius is the name of a man. (See: [How to Translate Names](#))

Syria (ULT)**of...province of Syria (UST)**

Syria is the name of one of the provinces of the Roman Empire. (See: [How to Translate Names](#))

Translation Words - ULT

- [while...was governing](#)
- [Syria](#)

Translation Words - UST

- [during the time when...was the governor](#)
- [of...province of Syria](#)

ULT

² This first registration happened [while](#) Quirinius [was governing](#) Syria.

UST

² This was the first time that the Romans recorded the names of everyone living in their empire. They did this [during the time when](#) Quirinius [was the governor](#) of the [province of Syria](#).

Luke 2:3

everyone was traveling (ULT) **everyone had to go...to register (UST)**

Luke describes the registration as already in progress in order to account for why Joseph and Mary had to travel at this time, late in her pregnancy. Alternate translation: “everyone was going” (See: [Background Information](#))

to {his} own city (ULT) **to his family’s hometown (UST)**

The phrase **his own city** refers to the city where a person’s family had originally lived. A person might have since moved to a different city. Alternate translation: “to the city that their families came from” (See: [Assumed Knowledge and Implicit Information](#))

to register himself (ULT) **everyone...to register (UST)**

Alternate translation: “to provide their names for the tax rolls” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³ And everyone was traveling to register himself, each one to {his} own city.

UST

³ So everyone had to go to his family’s hometown to register.

Luke 2:4

And (ULT)

This word introduces the results of what the previous sentences described. Alternate translation: "And so" (See: [Connect — Reason-and-Result Relationship](#))

went up (ULT)

Luke says **went up** because Joseph had to go up into the mountains to travel from Nazareth to Bethlehem. Alternate translation: "traveled" (See: [Idiom](#))

to the city of David, which is called Bethlehem (ULT)

Bethlehem was known as **the city of David** because King David had come from there. Luke includes this detail because it indicates why Bethlehem was important, even though it was a small town. Not only had the line of David's dynasty originated there, the prophet Micah had said that the future Messiah would be born there. Alternate translation: "to the town known as Bethlehem, where King David had come from" (See: [Assumed Knowledge and Implicit Information](#))

which is called Bethlehem (ULT)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "whose name is Bethlehem" (See: [Active or Passive](#))

he...was...of the house and family line of David (ULT)

Luke is expressing a single idea by using two terms, **house** and **family line**, connected with **and**. The term **family line** indicates the significance of Joseph being a descendant of David. It means that any son of his, natural or adopted, would be an eligible successor to King David as the Messiah. If your readers would misunderstand this, you could express the meaning of these two terms with a single phrase. Alternate translation: "he was descended from the royal line of David" (See: [Hendiadys](#))

he...was...of the house and family line of David (ULT)

As in [1:27](#), the word **house** figuratively describes all the people descended from a particular person. Alternate translation: "he was descended from the royal line of David" (See: [Metaphor](#))

Translation Words - ULT

- Joseph
- Galilee
- family line
- of Nazareth
- Judea
- the city of David
- of David

ULT

⁴ And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and family line of David.

UST

⁴⁻⁵ Joseph also traveled to his family's hometown, along with Mary, who was engaged to him and was pregnant. Because Joseph was a descendant of King David, they left the town of Nazareth in the region of Galilee and traveled to the region of Judea, to the town of Bethlehem, which is also known as the city of David. Joseph and Mary went there to be registered in the public record.

- of David
- is called
- Bethlehem
- the house

Translation Words - UST

- call, call out
- Bethlehem, Ephrathah
- city of David
- David
- David
- Galilee, Galilean
- Joseph (NT)
- Judea, Judah
- Nazareth, Nazarene
- family, household
- house, household

Luke 2:5

He registered himself with Mary, who was engaged to him (ULT)

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: "Because Mary was engaged to Joseph, she had to travel with him so that he could list their names together" (See: [Connect — Reason-and-Result Relationship](#))

Mary, who was engaged to him (ULT)

In this culture, an engaged couple was considered legally married, although there would not have been physical intimacy between them until after the wedding. If it would be helpful to your readers, you could explain that. Alternate translation: "Mary, who was engaged to him and who was therefore considered his legal wife" (See: [Assumed Knowledge and Implicit Information](#))

who was engaged to him (ULT)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "who had promised to marry him" (See: [Active or Passive](#))

Translation Words - ULT

- [Mary](#)

Translation Words - UST

- [Mary, the mother of Jesus](#)

ULT

⁵ He registered himself with [Mary](#), who was engaged to him {and} was pregnant.

UST

⁴⁻⁵ Joseph also traveled to his family's hometown, along with Mary, who was engaged to him and was pregnant. Because Joseph was a descendant of King David, they left the town of Nazareth in the region of Galilee and traveled to the region of Judea, to the town of Bethlehem, which is also known as the city of David. Joseph and Mary went there to be registered in the public record.

Luke 2:6

And it happened that (ULT)

This phrase marks the beginning of the next event in the story. If your language has a similar expression that it uses to introduce an event, you can use it in your translation. (See: [Introduction of a New Event](#))

while they were there (ULT)

The word **they** refers to Joseph and Mary being in Bethlehem. If your readers would misunderstand this, you could state that explicitly. Alternate translation: "while Mary and Joseph were in Bethlehem" (See: [Assumed Knowledge and Implicit Information](#))

the days were fulfilled for her to deliver (ULT)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the time came for Mary to give birth" (See: [Active or Passive](#))

the days were fulfilled (ULT)

Here Luke uses the term **days** figuratively to refer to a particular time. Alternate translation: "the time came" (See: [Idiom](#))

for her to deliver (ULT)

Your language may require you to state the object of **deliver**. Alternate translation: "for her to deliver her baby" or "for her to have her baby"

Translation Words - ULT

- [days](#)
- [were fulfilled](#)

Translation Words - UST

- [fulfill](#), [fulfilled](#), [carried out](#)
- [day](#)

ULT

⁶ And it happened that, while they were there, the [days were fulfilled](#) for her to deliver.

UST

⁶⁻⁷ When they arrived in Bethlehem, there was no place for them to stay in a place where visitors usually stayed. So they had to stay in a place where animals slept overnight. While they were there the time came for Mary to give birth and she gave birth to her first child, a son. She wrapped him in wide strips of cloth and laid him down where the food was kept for the animals inside the barn.

Luke 2:7

she wrapped him in strips of cloth and laid him in a manger, because there was no room for them in the inn (ULT)

If it would be helpful to your readers, you could put the second phrase before the first one, since it gives the reason for the action that the first phrase describes. Alternate translation: “because there was no guest room available for them, she wrapped cloths tightly around him and put him in a box that held hay for animals” (See: [Connect — Reason-and-Result Relationship](#))

she wrapped him in strips of cloth (ULT)

In some cultures, mothers help their babies feel secure by wrapping them tightly in cloth or in a blanket. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “wrapped cloths tightly around him to make him feel secure” (See: [Assumed Knowledge and Implicit Information](#))

laid him in a manger (ULT)

A **manger** was a box or frame in which people put hay or other food for animals to eat. It was most likely clean, and it may have had something soft and dry like hay in it that would have provided a cushion for the baby. In this culture, animals were often kept near a home to keep them safe and so that their owners could feed them easily. Mary and Joseph stayed in a space that was ordinarily used for animals for those reasons. Alternate translation: “put him in a box that held hay for animals” (See: [Translate Unknowns](#))

because there was no room for them in the inn (ULT)

There was probably **no room** because so many people had come to Bethlehem to register. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “there was no other place available for them to stay, because so many people had come there to register” (See: [Assumed Knowledge and Implicit Information](#))

because there was no room for them in the inn (ULT)

The inn could mean a place of lodging where travelers stayed overnight. However, Luke uses the same term in [22:11](#) to refer to a room in a house. So it could also mean “guest room.” Alternate translation: “there was no other place available for them to stay, because so many people had come there to register” (See: [Translate Unknowns](#))

Translation Words - ULT

- [firstborn](#)
- [son](#)

Translation Words - UST

- [son](#)
- [firstborn](#)

ULT

⁷ And she delivered her [firstborn son](#), and she wrapped him in strips of cloth and laid him in a manger, because there was no room for them in the inn.

UST

⁶⁻⁷ When they arrived in Bethlehem, there was no place for them to stay in a place where visitors usually stayed. So they had to stay in a place where animals slept overnight. While they were there the time came for Mary to give birth and she gave birth to her first child, a son. She wrapped him in wide strips of cloth and laid him down where the food was kept for the animals inside the barn.

Luke 2:8

And (ULT)

Luke uses **and** to introduce background information about some new characters. You can translate it with the word or phrase that serves the same purpose in your language. Alternate translation: “Now” (See: [Background Information](#))

there were shepherds in that area (ULT) There were some shepherds...in the open country near Bethlehem...there (UST)

This phrase introduces new characters into the story. If your language has an expression of its own that serves this purpose, you can use it here. Alternate translation: “there were some shepherds living in that area” (See: [Introduction of New and Old Participants](#))

Translation Words - ULT

- [shepherds](#)
- [watch](#)
- [flock](#)

Translation Words - UST

- [some shepherds](#)
- [They were...taking care](#)
- [sheep](#)

ULT

⁸ And there were [shepherds](#) in that area, staying in the open and keeping [watch](#) over their [flock](#) at night.

UST

⁸ There were [some shepherds](#) camping out in the open country near Bethlehem that night. [They were](#) there [taking care](#) of their [sheep](#).

Luke 2:9**an angel of the Lord (ULT)****an angel from the Lord (UST)**

Alternate translation: "a heavenly messenger sent from the Lord"

stood before them (ULT)**they saw...standing in front of them (UST)**

Alternate translation: "came to the shepherds"

the glory of the Lord shone around them (ULT)**A glorious light from the Lord shone all over them (UST)**

The implication is that a bright light appeared at the same time as the angel, expressing the magnificent presence of God that was accompanying his messenger. The **glory** of God is associated with light in the Bible, for example, "Arise, shine; for your light has come, and the glory of Yahweh has risen on you," [Isaiah 60:1](#). If it would be helpful to your readers, you could state that explicitly. Alternate translation: "a bright light shone all around them, showing the glorious presence of God" (See: [Assumed Knowledge and Implicit Information](#))

they feared a great fear (ULT)**They became very afraid (UST)**This is an idiom. Alternate translation: "they were extremely afraid" or "they were terrified" (See: [Idiom](#))**Translation Words - ULT**

- [an angel](#)
- [of the Lord](#)
- [of the Lord \(2\)](#)
- [the glory](#)
- [they feared a...fear](#)

Translation Words - UST

- [an angel](#)
- [from the Lord](#)
- [from the Lord \(2\)](#)
- [A glorious light](#)
- [They became...afraid](#)

ULT

⁹ And [an angel of the Lord](#) stood before them, and [the glory of the Lord](#) shone around them, and [they feared a great fear](#).

UST

⁹ Suddenly they saw [an angel from the Lord](#) standing in front of them. [A glorious light from the Lord](#) shone all over them. [They became very afraid](#).

Luke 2:10

Do not be afraid (ULT)

Do not be afraid (UST)

As in 1:13, while the angel speaks these words in the form of a command, he is really telling the shepherds something to help and encourage them. Alternate translation: "You do not need to be afraid" (See: [Imperatives — Other Uses](#))

for behold (ULT)

Listen carefully, because (UST)

The term **behold** focuses the attention of the listener on what the speaker is about to say. It may be helpful to begin a new sentence here. Alternate translation: "Now listen to this" (See: [Metaphor](#))

I bring you good news of great joy, which will be to all the people (ULT)

Alternate translation: "I have come to announce good news that will make all the people very happy"

to all the people (ULT)

for all people...everyone (UST)

This could be: (1) a reference to all people. That is the reading of UST. Alternate translation: "all people everywhere" (2) a figurative generalization that refers specifically to the Jewish people who would welcome Jesus as the Messiah. Alternate translation: "your people" (See: [Hyperbole](#))

Translation Words - ULT

- [angel](#)
- [Do...be afraid](#)
- [of...joy](#)
- [to...people](#)

Translation Words - UST

- [angel](#)
- [Do...be afraid](#)
- [people](#)
- [and should make...rejoice](#)

ULT

¹⁰ And the [angel](#) said to them, "Do not [be afraid](#), for behold, I bring you good news of great [joy](#), which will be to all the [people](#)."

UST

¹⁰ But the [angel](#) said to them, "Do not [be afraid](#)! Listen carefully, because I have come to tell you very good news! This news is for all [people](#), and should [make](#) everyone [rejoice](#)!"

Luke 2:11

today has been born for you in the city of David a Savior, who is Christ the Lord (ULT)
today, in Bethlehem, King David's hometown, the person was born who will save you {from your sins}! He is the Messiah, the Lord (UST)

If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: "a Savior, who is Christ the Lord, has been born for you today in the city of David" (See: [Information Structure](#))

today has been born for you (ULT)
today...was born...you (UST)

If your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "we are announcing the birth for you today" (See: [Active or Passive](#))

in the city of David (ULT)
in Bethlehem, King David's hometown (UST)

This means Bethlehem. See the explanation in the note to [2:4](#). Alternate translation: "in Bethlehem" (See: [Assumed Knowledge and Implicit Information](#))

who is Christ the Lord (ULT)
He is the Messiah, the Lord (UST)

Christ is the Greek word for "Messiah." Alternate translation: "who is the Messiah, the Lord" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [the city of David](#)
- [of David](#)
- [a Savior](#)
- [Christ](#)
- [the Lord](#)

Translation Words - UST

- [Bethlehem, King David's hometown](#)
- [Bethlehem, King David's hometown](#)
- [the person...who will save...from your sins](#)
- [the Messiah](#)
- [the Lord](#)

ULT

¹¹ For today has been born for you in [the city of David a Savior](#), who is [Christ the Lord](#)!

UST

¹¹ They will rejoice because today, in [Bethlehem, King David's hometown](#), [the person was born who will save you {from your sins}](#)! He is [the Messiah, the Lord](#)!

Luke 2:12

this {will be} the sign to you (ULT) here is a sign for you (UST)

The implication is that God has provided this sign. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "God has given you this sign" (See: [Assumed Knowledge and Implicit Information](#))

the sign to you (ULT) a sign for you (UST)

This could be: (1) a sign that would help the shepherds recognize the baby. Alternate translation: "this sign to help you find the newborn Messiah" (2) a sign to prove that what the angel was saying was true. Alternate translation: "the sign to prove that what I am telling you is true" (See: [Assumed Knowledge and Implicit Information](#))

wrapped in strips of cloth (ULT) wrapped in strips of cloth (UST)

See how you translated this expression in [2:7](#). Review the note there if that would be helpful. Alternate translation: "with cloths wrapped tightly around him" (See: [Assumed Knowledge and Implicit Information](#))

lying in a manger (ULT) lying in a feeding place for animals (UST)

See how you translated the term **manger** in [2:7](#). Review the note there if that would be helpful. Alternate translation: "lying in a box that holds hay for animals" (See: [Translate Unknowns](#))

Translation Words - ULT

- [sign](#)
- [a baby](#)

Translation Words - UST

- [sign](#)
- [a baby](#)

ULT

¹² And this {will be} the [sign](#) to you: You will find [a baby](#) wrapped in strips of cloth and lying in a manger."

UST

¹² And here is a [sign](#) for you. {If you go to Bethlehem,} you will find [a baby](#) there wrapped in strips of cloth and lying in a feeding place for animals."

Luke 2:13

a multitude of the heavenly army (ULT) a large group of angels from heaven (UST)

This phrase could refer to a literal **army** of angels, or it could be speaking figuratively of a large organized group of angels. Alternate translation: "a large group of angels from heaven" (See: [Metaphor](#))

praising God, and saying (ULT) They were all praising God by saying (UST)

Luke is expressing a single idea by using two verbs connected with **and**. The angels said these words in order to praise God. Alternate translation: "who praised God by saying" (See: [Hendiadys](#))

Translation Words - ULT

- [heavenly](#)
- [angel](#)
- [praising](#)
- [God](#)

Translation Words - UST

- [from heaven](#)
- [other angel](#)
- [They were all praising](#)
- [God](#)

ULT

¹³ And suddenly a multitude of the [heavenly](#) army was with the [angel](#), [praising God](#), and saying,

UST

¹³ Suddenly a large group of angels [from heaven](#) appeared with the [other angel](#). [They were all praising God](#) by saying,

Luke 2:14

Glory in the highest to God (ULT) In the highest heaven may all the angels praise God (UST)

This could mean: (1) the angels are describing where God should receive honor. In that case **in the highest** would mean "in the highest place," that is, "in heaven," and the phrase would parallel "on earth." Alternate translation: "Give honor to God in heaven" (2) the angels are describing what kind of honor God should receive. Alternate translation: "Give the highest honor to God"

in...men of good pleasure (ULT) In...all the people...who please God (UST)

This could refer to: (1) God's **good pleasure** with people. Alternate translation: "among people with whom God is pleased" (2) people who show **good pleasure** or "good will" to one another. Alternate translation: "among people of good will"

men (ULT) all the people (UST)

Here, the term **men** has a generic meaning that includes all people. Alternate translation: "people" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [Glory](#)
- [in the highest](#)
- [to God](#)
- [earth](#)
- [peace](#)
- [of good pleasure](#)

Translation Words - UST

- [In the highest heaven](#)
- [may all the angels praise](#)
- [God](#)
- [the earth](#)
- [who please God](#)
- [may...be peaceful {with God and each other}](#)

ULT

14 "Glory in the highest to God, and on earth, peace among men of good pleasure."

UST

14 "In the highest heaven may all the angels praise God! And on the earth may all the people who please God be peaceful {with God and each other}!"

Luke 2:15

And it happened that (ULT)

Luke uses this phrase to mark a shift in the story, to what the shepherds did after the angels left. Use a word, phrase, or other method in your language that is natural for this purpose. (See: [Introduction of a New Event](#))

Let us...go over...let us see...to us (ULT)

We should go...see...us (UST)

The shepherds are speaking to one another, so if your language distinguishes between exclusive and inclusive **us**, use the inclusive form here. (See: [Exclusive and Inclusive 'We'](#))

Translation Words - ULT

- [when](#)
- [angels](#)
- [heaven](#)
- [shepherds](#)
- [Bethlehem](#)
- [Lord](#)
- [has made known](#)

Translation Words - UST

- [When](#)
- [angels](#)
- [heaven](#)
- [shepherds](#)
- [Bethlehem](#)
- [Lord](#)
- [has told...about](#)

ULT

¹⁵ And it happened that, [when](#) the [angels](#) had gone away from them into [heaven](#), the [shepherds](#) said to each other, "Let us indeed go over as far as [Bethlehem](#), and let us see this thing that has happened, which the [Lord has made known](#) to us."

UST

¹⁵ [When](#) the [angels](#) left them and returned to [heaven](#), the [shepherds](#) said to each other, "We should go right now to [Bethlehem](#) and see this wonderful thing that has happened, which the [Lord has told us about!](#)"

Luke 2:16

they went hastening (ULT)

they went quickly (UST)

The two verbs **went** and **hastening** express a single idea. The word **hastening** tells how they **went**. Alternate translation: "they went quickly" (See: [Hendiadys](#))

who was lying in the manger (ULT)

lying in a feeding place for animals (UST)

See how you translated the term **manger** in 2:7. Alternate translation: "lying in a box that holds hay for animals" (See: [Translate Unknowns](#))

Translation Words - ULT

- [Mary](#)
- [Joseph](#)
- [baby](#)

Translation Words - UST

- [Mary](#)
- [Joseph](#)
- [baby](#)

ULT

¹⁶ And they went hastening and found both [Mary](#) and [Joseph](#), and the [baby](#), who was lying in the manger.

UST

¹⁶ So they went quickly, and when they had found {the place where} [Mary](#) and [Joseph](#) {were staying}, they saw the [baby](#) lying in a feeding place for animals.

Luke 2:17**the message that had been told to them (ULT)
what...the Lord had revealed to them (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "what the angels had told them" (See: [Active or Passive](#))

Translation Words - ULT

- [they made known](#)
- [child](#)

Translation Words - UST

- [they told everyone](#)
- [baby](#)

ULT

¹⁷ And having seen him, [they made known](#) about the message that had been told to them about this [child](#).

UST

¹⁷ After they had seen him, [they told everyone](#) what the Lord had revealed to them about this [baby](#).

Luke 2:18

the things that were spoken to them by the shepherds (ULT)

what the shepherds told them (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "what the shepherds told them" Alternate translation: (See: [Active or Passive](#))

Translation Words - ULT

- [were amazed](#)
- [shepherds](#)

Translation Words - UST

- [thought that...was amazing](#)
- [shepherds](#)

ULT

¹⁸ And all those who heard it [were amazed](#) concerning the things that were spoken to them by the [shepherds](#).

UST

¹⁸ All the people who were listening [thought that](#) what the [shepherds](#) told them [was amazing](#).

Luke 2:19

pondering them in her heart (ULT) and thought about...continually (UST)

In this expression, the **heart** figuratively represents the thoughts and emotions. Alternate translation: "reflecting on what they meant" (See: [Metaphor](#))

Translation Words - ULT

- [Mary](#)
- [heart](#)

Translation Words - UST

- [Mary](#)
- [continually](#)

ULT

¹⁹ But [Mary](#) kept all these things, pondering them in her [heart](#).

UST

¹⁹ But [Mary](#) carefully remembered all of these things and thought about them [continually](#).

Luke 2:20

the shepherds returned (ULT)

The shepherds returned {to the fields where their sheep were} (UST)

This means that they returned to their flock. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the shepherds went back to take care of their sheep” (See: [Assumed Knowledge and Implicit Information](#))

glorifying and praising God (ULT)

They kept talking about how great God is and praising him (UST)

The terms **glorifying** and **praising** mean similar things. Luke is using them together for emphasis. If your readers would misunderstand this, you could combine these terms. Alternate translation: “excitedly praising God” (See: [Doublet](#))

just as it had been spoken to them (ULT)

Everything had been exactly as the angel had told them it would be (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “just as the angel had told them” (See: [Active or Passive](#))

Translation Words - ULT

- shepherds
- returned
- glorifying
- praising
- God
- just as

Translation Words - UST

- shepherds
- returned {to the fields where their sheep were}
- They kept talking about how great...is
- God
- praising him
- Everything had been exactly as

ULT

²⁰ And the shepherds returned, glorifying and praising God for everything that they had heard and seen, just as it had been spoken to them.

UST

²⁰ The shepherds returned {to the fields where their sheep were}. They kept talking about how great God is and praising him for all of the things that they had heard and seen. Everything had been exactly as the angel had told them it would be.

Luke 2:21

**when eight days had been fulfilled to
circumcise him (ULT)**
**On the eighth day after the baby was born,
they circumcised him (UST)**

The law that God gave to Jewish believers told them to circumcise a baby boy on the eighth day of his life. As in 1:59, the day on which the baby was born was considered to be the first day. If it would be helpful to your readers, you could translate this expression according to the way your own culture reckons time. Alternate translation: “when the baby was one week old, and according to the Jewish law it was time to circumcise him” (See: [Assumed Knowledge and Implicit Information](#))

when eight days had been fulfilled (ULT)
On the eighth day after the baby was born (UST)

This time reference also introduces a new event. Alternate translation: “after eight days had gone by” or “when the baby was one week old” (See: [Introduction of a New Event](#))

eight days had been fulfilled (ULT)
the eighth day after the baby was born (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “after eight days had gone by” or “when the baby was one week old” (See: [Active or Passive](#))

his name was called Jesus (ULT)
gave him the name Jesus (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “his parents Joseph and Mary named him Jesus” (See: [Active or Passive](#))

his name was called Jesus (ULT)
gave him the name Jesus (UST)

As in 1:13, to “call a name” is an idiom that means to give a child a name. Alternate translation: “his parents Joseph and Mary named him Jesus” (See: [Idiom](#))

which he had been called by the angel (ULT)
This was the name that the angel had told them to give him (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “which was the name that the angel had told Mary to give him” (See: [Active or Passive](#))

ULT

²¹ And when eight [days](#) had been fulfilled to [circumcise](#) him, then his [name was called Jesus](#), which [he had been called](#) by the [angel](#) before he [was conceived](#) in the [womb](#).

UST

²¹ On the eighth [day](#) after the baby was born, [they circumcised](#) him and [gave](#) him the [name Jesus](#). This [was the name that the angel had told them to give him](#) even before [Mary had become pregnant with him](#).

before he was conceived in the womb (ULT) even before Mary had become pregnant with him (UST)

In your language, it might seem that the phrase **conceived in the womb** expresses unnecessary extra information. If so, you can abbreviate it. Alternate translation: “before he was conceived” (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

Translation Words - ULT

- days
- to circumcise
- name
- was called
- he had been called
- Jesus
- angel
- was conceived
- womb

Translation Words - UST

- the...day
- they circumcised
- gave
- was the name that...had told them to give him
- name
- Jesus
- angel
- Mary had become pregnant with him
- Mary had become pregnant with him

Luke 2:22

**when the days of their purification had been fulfilled, according to the law of Moses (ULT)
Mary and Joseph waited the number of days that the law of Moses required for her to become ceremonially clean again after having a baby (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.
Alternate translation: “after they had waited the number of days that the law of Moses required for their purification” (See: [Active or Passive](#))

**the days of their purification (ULT)
the number of days...for her to become ceremonially clean again after having a baby (UST)**

The law of Moses said that a woman would become ceremonially clean again 33 days after her newborn son had been circumcised. After that, she could enter the temple. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “33 more days, the time that the law of Moses required for Mary to become ceremonially clean again after childbirth” (See: [Assumed Knowledge and Implicit Information](#))

**of Moses (ULT)
of Moses (UST)**

Moses is the name of a man, the great law-giver of Israel. It occurs several times in this book. (See: [How to Translate Names](#))

**they brought him up to Jerusalem (ULT)
they brought him to Jerusalem...him (UST)**

Luke says that they brought him **up** to Jerusalem, even though Bethlehem is actually at a higher elevation, because that was the customary way of speaking about going to Jerusalem, since that city is up on a mountain. Alternate translation: “they took him to Jerusalem” (See: [Idiom](#))

**to present him to the Lord (ULT)
so that they could dedicate...to the Lord {in the temple (UST)**

Luke will explain more in the next two verses about why Mary and Joseph did this, but if it would be helpful to your readers, you could make the purpose more explicit here. Alternate translation: “so that they could bring him into the temple and perform the required ceremony acknowledging God’s claim on firstborn children who were male” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [days](#)
- [of...purification](#)

ULT

²² And when the [days](#) of their [purification](#) had been fulfilled, according to the [law of Moses](#), they brought him up to [Jerusalem](#) to present him to the [Lord](#)

UST

²² Mary and Joseph waited the [number of days](#) that the [law of Moses](#) required [for her to become ceremonially clean again after having a baby](#). Then they brought him to [Jerusalem](#) so that they could dedicate him to the [Lord](#) {in the temple}.

- law of Moses
- Jerusalem
- to...Lord

Translation Words - UST

- number of days
- law of Moses
- for her to become ceremonially clean again after having a baby
- Jerusalem
- to...Lord

Luke 2:23

just as it is written in the law of the Lord (ULT)
They did this to obey the law of the Lord (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "just as the law of the Lord commands" (See: [Active or Passive](#))

Every male who opens the womb will be called holy to the Lord (ULT)
You must set apart for the Lord every male offspring who is the first to be born (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "You are to set apart for the Lord every firstborn child who is a boy" (See: [Active or Passive](#))

Every male who opens the womb (ULT)
every male offspring who is the first to be born (UST)

To **open the womb** is an idiom that refers to being the first baby to come out of the womb. This commandment applied to both people and animals, but here a baby boy is specifically in view. Alternate translation: "Every firstborn offspring who is a male" or "Every firstborn child who is a boy" (See: [Idiom](#))

will be called holy to the Lord (ULT)
You must set apart for the Lord (UST)

As in [1:32](#), **be called** is an idiom that means "to be." Alternate translation: "will be set apart for the Lord" (See: [Idiom](#))

will be called holy to the Lord (ULT)
You must set apart for the Lord (UST)

Here, the law of Moses is using a future statement to give a command. Alternate translation: "is to be set apart for the Lord" (See: [Statements — Other Uses](#))

Translation Words - ULT

- [just as](#)
- [it is written](#)
- [the law of the Lord](#)
- [of the Lord](#)
- [to...Lord](#)
- [the womb](#)
- [will be called](#)
- [holy](#)

Translation Words - UST

- [They did this to obey](#)

ULT

²³ ([just as it is written](#) in [the law of the Lord](#), "Every male who opens [the womb](#) will be called [holy](#) to the [Lord](#)"),

UST

²³ [They did this to obey the law of the Lord](#), which says, "[You must set apart](#) for the [Lord](#) every male offspring [who is the first to be born.](#)"

- They did this to obey
- the law of the Lord
- of the Lord
- for...Lord
- You must set apart
- You must set apart
- who is the first to be born

Luke 2:24

what is said in the law of the Lord (ULT) that...the law of the Lord...told the parents of a newborn son to offer (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "what the law of the Lord says" (See: [Active or Passive](#))

Translation Words - ULT

- a sacrifice
- law of the Lord
- of the Lord
- pigeons

Translation Words - UST

- the sacrifice
- law of the Lord
- of the Lord
- pigeons

ULT

²⁴ and to offer a sacrifice according to what is said in the law of the Lord, "a pair of doves or two young pigeons."

UST

²⁴ There they offered the sacrifice that the law of the Lord told the parents of a newborn son to offer, "two turtledoves or two young pigeons."

Luke 2:25

behold (ULT)**At that time (UST)**

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

there was a man in Jerusalem whose name {was} Simeon (ULT)**there was a man in Jerusalem whose name was Simeon (UST)**

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](#))

was} Simeon (ULT)**Simeon (UST)**

Simeon is the name of a man. (See: [How to Translate Names](#))

this man {was} righteous and devout (ULT)**He did what was pleasing to God and obeyed God's laws (UST)**

The terms **righteous** and **devout** mean similar things. Luke uses the two terms together to emphasize what a godly man Simeon was. If your readers would misunderstand this, you could combine them. Alternate translation: "he was a godly man" (See: [Doublet](#))

waiting for (ULT)**He was eagerly waiting for God to send the Messiah (UST)**

This is an idiomatic usage of the term **waiting**. It does not mean passively **waiting** for something to happen, but eagerly anticipating something that someone wants to happen. Alternate translation: "eagerly anticipating" or "looking forward to" (See: [Idiom](#))

the consolation of Israel (ULT)**to encourage the people of Israel (UST)**

This phrase refers by association to the one who would bring **consolation**, meaning "comfort," to the people of Israel. Alternate translation: "the one who would come and comfort the people of Israel" or "the one who would come to help the people of Israel" (See: [Metonymy](#))

ULT

²⁵ And behold, there was a man in [Jerusalem](#) whose [name {was} Simeon](#), and this man [{was} righteous](#) and devout, waiting for [the consolation of Israel](#), and [the Holy Spirit was](#) upon him.

UST

²⁵ At that time there was a man in [Jerusalem](#) whose [name was Simeon](#). He [did what was pleasing to God](#) and obeyed God's laws. He was eagerly waiting for God to send the Messiah [to encourage the people of Israel](#). [The Holy Spirit was](#) directing him.

the consolation of Israel (ULT)

to encourage the people of Israel (UST)

Luke assumes that readers will know that this is a reference to the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the Messiah, who would come to help the people of Israel” (See: [Assumed Knowledge and Implicit Information](#))

of Israel (ULT)

the people of Israel (UST)

Luke is referring to all of the Israelites figuratively as if they were a single person, their ancestor, Israel. Alternate translation: “of the people of Israel” (See: [Personification](#))

the Holy Spirit was upon him (ULT)

The Holy Spirit was directing him (UST)

The word **upon** creates a spatial metaphor that means that the Spirit of God was with Simeon in a special way. The Spirit gave him knowledge and direction for his life, as the next two verses show. Alternate translation: “the Holy Spirit guided him in special ways” (See: [Metaphor](#))

Translation Words - ULT

- [Jerusalem](#)
- [name](#)
- [was](#)} [Simeon](#)
- [was](#)} [righteous](#)
- [the consolation](#)
- [of Israel](#)
- [the Holy Spirit was](#)

Translation Words - UST

- [Jerusalem](#)
- [name was](#)
- [Simeon](#)
- [did what was pleasing to God](#)
- [to encourage](#)
- [people of Israel](#)
- [The Holy Spirit was](#)

Luke 2:26

And (ULT)

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

it had been revealed to him by the Holy Spirit (ULT)

The Holy Spirit had previously revealed to him that...he (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the Holy Spirit had shown him" or "the Holy Spirit had told him" (See: [Active or Passive](#))

that he would not see death before (ULT) before he died (UST)

To **see death** is an idiom that means "to die." Alternate translation: "that he would not die before" (See: [Idiom](#))

that he would not see death before (ULT) before he died (UST)

Here, Luke 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: "he would live until" (See: [Litotes](#))

Translation Words - ULT

- revealed
- Holy Spirit
- death
- Lord's
- Christ

Translation Words - UST

- Holy Spirit
- previously revealed...that
- before he died
- the Lord would send
- Messiah...him

ULT

²⁶ And it had been [revealed](#) to him by the [Holy Spirit](#) that he would not see [death](#) before he had seen the [Lord's Christ](#).

UST

²⁶ The [Holy Spirit](#) had [previously revealed](#) to him [that before he died, the Lord would send](#) the [Messiah](#) and he would get to see [him](#).

Luke 2:27

he came in the Spirit (ULT) the Holy Spirit led Simeon to go...He was (UST)

This is an idiom. Alternate translation: “he came as the Holy Spirit directed him” (See: [Idiom](#))

he came...into the temple (ULT) Simeon to go...He was...into the temple courtyard...there (UST)

Your language may say “went” in contexts such as this. Alternate translation: “he went ... into the temple” (See: [Go and Come](#))

into the temple (ULT) into the temple courtyard...there (UST)

Since only priests could enter the **temple** building, this means the **temple** courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: “into the temple courtyard” (See: [Synecdoche](#))

the parents (ULT) Joseph and Mary (UST)

This means the parents of Jesus. If your readers would misunderstand this, you could use their names here. Alternate translation: “Mary and Joseph” (See: [Introduction of New and Old Participants](#))

for them to do according to the custom of the law concerning him (ULT) so that they could perform the ceremony for him that God had commanded in the law (UST)

The phrase **to do according to the custom of the law** refers to the ceremony of dedication that Luke described in [2:22-25](#). If it would be helpful to your readers, you could state that explicitly. Alternate translation: “to perform the ceremony of dedication that the law of God required” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Spirit
- temple
- child
- Jesus
- of...law

Translation Words - UST

- the Holy Spirit led
- temple courtyard...there
- baby
- Jesus
- in...law

ULT

²⁷ And he came in the [Spirit](#) into the [temple](#); and when the parents brought in the [child Jesus](#) for them to do according to the custom of the [law](#) concerning him,

UST

²⁷ So [the Holy Spirit led](#) Simeon to go into the [temple courtyard](#). He was [there](#) when Joseph and Mary brought in the [baby Jesus](#) so that they could perform the ceremony for him that God had commanded in the [law](#).

Luke 2:28

and (ULT)

When Simeon saw Jesus (UST)

Luke uses this word to indicate that this event took place after the event he has just described. That is, Simeon took Jesus in his arms after his parents brought him into the temple for the dedication ceremony. Alternate translation: “then” (See: [Connect — Sequential Time Relationship](#))

he took him into {his} arms (ULT)

he picked him up in his arms (UST)

If your readers would misunderstand this, you could specify by name the people to whom these pronouns refer. Alternate translation: “Simeon picked up the baby Jesus and held him in his arms” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- took
- blessed
- God

Translation Words - UST

- picked...up
- thanked
- God

ULT

²⁸ and he took him into {his} arms and blessed God, and he said,

UST

²⁸ {When Simeon saw Jesus,} he picked him up in his arms and thanked God, and then he said,

Luke 2:29

**You are now dismissing your servant...in peace (ULT)
and now...for you to let me die...I am content (UST)**

Simeon is actually using this statement to make a request. Alternate translation: "Now please let me die in peace" (See: [Statements — Other Uses](#))

ULT

²⁹ "You are now dismissing your [servant](#) in [peace](#), [Lord](#), according to your word.

UST

²⁹ "[Lord](#), you have kept your promise to me, and now [I am content](#) for you to let [me](#) die.

**You are...dismissing your servant (ULT)
for you to let me die (UST)**

Simeon refers to himself as God's **servant** in order to show humility and respect. Alternate translation: "please let me die" (See: [First, Second or Third Person](#))

**You are...dismissing your servant (ULT)
for you to let me die (UST)**

Simeon uses a mild expression to refer to death. Alternate translation: "please let me die" (See: [Euphemism](#))

**your...your (ULT)
me...your (UST)**

Here, the word **your** is singular because Simeon is addressing God. If your language has a formal form of **your** that it uses to address a superior respectfully, you may wish to use that form here and in [2:30](#) and [2:32](#), and the corresponding formal form for "you" in [2:31](#). However, it might be more natural in your language for someone who knows God well, as Simeon did, to address God using the informal form. Use your best judgment about what form to use. (See: [Forms of 'You' — Formal or Informal](#))

**according to your word (ULT)
you have kept your promise to me (UST)**

Simeon is referring to the promise that God made that he would live to see the Messiah. Simeon describes that promise by association with the **word** or saying by which God made it. Alternate translation: "as you promised" (See: [Metonymy](#))

Translation Words - ULT

- [servant](#)
- [peace](#)
- [Lord](#)

Translation Words - UST

- [Lord](#)
- [I am content](#)
- [me](#)

Luke 2:30**my eyes have seen (ULT)****I have seen (UST)**

Simeon uses one part of himself, his **eyes**, to represent all of himself figuratively in the act of seeing. Alternate translation: "I have personally seen" or "I, myself, have seen" (See: [Synecdoche](#))

your salvation (ULT)**the one whom you have sent to save people (UST)**

This expression refers by association to the person who would bring **salvation**, that is, the infant Jesus, whom Simeon was holding. Alternate translation: "the Savior whom you have sent" (See: [Metonymy](#))

Translation Words - ULT

- [salvation](#)

Translation Words - UST

- [whom...have sent to save people](#)

ULT

³⁰ For my eyes have seen your [salvation](#),

UST

³⁰ Because I have seen the one whom you [have sent to save people](#),

Luke 2:31

which you have prepared (ULT) the one whom you have prepared (UST)

If you said “Savior” in the previous phrase at the end of [2:30](#), then here you will want to say something like “whom you have prepared” or “the one you have sent.” If you said **salvation** in the previous phrase, then here you could state something like “which you have brought about” (See: [Pronouns — When to Use Them](#))

before the face of all the peoples (ULT) for all people to see (UST)

The term **face** figuratively represents the presence of a person. Simeon is saying that God has sent the Savior or brought about salvation right where everyone is present. Alternate translation: “in the presence of all the peoples” (See: [Metaphor](#))

before the face of all the peoples (ULT) for all people to see (UST)

The implication of God sending the Savior or bringing about salvation into the presence of everyone is that this has been done for their benefit. Alternate translation: “for the benefit of all peoples” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [of...peoples](#)

Translation Words - UST

- [people](#)

ULT

³¹ which you have prepared before the face of all the [peoples](#):

UST

³¹ the one whom you have prepared for all [people](#) to see.

Luke 2:32

A light for revelation to the Gentiles and glory to your people Israel (ULT)

This expression means that the child will help the Gentiles to understand. Simeon compares Jesus' role to that of a physical **light** that enables people to see solid objects. Alternate translation: "This child will enable the Gentiles to understand, just as light allows people to see things clearly and he will bring honor to the people of Israel, who belong to you" (See: [Metaphor](#))

A light for revelation to the Gentiles and glory to your people Israel (ULT)

It may be helpful to state explicitly what the child will help the Gentiles to understand. Alternate translation: "This child will enable the Gentiles to understand what you expect of them and he will bring honor to the people of Israel, who belong to you" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- A light
- revelation
- to the Gentiles
- glory
- to your people Israel
- to...people
- Israel

Translation Words - UST

- He will be like a light
- that will reveal your truth
- to the other nations
- He will show how glorious your plan is
- for Israel, your people
- for Israel
- people

ULT

³² A light for revelation to the Gentiles and glory to your people Israel."

UST

³² He will be like a light that will reveal your truth to the other nations. He will show how glorious your plan is for Israel, your people."

Luke 2:33

his father and mother (ULT)

Jesus' father and mother (UST)

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to use this reading in your translation or a different reading, "Joseph and his mother." (See: [Textual Variants](#))

what was said about him (ULT)

what Simeon said about him (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "the things that Simeon said about him" (See: [Active or Passive](#))

Translation Words - ULT

- [father](#)
- [amazed](#)

Translation Words - UST

- [father](#)
- [marveled](#)

ULT

³³ And his [father](#) and mother ^[1] were [amazed](#) at what was said about him.

UST

³³ Jesus' [father](#) and mother [marveled](#) at what Simeon said about him.

Luke 2:34

said to Mary, his mother (ULT)
said to Jesus' mother, Mary (UST)

In your translation, make sure that this does not sound as if Mary is the mother of Simeon. Alternate translation: "said to Mary, the child's mother"

Behold (ULT)
Note well what I say (UST)

Simeon uses this expression to tell Mary that what he is about to say is extremely important to her. Alternate translation: "Now this is important" (See: [Metaphor](#))

this one is appointed for the downfall and rising up of many in Israel (ULT)
God has determined that, because of this child, many people in Israel will reject God and many will submit themselves to God (UST)

The word **downfall** represents people turning away from God by association with the way they will be ruined as a result. The expression **rising up** represents people drawing closer to God, by association with the way they will prosper as a result. Alternate translation: "God will use this child to challenge many people of the people of Israel to decide definitively for or against him" (See: [Metonymy](#))

this one is appointed for (ULT)
God has determined that, because of this child...will reject God (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God intends to use this child to" (See: [Active or Passive](#))

of many in Israel (ULT)
many people in Israel...many (UST)

Simeon refers to all of the Israelites figuratively as if they were a single person, their ancestor, **Israel**. Alternate translation: "many of the people of Israel" or "many in the nation of Israel" (See: [Personification](#))

a sign (ULT)
He will be a sign...from God (UST)

The implication is that the life and ministry of Jesus will be an indication that God is at work to fulfill his purposes through the people of Israel. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "an indication of God's activity" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁴ And [Simeon blessed](#) them, and said to [Mary](#), his mother, "Behold, this one [is appointed](#) for the downfall and [rising up](#) of many in [Israel](#) and for [a sign](#) that is spoken against—

UST

³⁴ Then [Simeon blessed](#) them, and said to Jesus' mother, [Mary](#), "Note well what I say: [God has determined that](#), because of this child, many people in [Israel](#) will reject God and many [will submit themselves to God](#). [He will be a sign {from God}](#) that many people will oppose.

that is spoken against (ULT)
that many people will oppose (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “that many people will speak against” (See: [Active or Passive](#))

that is spoken against (ULT)
that many people will oppose (UST)

Simeon figuratively describes the opposition that Jesus will face by association with one expression of it, people speaking against him and his ministry. But this represents a wider range of hostile activities. Alternate translation: “that many people will oppose” (See: [Metonymy](#))

Translation Words - ULT

- Simeon
- blessed
- Mary
- is appointed
- rising up
- Israel
- a sign

Translation Words - UST

- Simeon
- blessed
- Mary
- God has determined that
- Israel
- will submit themselves to God
- He will be a sign...from God

Luke 2:35

and a sword will also pierce your own soul (ULT)

As for you, {the cruel things that people will do to him will make you so sad that} it will feel as if a sword is piercing through your very soul (UST)

Simeon speaks figuratively of the bitter grief pangs that Mary will experience as if they were a **sword** stabbing all the way into her inner being. Alternate translation: “and you will experience deep pangs of grief yourself” (See: [Metaphor](#))

the thoughts of many hearts may be revealed (ULT)

But this is necessary} so that...he can reveal the secret thoughts of many people (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “so that many people will reveal what they secretly think” (See: [Active or Passive](#))

the thoughts of many hearts may be revealed (ULT)

But this is necessary} so that...he can reveal the secret thoughts of many people (UST)

In this expression, **hearts** figuratively represent people’s inner thoughts and inclinations. Alternate translation: “so that many people will reveal what they secretly think” (See: [Metaphor](#))

Translation Words - ULT

- a sword
- will...pierce
- soul
- hearts
- may be revealed

Translation Words - UST

- the cruel things that people will do to him will make you so sad that} it will feel as if a sword
- is piercing through
- soul
- he can reveal
- secret

ULT

³⁵ and a sword will also pierce your own soul—so that the thoughts of many hearts may be revealed.”

UST

³⁵ As for you, {the cruel things that people will do to him will make you so sad that} it will feel as if a sword is piercing through your very soul. {But this is necessary} so that he can reveal the secret thoughts of many people.”

Luke 2:36

And Anna was there, a prophetess (ULT)
A prophetess named Anna was also there {in the temple courtyard (UST)}

Luke is introducing a new participant into the story. Alternate translation: "There was also a woman named Anna there in the temple. She was a prophetess" (See: [Introduction of New and Old Participants](#))

Anna (ULT)

Anna (UST)

Anna is the name of a woman. (See: [How to Translate Names](#))

of Phaniel (ULT)

of Phaniel (UST)

Phaniel is the name of a man. (See: [How to Translate Names](#))

She had advanced much in days (ULT)

She was very old (UST)

As in [1:7](#), to have moved forward or to have **advanced** means figuratively to have aged. Alternate translation: "She was very old" (See: [Idiom](#))

She had advanced much in days (ULT)

She was very old (UST)

Luke uses the term **days** figuratively to mean time in general. Alternate translation: "She was very old" (See: [Idiom](#))

after her virginity (ULT)

As a young woman (UST)

This is an idiom. Alternate translation: "after she married him" (See: [Idiom](#))

Translation Words - ULT

- a prophetess
- the tribe
- of Asher
- days
- having lived
- for..years

Translation Words - UST

- A prophetess named

ULT

³⁶ And Anna was there, a prophetess, the daughter of Phaniel from the tribe of Asher. She had advanced much in days, having lived with her husband for seven years after her virginity,

UST

³⁶ A prophetess named Anna was also there {in the temple courtyard}. She was very old. She was the daughter of Phaniel, who was from the tribe of Asher. As a young woman, she had been married for seven years{, and then her husband had died}.

- was...old
- the tribe
- of Asher
- she had been married...and then her husband had died
- years

Luke 2:37

she {was} a widow for 84 years (ULT)
she had lived as a widow for 84 more years (UST)

This could mean: (1) Anna had been a widow for 84 years. Alternate translation: “but then her husband had died and she had not remarried, and 84 years had gone by since” (2) Anna was a widow who was now 84 years old. Alternate translation: “but her husband had died and she had not remarried, and now she was 84 years old”

who never left the temple (ULT)
It seemed as if she was always in the temple (UST)

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: “who was always in the temple” (See: [Litotes](#))

who never left the temple (ULT)
It seemed as if she was always in the temple (UST)

This is a generalization that means that Anna spent so much time in the temple that it seemed as though she never left it. Alternate translation: “who was always in the temple” or “who was continually in the temple” (See: [Hyperbole](#))

serving with fastings and prayers (ULT)
worshiping God by fasting and praying (UST)

The term **serving** is an idiom that means “worshiping.” Alternate translation: “worshiping God by going without food and praying” (See: [Idiom](#))

night and day (ULT)
at all times of the} night and day (UST)

Luke is using the two parts of a day figuratively to mean the entire day, that is, all the time. Alternate translation: “all the time” (See: [Merism](#))

Translation Words - ULT

- [years](#)
- [temple](#)
- [serving](#)
- [with fastings](#)
- [prayers](#)
- [day](#)

Translation Words - UST

- [years](#)
- [temple](#)

ULT

³⁷ and she {was} a widow for 84 [years](#) who never left the [temple](#), [serving with fastings](#) and [prayers](#) night and [day](#).

UST

³⁷ After that, she had lived as a widow for 84 more [years](#). It seemed as if she was always in the [temple](#), [worshiping God by fasting](#) and [praying](#), {at all times of the} night and [day](#).

- worshipping God
- by fasting
- praying
- day

Luke 2:38

coming up (ULT)**Anna approached {Joseph and Mary and the baby (UST)**

The implication is that Anna came up to Mary and Joseph. If your readers would misunderstand this, you could state that explicitly. Alternate translation: “she approached them” or “she went over to Mary and Joseph”

at that very hour (ULT)**At that same time (UST)**

Here, Luke uses the term **hour** figuratively to refer to a specific time. Alternate translation: “right at that same time” (See: [Idiom](#))

to all those (ULT)**to many other people who (UST)**

The term **all** is a generalization that means many. Alternate translation: “to many others” (See: [Hyperbole](#))

to...those who were waiting for (ULT)**who were also expecting (UST)**

See how you translated this in [2:25](#). Alternate translation: “who were eagerly anticipating” or “who were looking forward to” (See: [Idiom](#))

the redemption of Jerusalem (ULT)**God to send} the Messiah who would set the people of Israel free (UST)**

Luke is using the word **redemption** figuratively to mean the person who would bring redemption. Alternate translation: “the one who would redeem Jerusalem” or “the person who would bring God’s blessings and favor back to Jerusalem” (See: [Metonymy](#))

of Jerusalem (ULT)**the people of Israel (UST)**

Luke is referring to all of the people of Israel figuratively by the name of their capital city, **Jerusalem**. Alternate translation: “the people of Israel” (See: [Metonymy](#))

Translation Words - ULT

- [at...hour](#)
- [to God](#)
- [the redemption](#)
- [of Jerusalem](#)

ULT

³⁸ And coming up at that very [hour](#), she began giving thanks [to God](#) and speaking about him to all those who were waiting for [the redemption of Jerusalem](#).

UST

³⁸ At that same [time](#), Anna approached {Joseph and Mary and the baby}. Anna began thanking [God](#) {for the baby}. Afterwards, she kept speaking about Jesus to many other people who were also expecting {[God to send](#)} [the Messiah who would set the people of Israel free](#).

Translation Words - UST

- At...time
- God
- God to send} the Messiah who would set...free
- the people of Israel

Luke 2:39

everything that {was} according to the law of the Lord (ULT)

everything that the law of the Lord required {for parents of a first son (UST)}

Alternate translation: "everything that the law of the Lord required them to do"

to {their} own town of Nazareth (ULT)
to their own town, Nazareth (UST)

This expression means that they lived in Nazareth. Alternate translation: "the town of Nazareth, where they lived" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [law of the Lord](#)
- [of the Lord](#)
- [they returned](#)
- [Galilee](#)
- [of Nazareth](#)

Translation Words - UST

- [law of the Lord](#)
- [of the Lord](#)
- [they returned](#)
- [Nazareth](#)
- [district of Galilee](#)

ULT

³⁹ And when they had completed everything that {was} according to the [law of the Lord, they returned](#) to [Galilee](#), to {their} own town of [Nazareth](#).

UST

³⁹ After Joseph and Mary had finished doing everything that the [law of the Lord](#) required {for parents of a first son}, [they returned](#) to their own town, [Nazareth](#), in the [district of Galilee](#).

Luke 2:40**was strengthened (ULT)
he became strong (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "became stronger" (See: [Active or Passive](#))

**being filled with wisdom (ULT)
and very wise (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "learning what was wise" (See: [Active or Passive](#))

**the grace of God was upon him (ULT)
God was present in his life (UST)**

As in [2:25](#), **upon** is a spatial metaphor. Alternate translation: "God blessed him in special ways" (See: [Metaphor](#))

Translation Words - ULT

- [child](#)
- [was strengthened](#)
- [with wisdom](#)
- [the grace](#)
- [of God](#)

Translation Words - UST

- [child](#)
- [he became strong](#)
- [and very wise](#)
- [God](#)
- [present in...life](#)

ULT

⁴⁰ And the [child](#) grew and [was strengthened](#), being filled [with wisdom](#), and [the grace of God](#) was upon him.

UST

⁴⁰ As the [child](#) grew up, [he became strong and very wise](#), and [God](#) was [present in his life](#).

Luke 2:41**And (ULT)**

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

his parents (ULT)**Jesus' parents (UST)**

Alternate translation: "Jesus' parents" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- year
- Jerusalem
- to...Feast
- of...Passover

Translation Words - UST

- Every year
- Jerusalem
- Passover
- the...festival

ULT

⁴¹ And his parents went every year to Jerusalem to the Feast of the Passover.

UST

⁴¹ Every year Jesus' parents traveled to Jerusalem to celebrate the Passover festival.

Luke 2:42**And (ULT)****So (UST)**

Luke uses this word to introduce the results of what the previous sentence described. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

they went up (ULT)**they all traveled to Jerusalem together (UST)**

Jerusalem was on top of a mountain, so Israelites customarily spoke of going **up** to Jerusalem. Alternate translation: "they traveled" (See: [Idiom](#))

according to the custom of the feast (ULT)**when it was time for the {Passover} festival (UST)**

Alternate translation: "when it was time for the feast"

of the feast (ULT)**the {Passover} festival (UST)**

Implicitly this means the Feast of Passover. It was called a **feast** because it involved eating a ceremonial meal. Alternate translation: "of the Feast of Passover" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [years old](#)
- [of...feast](#)

Translation Words - UST

- [years old](#)
- [Passover} festival](#)

ULT

⁴² And when he was 12 [years old](#), they went up according to the custom of the [feast](#).

UST

⁴² So when Jesus was 12 [years old](#), they all traveled to Jerusalem together when it was time for the {[Passover](#)} [festival](#).

Luke 2:43**when the days were completed (ULT)
When the days for celebrating the festival
ended (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "after they had celebrated the feast for the required number of days" (See: [Active or Passive](#))

Translation Words - ULT

- when...were completed
- days
- were returning
- Jesus
- Jerusalem
- did...know it

Translation Words - UST

- When...ended
- days for celebrating the festival
- started to return home
- Jesus
- Jerusalem
- did...know {that he was still there}

ULT

⁴³ And [when](#) the [days were completed](#), as they [were returning](#), the boy [Jesus](#) remained in [Jerusalem](#), but his parents did not [know it](#).

UST

⁴³ [When](#) the [days for celebrating the festival ended](#), Jesus' parents [started to return home](#), but their son, [Jesus](#), stayed behind in [Jerusalem](#). His parents did not [know {that he was still there}](#).

Luke 2:44

But thinking that (ULT)

Alternate translation: "But since they thought"

they went a day's journey (ULT)

But after walking for one day (UST)

Alternate translation: "they traveled as far as people walk in one day"

and they sought him (ULT)

The word translated **and** at the beginning of this phrase indicates that this event happened after the previous event that the story described. Alternate translation: "then they looked for him" (See: [Connect — Sequential Time Relationship](#))

and they sought him (ULT)

The implication is that Jesus' parents looked for him among their friends and relatives once the whole group that was traveling together had stopped for the night. That way they could easily go around among everyone. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and once the group had stopped for the night, then they looked for him" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [day's](#)
- [relatives](#)

Translation Words - UST

- [for one day](#)
- [relatives](#)

ULT

⁴⁴ But thinking that he was with the group of travelers, they went a [day's](#) journey and they sought him among {their} [relatives](#) and friends.

UST

⁴⁴ They thought that he was with the other people who were traveling with them. But after walking [for one day](#), they started to look for him among their [relatives](#) and friends.

Luke 2:45

(There are no notes for this verse.)

Translation Words - ULT

- they returned
- Jerusalem
- searching

Translation Words - UST

- they returned
- Jerusalem
- to search for

ULT

⁴⁵ And not finding him, they returned to Jerusalem, searching for him.

UST

⁴⁵ When they did not find him, they returned to Jerusalem to search for him.

Luke 2:46

And it happened that (ULT)

Luke uses this phrase 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 the temple (ULT)

at the temple (UST)

Since only priests could enter the **temple** building, this implicitly means the **temple** courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard" (See: [Synecdoche](#))

in...the midst of the teachers (ULT)

at...among...the Jewish religious teachers (UST)

Alternate translation: "among the teachers" or "surrounded by the teachers"

of the teachers (ULT)

the Jewish religious teachers (UST)

Alternate translation: "the religious teachers" or "the experts in the Jewish law" or "those who taught people about God"

Translation Words - ULT

- [days](#)
- [temple](#)
- [of...teachers](#)

Translation Words - UST

- [days](#)
- [temple](#)
- [Jewish religious teachers](#)

ULT

⁴⁶ And it happened that, after three [days](#), they found him in the [temple](#), sitting in the midst of the [teachers](#) and listening to them and asking them questions.

UST

⁴⁶ Three [days](#) after {Mary and Joseph had left Jerusalem}, they found Jesus at the [temple](#). He was sitting among the [Jewish religious teachers](#). He was listening to them teach and he was asking them questions.

Luke 2:47

And all those who heard him were amazed (ULT)

If it would be helpful to your readers, you could state explicitly why they marveled. Alternate translation: “all those who heard him, unable to understand how a twelve-year-old boy with no formal religious education could answer so well, were amazed” (See: [Assumed Knowledge and Implicit Information](#))

at {his} understanding and his answers (ULT) at how much he understood and how well he answered {the questions that the teachers asked (UST)

Luke may be expressing a single idea by using two words connected with **and**. The term **understanding** may tell what characterized Jesus' **answers**. If your readers would misunderstand this, you could express the meaning with a single phrase. Alternate translation: “at his wise answers” or “at the understanding with which he answered” (See: [Hendiadys](#))

Translation Words - ULT

- [were amazed](#)
- [understanding](#)

Translation Words - UST

- [were amazed](#)
- [how much he understood](#)

ULT

⁴⁷ And all those who heard him [were amazed](#) at {his} [understanding](#) and his answers.

UST

⁴⁷ All the people who heard what he said [were amazed](#) at [how much he understood](#) and how well he answered {the questions that the teachers asked}.

Luke 2:48

And when they saw him (ULT)

Alternate translation: "When Mary and Joseph found Jesus there" (See: [Pronouns — When to Use Them](#))

why have you treated us thus (ULT) you should not have done this to us (UST)

Mary is using the question form to rebuke Jesus indirectly for not going back home with them, causing them to worry about him. If your readers would misunderstand this, you could translate her words as a statement or exclamation. Alternate translation: "you should not have done this to us!" (See: [Rhetorical Question](#))

Behold (ULT)

Listen to me (UST)

Mary uses **behold** to get Jesus to focus his attention on what she is about to say. Alternate translation: "Listen carefully now" (See: [Metaphor](#))

your father and I have been tormented searching for you (ULT) Your father and I have been very worried as we have been searching for you (UST)

If your readers would misunderstand this, you could express the idea behind the passive verbal form **have been tormented** with an adverb. Alternate translation: "your father and I have been searching for you anxiously" (See: [Active or Passive](#))

Translation Words - ULT

- [they were astonished](#)
- [Child](#)
- [father](#)
- [searching for](#)

Translation Words - UST

- [they were very surprised](#)
- [My son](#)
- [father](#)
- [as we have been searching for](#)

ULT

⁴⁸ And when they saw him, [they were astonished](#), and his mother said to him, "[Child](#), why have you treated us thus? Behold, your [father](#) and I have been tormented [searching for](#) you."

UST

⁴⁸ When his parents saw him, [they were very surprised](#). His mother said to him, "[My son](#), you should not have done this to us. Listen to me! Your [father](#) and I have been very worried [as we have been searching for](#) you!"

Luke 2:49

And (ULT)

Luke uses this word to draw a contrast between how readers might have expected Jesus to respond in this situation and how he actually responded. He did not say he was sorry for causing his parents so much worry. Instead, he told them that they should have known where to find him. Alternate translation: "But" (See: [Connect — Contrast Relationship](#))

Why {is it} that you were searching for me (ULT)**I am surprised that you needed to search for me (UST)**

Jesus is making a statement, not really asking a question. He is using the question form to challenge his parents respectfully. Alternate translation: "You should not have had to search for me" (See: [Rhetorical Question](#))

**Did you not know that I must be in the things of my Father (ULT)
I thought you would know that I needed to be at my Father's house{, learning about him (UST)**

Once again Jesus is making a statement rather than actually asking a question. He is using the question form to challenge his parents respectfully. Alternate translation: "You should have known that I would be involved in my Father's business" (See: [Rhetorical Question](#))

**in the things of my Father (ULT)
at my Father's house{, learning about him (UST)**

This could mean: (1) Jesus is saying that he needed to be involved in the things that God was concerned about. Alternate translation: "involved in my Father's business" (2) Jesus is referring to the temple as a place that was dedicated to God. Alternate translation: "in my Father's temple" or "here in the temple"

**of my Father (ULT)
my Father's (UST)**

At age 12, Jesus, the Son of God, understood that God was his real Father. (See: [Translating Son and Father](#))

Translation Words - ULT

- [you were searching for](#)
- [Did you...know](#)
- [of...Father](#)

Translation Words - UST

- [you needed to search for](#)
- [I thought you would know](#)
- [Father's](#)

ULT

⁴⁹ And he said to them, "Why {is it} that [you were searching for me](#)? [Did you not know](#) that I must be in the things of my [Father](#)?"

UST

⁴⁹ He said to them, "I am surprised that [you needed to search for me](#). [I thought you would know](#) that I needed to be at my [Father's house](#){, learning about him}."

Luke 2:50

the word that he spoke to them (ULT) the meaning of what he said to them (UST)

The term **word** refers figuratively to what Jesus told his parents by using words. Alternate translation: "the answer that he gave them" (See: [Metonymy](#))

Translation Words - ULT

- [did...understand](#)

Translation Words - UST

- [did...understand](#)

ULT

⁵⁰ But they did not [understand](#) the word that he spoke to them.

UST

⁵⁰ But they did not [understand](#) the meaning of what he said to them.

Luke 2:51

Then he went down with them (ULT)

Then he returned with them (UST)

Jerusalem was on top of a mountain, so Israelites customarily spoke of going **down** when they traveled from Jerusalem to some other place. Alternate translation: "Jesus went back home with Mary and Joseph" (See: [Idiom](#))

was subjected to them (ULT)

he always obeyed them (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "he obeyed them" or "he was obedient to them" (See: [Active or Passive](#))

kept all these things in her heart (ULT)

kept thinking deeply about all the things that had happened (UST)

As in [2:19](#), the **heart** here figuratively represents the thoughts and emotions. Alternate translation: "carefully remembered all these things" or "reflected carefully on what all these things meant" (See: [Metaphor](#))

Translation Words - ULT

- [Nazareth](#)
- [subjected](#)
- [heart](#)

Translation Words - UST

- [Nazareth](#)
- [he always obeyed](#)
- [deeply](#)

ULT

⁵¹ Then he went down with them and came to [Nazareth](#) and was [subjected](#) to them. But his mother kept all these things in her [heart](#).

UST

⁵¹ Then he returned with them to [Nazareth](#), and [he always obeyed](#) them. His mother kept thinking [deeply](#) about all the things that had happened.

Luke 2:52

Jesus was increasing in wisdom and stature (ULT)

Jesus continued to become wiser, and he grew taller (UST)

If your readers would misunderstand this, you could translate the ideas behind the abstract nouns **wisdom** and **stature** with adjectives. These two terms refer to mental and physical growth. Alternate translation: "Jesus steadily became wiser and stronger" (See: [Abstract Nouns](#))

in favor with God and men (ULT)

God and people...continued to approve of him more and more (UST)

If your readers would misunderstand the abstract noun **favor**, you could express the idea behind it with verbs. The phrase **in favor with God and people** refers to spiritual and social growth. Alternate translation: "God blessed him more and more, and people admired him more and more" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jesus](#)
- [in wisdom](#)
- [in favor](#)
- [God](#)

Translation Words - UST

- [Jesus](#)
- [wiser](#)
- [God](#)
- [continued to approve of him more and more](#)

ULT

⁵² And [Jesus](#) was increasing [in wisdom](#) and stature, and [in favor](#) with [God](#) and men.

2:33 ^[1] . Some other manuscripts read .

UST

⁵² As the years passed, [Jesus](#) continued to become [wiser](#), and he grew taller. [God](#) and people [continued to approve of him more and more](#).

Luke 3

Luke 3 General Notes

Structure and formatting

John the Baptist begins preaching and baptizing (3:1-22)
The list of Jesus' ancestors (3:23-38)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in 3:4-6, which Luke is quoting from the Old Testament about John the Baptist.

Special concepts in this chapter

Justice

John's instructions to the soldiers and tax collectors in Luke 3:12-15 are things that a person who wanted to live rightly would find reasonable and willingly do. (See: [just](#), [justice](#), [unjust](#), [injustice](#), [justify](#), [justification](#) and [Luke 3:12-15](#))

Genealogy

A genealogy is a list that records a person's ancestors or descendants. Such lists were very important in determining who had the right to be king, because the king's authority was usually passed down or inherited from his father. It was also common for other important people to have a recorded genealogy.

Important figures of speech in this chapter

Metaphor

Prophecy often involves the use of metaphors to express its meaning. Spiritual discernment is needed for proper interpretation of the prophecy. The prophecy that Luke quotes in 3:4-6 from Isaiah 40:3-5 is an extended metaphor that describes the ministry of John the Baptist. See the individual notes to 3:4-6 for recommendations about how to translate this passage. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [Metaphor](#))

Other possible translation difficulties in this chapter

“Herod locked up John in prison”

This statement could cause confusion because Luke says that John was imprisoned, and then he implies that John was still able to baptize Jesus. But Luke makes this statement in anticipation of Herod's imprisonment of John. It describes something that was still in the future at the time of the other events in the narrative. See the first note to 3:19 for a further explanation.

Luke 3:1

And in the fifteenth year of the reign of Tiberius Caesar (ULT)
This next part of the history happened} when Tiberius Caesar had been ruling {the Roman Empire} for about fifteen years (UST)

This verse and the beginning of the next one are an extended time reference that introduces a new event. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Everything that the angels and inspired people had said about John and Jesus began to come true during the fifteenth year of the reign of Tiberius Caesar” (See: [Introduction of a New Event](#))

And in the fifteenth year (ULT)
This next part of the history happened} when...for about fifteen years (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “in year 15” (See: [Ordinal Numbers](#))

of Tiberius Caesar (ULT)
Tiberius Caesar (UST)

As in [2:1](#), **Caesar** is the title of the emperor of the Roman Empire. If it would be helpful to your readers, you could express this explicitly. Alternate translation: “King Tiberius, who ruled the Roman Empire” (See: [Introduction of New and Old Participants](#))

of Tiberius (ULT)
Tiberius (UST)

Tiberius is the name of a man. (See: [How to Translate Names](#))

Pontius Pilate...Herod...Philip...Lysanias (ULT)
Pontius Pilate...Herod Antipas...Philip...Lysanias (UST)

These are the names of men. Here, the **Herod** mentioned is not the same one as in [1:5](#). Rather, it is his son. Luke makes further mention of him many times in this book. (See: [How to Translate Names](#))

Judea...of Galilee...of Ituraea and Trachonitis...of Abilene (ULT)
of the province of Judea...the district of Galilee...the...of Iturea and Trachonitis...the region of Abilene (UST)

These are names of territories. Like **Galilee**, the name **Judea** occurs many times in this book. (See: [How to Translate Names](#))

ULT

¹ And in the fifteenth year of the reign of Tiberius Caesar—while Pontius Pilate was governing 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,

UST

¹ {This next part of the history happened} when Tiberius Caesar had been ruling {the Roman Empire} for about fifteen years. At that time, Pontius Pilate was the governor of the province of Judea, Herod Antipas was ruling the district of Galilee, his brother Philip was ruling the regions of Iturea and Trachonitis, and Lysanias was ruling the region of Abilene.

was tetrarch (ULT) was ruling (UST)

In the Roman Empire, a **tetrarch** was the governor of one of four divisions of a country or province. If your readers would misunderstand this, you could use a general term. Alternate translation: "ruler" (See: [Translate Unknowns](#))

Translation Words - ULT

- the...year
- of...reign
- brother
- Caesar
- while...was governing
- Pontius Pilate
- Judea
- Herod
- was tetrarch
- was tetrarch (2)
- was tetrarch (3)
- of Galilee

Translation Words - UST

- Caesar
- had been ruling...the Roman Empire
- district of Galilee
- brother
- years
- At that time...was the governor
- Pontius Pilate
- of...province of Judea
- Herod Antipas
- was ruling
- was ruling (2)
- was ruling (3)

Luke 3:2

during the high priesthood of Annas and Caiaphas (ULT)
The high priests {at the temple in Jerusalem} were Annas and Caiaphas. During that time (UST)

Usually there would only have been one high priest, but at this point the Romans were appointing the high priests for Judea, and there had been some intrigue surrounding Annas. One Roman official had appointed him 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. It would probably be best to state the matter as simply as possible for your readers. Alternate translation: "while Annas and Caiaphas were both serving as the high priest" (See: [Assumed Knowledge and Implicit Information](#))

the word of God came (ULT)
God spoke (UST)

Luke speaks of God's message figuratively as if it were a living thing that could come to a person at God's bidding. Alternate translation: "God gave a message" (See: [Personification](#))

the word of God came (ULT)
God spoke (UST)

The term **word** figuratively describes the message that God gave John to say by using words. Alternate translation: "God gave a message" (See: [Metonymy](#))

Translation Words - ULT

- [the high priesthood](#)
- [of Annas](#)
- [Caiaphas](#)
- [the word of God](#)
- [John](#)
- [son](#)
- [of Zechariah](#)
- [wilderness](#)

Translation Words - UST

- [The high priests {at the temple in Jerusalem} were](#)
- [Annas](#)
- [Caiaphas](#)
- [God...spoke](#)
- [Zechariah's](#)
- [son](#)
- [John](#)
- [desolate area](#)

ULT

² during [the high priesthood of Annas and Caiaphas](#)—[the word of God](#) came to [John, the son of Zechariah](#), in the [wilderness](#).

UST

² [The high priests {at the temple in Jerusalem} were Annas and Caiaphas](#). During that time, [God spoke](#) to [Zechariah's son John](#) {while he was living} out in the [desolate area](#).

Luke 3:3

And (ULT)

Luke uses this word to introduce the results of what the previous sentence described. Alternate translation: "As a result" (See: [Connect — Reason-and-Result Relationship](#))

the Jordan (ULT)

the Jordan River (UST)

Jordan is the name of a river. Alternate translation: "the Jordan River" (See: [How to Translate Names](#))

preaching a baptism of repentance for the forgiveness of sins (ULT)

He kept announcing {to the people who came to hear him}, "If you want God to forgive your sins, you must reject wrong ways of living. Then I will baptize you (UST)

If your readers would misunderstand this, you could translate the ideas behind the abstract nouns **baptism**, **repentance**, and **forgiveness** with other phrases. Alternate translation: "preaching that people should let him immerse them in the river to show that they wanted to live a new life and that they wanted God to forgive their sins" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jordan](#)
- [preaching](#)
- [a baptism](#)
- [of repentance](#)
- [the forgiveness](#)
- [of sins](#)

Translation Words - UST

- [Jordan River](#)
- [He kept announcing {to the people who came to hear him](#)
- [If you want God to forgive](#)
- [your sins](#)
- [you must reject wrong ways of living](#)
- [Then I will baptize you](#)

ULT

³ And he went into all the region around the [Jordan](#), [preaching a baptism of repentance](#) for the forgiveness of sins.

UST

³ John traveled all around the area near the [Jordan River](#). He kept announcing [{to the people who came to hear him}](#), "If you want God to forgive your sins, you must reject wrong ways of living. Then I will baptize you!"

Luke 3:4

**As it is written in the book of the words of
Isaiah the prophet (ULT)**
**When John preached like this,} the words
came true that the prophet Isaiah wrote on a
scroll long ago (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "As the book says that records the sayings of the prophet Isaiah" (See: [Active or Passive](#))

of the words of Isaiah the prophet (ULT)
the words...the prophet Isaiah (UST)

Luke is using the term **words** figuratively to refer to the sayings that Isaiah used words to articulate. Alternate translation: "the sayings of the prophet Isaiah" (See: [Metonymy](#))

A voice of one calling out in the wilderness (ULT)
In the desolate place, someone will be calling out {to the people (UST)

From this phrase through to the end of [3:6](#), Luke quotes from the book of Isaiah. It may be helpful to your readers to indicate this by setting off all of this material with quotation marks or with whatever other punctuation or convention your language uses to indicate a quotation. (See: [Quote Markings](#))

A voice of one calling out in the wilderness (ULT)
In the desolate place, someone will be calling out {to the people (UST)

The term **voice** refers figuratively to what this person is saying by association with the means they are using to say it. Alternate translation: "Someone is calling out in the wilderness and saying" (See: [Metonymy](#))

Make ready the way of the Lord, make his paths straight (ULT)
**Prepare yourselves to receive the Lord! Make yourselves ready for when he
comes (UST)**

Everything from this phrase through to the end of [3:6](#) is a quotation within a quotation. Luke is quoting from the book of Isaiah, and Isaiah is quoting the words of the person calling out in the wilderness. It would be best to indicate that by punctuating this material as a second-level quotation, since Luke is quoting from Scripture. However, if your language does not put one direct quotation within another, you could translate this material as an indirect quotation. (See: [Quotes within Quotes](#))

Make ready the way of the Lord, make his paths straight (ULT)
**Prepare yourselves to receive the Lord! Make yourselves ready for when he
comes (UST)**

These two phrases mean similar things. They are both telling people to make a good road for the Lord to travel on. Hebrew poetry was based on this kind of repetition, and it would be helpful to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be

ULT

⁴ **As it is written** in the book of the words of **Isaiah the prophet**, "**A voice of one calling out** in the **wilderness**, 'Make ready the way of **the Lord**, make his paths straight.

UST

⁴ **{When John preached like this,} the words came true** that the **prophet Isaiah wrote** on a scroll **long ago**: "In the **desolate place**, **someone will be calling out {to the people}**: 'Prepare yourselves to receive **the Lord!** Make yourselves ready for when he comes!'

confusing, you could connect the phrases with another phrase that would show the relationship between them. Alternate translation: "Prepare a good road for the Lord to travel on, and do this by making sure that it follows a straight path" (See: [Parallelism](#))

Make ready the way of the Lord (ULT)

Prepare yourselves to receive the Lord (UST)

This is a figurative way of telling people to get ready to listen to the Lord's message when it comes. They are to do this by giving up their sins. Alternate translation: "Give up your sins so that you will be ready to listen to the Lord's message when it comes" (See: [Metaphor](#))

Translation Words - ULT

- [As](#)
- [it is written](#)
- [of Isaiah](#)
- [prophet](#)
- [A voice](#)
- [of one calling out](#)
- [wilderness](#)
- [of the Lord](#)

Translation Words - UST

- [When John preached like this...came true](#)
- [the Lord](#)
- [prophet](#)
- [Isaiah](#)
- [that...wrote...long ago](#)
- [desolate place](#)
- [someone will be calling out...to the people](#)
- [someone will be calling out {to the people](#)

Luke 3:5

Every valley will be filled, and every mountain and hill will be made low (ULT)
When an important person is going to arrive by a certain road,} people fill in all the ravines and level off all the steep places in it (UST)

This is a continuation of the figurative description of making a good road that began in the previous verse. When people prepare the road for an important person who is coming, they make sure that the road is level by taking material from high places and using it to fill in low places. However, this is also a description of the effects that the coming of the Lord will have on people. It is a statement similar to the one Mary makes in 1:52, "He has thrown down rulers from their thrones and he has raised up the lowly." Metaphors in Scripture can have more than one reference like this. So we recommend that you translate the words directly and not provide a non-figurative explanation, even if your language does not customarily use such figures of speech. If you want to explain the meanings of the metaphor, we recommend that you do that in a footnote rather than in the Bible text. (See: [Metaphor](#))

Every valley will be filled (ULT)
When an important person is going to arrive by a certain road,} people fill in all the ravines (UST)

If your readers would misunderstand this, you could express this with an active form. Since people would be doing this action in one sense of the metaphor, but God would be doing the action in another sense of the metaphor, it might be best not to be specific about who will do the action. Alternate translation: "Someone will fill in every valley" (See: [Active or Passive](#))

and every mountain and hill will be made low (ULT)
and level off all the steep places in it (UST)

If your readers would misunderstand this, you could express this with an active form, following the same principle as for the previous phrase. Alternate translation: "and someone will make every mountain and hill low" (See: [Active or Passive](#))

the crooked roads will become straight, and the rough roads {will become} smooth (ULT)

They make the road straight wherever it is crooked, and they smooth out all the bumps. {In the same way, God will make sure that there will be people who are ready for the Messiah (UST)}

This too is both a continuation of the figurative description of making a good road and a description of the effects that the coming of the Lord will have on people. Something that is **crooked** becoming **straight** and something that is **rough** becoming **smooth** can be seen as metaphors for repentance and a change in a person's way of life. And so we recommend once again that you translate the words directly and not provide a non-figurative explanation in the text of your translation. (See: [Metaphor](#))

ULT

⁵ Every valley will be filled, and every mountain and hill will be made low, and the crooked roads will become straight, and the rough roads {will become} smooth,

UST

⁵ {When an important person is going to arrive by a certain road,} people fill in all the ravines and level off all the steep places in it. They make the road straight wherever it is crooked, and they smooth out all the bumps. {In the same way, God will make sure that there will be people who are ready for the Messiah.}

Luke 3:6**all flesh (ULT)
everyone (UST)**

Luke is describing people figuratively by reference to something associated with them, the flesh they are made of. Alternate translation: "all people" (See: [Metonymy](#))

**will see (ULT)
will recognize (UST)**

The term **see** is a figurative way of referring to recognition and understanding. Alternate translation: "will recognize" or "will understand" (See: [Metaphor](#))

**will see...the salvation of God (ULT)
will recognize...God's way of saving people (UST)**

If your readers would misunderstand the abstract noun **salvation**, you could express the idea behind it with a verb such as "save." Alternate translation: "will understand how God saves people" (See: [Abstract Nouns](#))

**the salvation of God (ULT)
God's way of saving people (UST)**

After this phrase, Isaiah ends his quotation from the person who is calling out in the wilderness. If you decided in [3:4](#) to mark these words as a second-level quotation, indicate the end of that quotation here with whatever convention your language uses. (See: [Quotes within Quotes](#))

**the salvation of God (ULT)
God's way of saving people (UST)**

After this phrase, Luke also ends his quotation from the book of Isaiah. If you decided in [3:4](#) to mark this as a first-level quotation, indicate that ending here with whatever punctuation or convention your language uses to indicate the end of a first-level quotation. (See: [Quote Markings](#))

Translation Words - ULT

- [flesh](#)
- [salvation](#)
- [of God](#)

Translation Words - UST

- [everyone](#)
- [God's](#)
- [way of saving people](#)

ULT

⁶ and all [flesh](#) will see the [salvation of God](#)."

UST

⁶ Then [everyone](#) will recognize [God's way of saving people](#)."

Luke 3:7

to be baptized by him (ULT)
so that he would baptize them (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “for him to baptize them” (See: [Active or Passive](#))

Offspring of vipers (ULT)
You people are sneaky and dangerous like poisonous snakes (UST)

The expression **offspring of** is an idiom that means a person shares the qualities of something. John is using dangerous poisonous snakes to represent evil. Alternate translation: “You evil people” (See: [Idiom](#))

Offspring of vipers (ULT)
You people are sneaky and dangerous like poisonous snakes (UST)

If your readers would not recognize the name **vipers**, which refers to dangerous poisonous snakes, you could state something more general. Alternate translation: “You are evil, like poisonous snakes” or “You are evil, like poisonous animals” (See: [Translate Unknowns](#))

Who warned you to flee from the coming wrath (ULT)
You think that if I baptize you, God will spare you when he punishes sinners. {But I did not say that (UST)

John is making a statement, not asking a question. He does not expect the people in the crowds to tell him who warned them. Instead, he is using the question form to challenge the people to think about what they believe baptism will do for them. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: “You cannot escape from God’s wrath just by being baptized!” (See: [Rhetorical Question](#))

from the coming wrath (ULT)
You think that if I baptize you, God will spare you when he punishes sinners... But I did not say that (UST)

John is using the word **wrath** to refer figuratively to God’s punishment. This is by association with the way that punishment is an expression of God’s **wrath** or displeasure over sin. Alternate translation: “from the punishment that God is sending” (See: [Metonymy](#))

Translation Words - ULT

- [to be baptized](#)
- [Offspring](#)
- [of vipers](#)
- [wrath](#)

ULT

⁷ So he said to the crowds who were coming out [to be baptized](#) by him, “[Offspring of vipers!](#) Who warned you to flee from the coming [wrath](#)?”

UST

⁷ Large groups of people were coming out {to the desolate place where John was} [so that he would baptize them](#). So John said to them, “[You people are sneaky and dangerous like poisonous snakes!](#) [You think that if I baptize you, God will spare you when he punishes sinners.](#) {[But I did not say that!](#)}

Translation Words - UST

- so that he would baptize them
- You people are sneaky and dangerous like
- poisonous snakes
- You think that if I baptize you, God will spare you when he punishes sinners...But I did not say that

Luke 3:8

produce...fruits worthy of repentance (ULT)
You need to do...the things that show that you
have truly rejected your previous sinful way of
living (UST)

John is figuratively comparing a person's behavior to fruit. Just as a plant is expected to produce fruit that is appropriate for that kind of plant, a person who says that he has repented is expected to live righteously. Alternate translation: "do the good things that will show that you have stopped sinning" (See: [Metaphor](#))

worthy of repentance (ULT)
the things that show that you have...truly
rejected your previous sinful way of living
(UST)

If your readers would misunderstand the abstract noun **repentance**, you could express the idea behind it with an equivalent phrase. Alternate translation: "that will show that you have stopped sinning" (See: [Abstract Nouns](#))

do not begin to say within yourselves, 'We have Abraham as our father (ULT)
do not even begin to say to yourselves, '{Certainly God will not punish us,
because} we are descendants of Abraham (UST)

We have Abraham as our father is a quotation within a quotation. Luke is quoting John's words to the crowd, and John is quoting something that the crowds might wrongly think. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "do not try to reassure yourselves with the thought that Abraham is your father" (See: [Quotes within Quotes](#))

We have Abraham as our father (ULT)
Certainly God will not punish us, because} we are descendants of Abraham
(UST)

Here, **Father** figuratively means "ancestor." Alternate translation: "Abraham is our ancestor" (See: [Metaphor](#))

We have Abraham as our father (ULT)
Certainly God will not punish us, because} we are descendants of Abraham
(UST)

John is suggesting something the people might say about themselves, as opposed to others, so if your language distinguishes between exclusive and inclusive "we" and "us," use the exclusive form here. (See: [Exclusive and Inclusive 'We'](#))

ULT

⁸ Therefore, produce [fruits worthy of repentance](#), and do not begin to say within yourselves, 'We have [Abraham as our father](#),' for I say to you that [God is able to raise up children for Abraham](#) from these stones.

UST

⁸ You need to do [the things that show that you have truly rejected your previous sinful way of living!](#) And do not even begin to say to yourselves, '{[Certainly God will not punish us, because} we are descendants of Abraham!](#)' {That does not impress God.} Let me assure you, [God could turn these stones into descendants of Abraham!](#)

We have Abraham as our father (ULT)
Certainly God will not punish us, because} we are descendants of Abraham (UST)

Here, the word **father** figuratively means “ancestor.” Alternate translation: “Abraham is our ancestor” (See: [Metaphor](#))

We have Abraham as our father (ULT)
Certainly God will not punish us, because} we are descendants of Abraham (UST)

If it would be unclear to your readers why they would say this, you may also add the implied information: Alternate translation: “Abraham is our ancestor, so God would not punish us” (See: [Assumed Knowledge and Implicit Information](#))

God is able to raise up children for Abraham from these stones (ULT)
God could turn these stones into descendants of Abraham (UST)

The expression **raise up** is a spatial metaphor. It envisions that if God did turn the stones into people who were descendants of Abraham, then the people would be standing up in front of everyone, no longer lying in the riverbed as the stones were. Alternate translation: “God is able create descendants for Abraham out of these stones” (See: [Metaphor](#))

children for Abraham (ULT)
into descendants of Abraham (UST)

Here, the word **children** figuratively means “descendants.” Alternate translation: “descendants for Abraham” (See: [Metaphor](#))

from these stones (ULT)
these stones (UST)

John was probably referring to actual stones lying along the Jordan River. Alternate translation: “from these stones here”

Translation Words - ULT

- [fruits](#)
- [worthy](#)
- [of repentance](#)
- [Abraham](#)
- [for Abraham \(2\)](#)
- [as our father](#)
- [God](#)
- [is able](#)
- [to raise up](#)
- [children](#)

Translation Words - UST

- the things that show that you have
- the things that show that you have
- truly rejected your previous sinful way of living
- Certainly God will not punish us, because} we are descendants of Abraham
- Abraham (2)
- Certainly God will not punish us, because} we are descendants of Abraham
- God
- could
- turn
- into descendants

Luke 3:9

already...the ax is...set against the root of the trees (ULT)

ready...God is ready...God is like a man who is positioning the head of his axe at the base of those trees (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the person who is going to cut down the tree has already placed his ax against the roots" (See: [Active or Passive](#))

the ax is...set against the root of the trees (ULT)

God is like a man who is positioning the head of his axe at the base of those trees (UST)

This is a figurative way of saying that punishment is just about to begin. Alternate translation: "God is even now getting his punishment ready" (See: [Metaphor](#))

every...tree that does not produce good fruit is chopped down and thrown into the fire (ULT)

You are like fruit trees...You are like fruit trees...that do not produce good fruit...to chop them down and throw them into the fire...to punish you like that if you continue sinning (UST)

If your readers would misunderstand this, you could express this with active forms. Alternate translation: "this person will chop down every tree that does not produce good fruit and throw it into the fire" (See: [Active or Passive](#))

every...tree that does not produce good fruit is chopped down and thrown into the fire (ULT)

You are like fruit trees...You are like fruit trees...that do not produce good fruit...to chop them down and throw them into the fire...to punish you like that if you continue sinning (UST)

This is a figurative way of describing punishment. Alternate translation: "God will certainly punish every person who does not do what is right" (See: [Metaphor](#))

Translation Words - ULT

- ax
- good
- fruit
- is chopped down
- the fire

ULT

⁹ But indeed, the ax is already set against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire."

UST

⁹ You are like fruit trees that do not produce good fruit. God is like a man who is positioning the head of his axe at the base of those trees, ready to chop them down and throw them into the fire. God is ready to punish you like that if you continue sinning."

Translation Words - UST

- good
- fruit
- the head of his axe
- to chop them down and throw them into the fire...to punish you like that if you continue sinning
- to chop them down and throw them into the fire...to punish you like that if you continue sinning

Luke 3:10

kept asking him...saying (ULT) asked him...asked (UST)

Luke uses the word **saying** to introduce his quotation of what the crowds were asking John. Here and throughout the book, if you indicate the quotation in some other way, such as with quotation marks or with some other punctuation or convention that your language uses, you do not need to represent this word in your translation. (See: [Quote Markings](#))

ULT

¹⁰ And the crowds kept asking him, saying, "What therefore should we do?"

UST

¹⁰ Then {several of the people in} the crowd asked him, "What kinds of things, then, does God want us to do?"

Luke 3:11

So answering, he said to them (ULT)

Together the words **answering** and **said** mean that John responded to the question that the crowds asked. Alternate translation: "So he responded to them" (See: [Hendiadys](#))

the one who has food, let him do the same (ULT)

If any of you has plenty of food, you should give some to those who do not have food (UST)

The implication is that anyone who has extra food should share it, just as a person with an extra tunic should share that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "if anyone has extra food, he should share that as well" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [tunics](#)
- [the same](#)

Translation Words - UST

- [shirts](#)
- [you should give some to those who do not have food](#)

ULT

¹¹ So answering, he said to them, "The one who has two [tunics](#) must share with the one who does not have, and the one who has food, let him do [the same](#)."

UST

¹¹ He answered them, "If any of you has two [shirts](#), you should give one of them to someone who does not have a shirt. If any of you has plenty of food, [you should give some to those who do not have food](#)."

Luke 3:12

came...to be baptized (ULT)

came...wanting John to baptize them (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "came because they wanted John to baptize them" (See: [Active or Passive](#))

Teacher (ULT)

Teacher (UST)

This is a respectful title. You can translate it with an equivalent term that your language and culture would use,

Translation Words - ULT

- [tax collectors](#)
- [to be baptized](#)
- [Teacher](#)

Translation Words - UST

- [Some tax collectors](#)
- [wanting John to baptize them](#)
- [Teacher](#)

ULT

¹² Then [tax collectors](#) also came [to be baptized](#), and they said to him, "[Teacher](#), what should we do?"

UST

¹² [Some tax collectors](#) also came, [wanting John to baptize them](#). They asked him, "[Teacher](#), what {does God want us} to do?"

Luke 3:13

nothing more...Collect (ULT)
not...more money...Do...collect...from the
people...to collect (UST)

The implication is that tax collectors had been demanding more money than they should have been collecting. John tells them to stop doing that. Alternate translation: "Do not demand extra money" (See: [Assumed Knowledge and Implicit Information](#))

than what you have been ordered (ULT)
than the Roman government tells you (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "beyond what the Romans have authorized you to collect" (See: [Active or Passive](#))

Translation Words - ULT

- [have been ordered](#)

Translation Words - UST

- [the Roman government tells](#)

ULT

¹³ So he said to them, "Collect nothing more than what you [have been ordered](#)."

UST

¹³ He said to them, "Do not collect more money {from the people} than [the Roman government tells](#) you to collect!"

Luke 3:14

And us, what should we do (ULT)

And what about us? What does God want us to do (UST)

The soliders are speaking about themselves, as opposed to others, so if your language distinguishes between exclusive and inclusive **we** and “us,” use the exclusive form here. You could make this two sentences. Alternate translation: “How about us soldiers? What must we do?” (See: [Exclusive and Inclusive ‘We’](#))

and do not accuse falsely (ULT) or by falsely accusing them {of doing something wrong (UST)

The implication is that soldiers were making false charges against people in order to extort money from them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “do not accuse anyone falsely in order to get money from them” (See: [Assumed Knowledge and Implicit Information](#))

and be contented with your wages (ULT)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “instead, let the amount you are paid satisfy you” (See: [Active or Passive](#))

and (ULT)

This word introduces draws a contrast between what the soldiers had been doing and what they should have been doing. It may be helpful to begin a new sentence here. Alternate translation: “Instead” (See: [Connect — Contrast Relationship](#))

Translation Words - ULT

- [soldiers](#)
- [do...accuse falsely](#)

Translation Words - UST

- [some men there who were soldiers](#)
- [by falsely accusing them {of doing something wrong](#)

ULT

¹⁴ Then [soldiers](#) also asked him, saying, “And us, what should we do?” And he said to them, “Take nothing by force, and do not [accuse falsely](#), and be contented with your wages.”

UST

¹⁴ There were also [some men there who were soldiers](#). Even they asked him, “And what about us? What does God want us to do?” He said to them, “Do not force people to give you money by threatening to harm them or [by falsely accusing them {of doing something wrong}](#). Be content with the amount of money that you earn as a soldier.”

Luke 3:15

**And the people were expecting (ULT)
People had been waiting {for a long time for
the Messiah to come. But now they were
getting very hopeful (UST)**

Luke is providing this background information to help readers understand what happens next. You can introduce his statement with a word that will indicate this. Alternate translation: "Now the people were expecting" (See: [Connect — Background Information](#))

**And the people were expecting (ULT)
People had been waiting {for a long time for
the Messiah to come. But now they were
getting very hopeful (UST)**

The implication is that the people were expecting the Messiah. If your readers would misunderstand this, you could state that explicitly. Alternate translation: "Now the people were expecting the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

**were...wondering...in their hearts (ULT)
They thought that...They thought that (UST)**

Here, Luke uses the term **hearts** figuratively to represent the people's minds. Alternate translation: "wondering in their minds" (See: [Metaphor](#))

Translation Words - ULT

- [people](#)
- [hearts](#)
- [John](#)
- [Christ](#)

Translation Words - UST

- [People...they](#)
- [John](#)
- [They thought that](#)
- [Messiah](#)

ULT

¹⁵ And the [people](#) were expecting and were all wondering in their [hearts](#) concerning [John](#), whether he might be the [Christ](#).

UST

¹⁵ [People](#) had been waiting {for a long time for the Messiah to come. But now [they](#) were getting very hopeful about [John](#)}. [They thought that](#) he might be the [Messiah](#).

Luke 3:16

John answered, saying to them all (ULT) But John said to all of them (UST)

John's statement clearly implies that John himself is not the Messiah. It may be helpful to state this explicitly for your readers. Alternate translation: "John clarified that he was not the Messiah by saying to them all" (See: [Assumed Knowledge and Implicit Information](#))

answered, saying...John (ULT) But...said...John (UST)

Together the words **answered** and **saying** mean that John responded to what the people were wondering about him. Alternate translation: "John responded" (See: [Hendiadys](#))

I...baptize you with water (ULT) I am not the Messiah...When I baptized you, I used...water (UST)

Alternate translation: "I ... baptize you using water" or "I ... baptize you by means of water"

I am not worthy to untie the strap of his sandals (ULT) I am not worthy even to be like the slave who would untie the straps of his sandals {when he comes in the house (UST)

Untying the straps of sandals was a duty of a slave. John is saying implicitly that the one who is coming will be so great that he is not even worthy to be his slave. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "I am not even worthy to be his slave" (See: [Assumed Knowledge and Implicit Information](#))

He will baptize you with the Holy Spirit and with fire (ULT) he will baptize you with the Holy Spirit, who will judge and purify you (UST)

John is using literal baptism, which puts a person under water, to speak figuratively of spiritual baptism, which puts people under the influence of the Holy Spirit, who purifies them. Alternate translation: "He will put you under the influence of the Holy Spirit, who will purify you" (See: [Metaphor](#))

He will baptize you...with fire (ULT) he will baptize you...who will judge and purify you (UST)

The word **fire** is intended figuratively, and it suggests a fuller metaphor. Jesus will not immerse people in actual fire. Be sure that this is clear to your readers. Alternate translation: "He will baptize you ... to purify you, as precious metals are purified in fire" or "He will baptize you ... to clear away your sins, as fire clears away underbrush" (See: [Metaphor](#))

Translation Words - ULT

• [John](#)

ULT

¹⁶ John answered, saying to them all, "I indeed baptize you with water, but one more powerful than I is coming, of whom I am not worthy to untie the strap of his sandals. He will baptize you with the Holy Spirit and with fire,

UST

¹⁶ But John said to all of them, "{I am not the Messiah.} He is coming, and he is far greater than I am. He is so great that I am not worthy even to be like the slave who would untie the straps of his sandals {when he comes in the house}! When I baptized you, I used only water. But {when the Messiah comes,} he will baptize you with the Holy Spirit, who will judge and purify you.

- baptize
- will baptize
- with water
- more powerful
- worthy
- of...sandals
- the Holy Spirit
- with fire

Translation Words - UST

- John
- is far greater
- am...worthy
- of...sandals
- When I baptized
- will baptize
- I used...water
- the Holy Spirit
- who will judge and purify you

Luke 3:17

**whose winnowing fork {is} in his hand (ULT)
a farmer who has his winnowing fork ready to use (UST)**

John is saying figuratively that the Messiah will come prepared to judge people right away. You could express this metaphor as a simile in your translation. It may be helpful to begin a new sentence here in your translation. Alternate translation: “He will already be prepared to judge people, just like a farmer who is ready to thresh grain” (See: [Metaphor](#))

**whose winnowing fork {is} in his hand (ULT)
a farmer who has his winnowing fork ready to use (UST)**

The phrase **in his hand** is an idiom that means he has the tool all ready to use. Alternate translation: “He has his winnowing fork ready to use” (See: [Idiom](#))

**winnowing fork (ULT)
a farmer who has...winnowing fork (UST)**

This is a tool for tossing wheat into the air to separate the wheat grain from the chaff. The heavier grain falls back down, and the wind blows away the unwanted chaff. This tool is similar to a pitchfork. If you have a similar tool in your culture, you can use the word for it here. Otherwise, you can use a phrase that would express the meaning. Alternate translation: “tool for threshing grain” (See: [Translate Unknowns](#))

**to thoroughly clear off his threshing floor (ULT)
A farmer separates all the good grain from the useless chaff (UST)**

The threshing floor was the place where wheat was stacked in preparation for threshing. To **clear off** the floor is to finish threshing all the grain. Alternate translation: “to completely thresh all of his grain” (See: [Translate Unknowns](#))

and to gather the wheat into his storehouse (ULT)

John continues to speak figuratively to describe how the coming Messiah will judge people. The wheat is the part of the crop that is useful. It represents people who are obedient to God, who will be welcomed into his presence. You could express this metaphor as a simile in your translation. It may be helpful to begin a new sentence here. Alternate translation: “He will welcome those who are obedient to God, just as a farmer stores good grain in his barn” (See: [Biblical Imagery — Extended Metaphors](#))

**but he will burn up the chaff with unquenchable fire (ULT)
but he burns the chaff until it is all gone...and he will punish the people who are displeasing to God (UST)**

John continues to speak figuratively to describe how the coming Messiah will judge people. The chaff is the husk that surrounds the grain. It is not useful for anything, so people burn it up. You could express this metaphor as a

ULT

¹⁷ whose winnowing fork {is} in his **hand** to thoroughly clear off his threshing floor and to gather the **wheat** into his storehouse, but he will burn up the **chaff** with unquenchable **fire**.”

UST

¹⁷ {The Messiah is ready to do this, just like} a farmer who has his winnowing fork **ready to use**. A farmer separates all the good grain from the useless chaff. He stores the **grain** safely in his barn, but he burns the **chaff until it is all gone**. {That represents how the Messiah will gather up the **people who are pleasing to God**, and he will punish the **people who are displeasing to God**.}

simile in your translation. Alternate translation: "but he will punish those who are disobedient to God, just as a farmer burns up the useless chaff" (See: [Biblical Imagery — Extended Metaphors](#))

Translation Words - ULT

- [hand](#)
- [wheat](#)
- [chaff](#)
- [with...fire](#)

Translation Words - UST

- [ready to use](#)
- [grain...people who are pleasing to God](#)
- [chaff...people who are displeasing to God](#)
- [until it is all gone](#)

Luke 3:18

many...also exhorting...other things (ULT)
In many...different ways like this, John
urged...to stop sinning and to submit...to God
(UST)

Alternate translation: "saying many other things to warn them"

Translation Words - ULT

- exhorting
- he preached good news
- to...people

Translation Words - UST

- John urged...to stop sinning and to submit...to God
- people...themselves...them
- as he kept telling...the good news {from God}

ULT

¹⁸ Therefore, also **exhorting** many other things, **he preached good news** to the people.

UST

¹⁸ In many different ways like this, **John urged** the **people {to stop sinning and to submit themselves to God}**, as he kept telling them the good news {from God}.

Luke 3:19

**But (ULT)
even...But when (UST)**

Luke uses the term **but** to introduce some background information to the story. In this verse and the next one, he tells what later happened to John. This had not yet happened at this time. When Luke says in 3:21 that Jesus was baptized, he means that John was still there and that John baptized Jesus. (See: [Background Information](#))

**Herod...Herod...the tetrarch (ULT)
Herod...Herod...King...Herod...Herod (UST)**

See how you translated the term **tetrarch** in 3:1 Alternate translation: "Herod, who ruled the region of Galilee" (See: [Translate Unknowns](#))

having been rebuked by him concerning Herodias, the wife of his brother (ULT)

John...rebuked...for...John rebuked...marrying his brother's wife, Herodias, while his brother was still alive (UST)

If your readers would misunderstand this, you could express this with an active form, and you could make clear who did the action. Alternate translation: "because John had rebuked him for marrying Herodias, his brother's former wife" (See: [Active or Passive](#))

having been rebuked by him concerning Herodias, the wife of his brother (ULT)

John...rebuked...for...John rebuked...marrying his brother's wife, Herodias, while his brother was still alive (UST)

The implication is that Herod's brother was still alive. That made this marriage a violation of the law of Moses. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "because John had rebuked him for marrying Herodias, his brother's former wife, while his brother was still alive. That was something which the law of Moses forbade" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Herod](#)
- [Herod \(2\)](#)
- [tetrarch](#)
- [having been rebuked](#)
- [Herodias](#)
- [of...brother](#)
- [the evil things](#)

Translation Words - UST

- [John...rebuked...John rebuked](#)

ULT

¹⁹ 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,

UST

¹⁹ [John](#) even [rebuked King Herod](#) for all of the many [evil things](#) that [Herod](#) had done. But when [John rebuked Herod](#) for marrying his [brother's wife](#), [Herodias](#), while his brother was still alive,

- King
- Herod...Herod
- Herod (2)
- evil things
- brother's
- Herodias

Luke 3:20

He locked John up in prison (ULT)

He had his soldiers put John in prison (UST)

Herod did not do this by himself, Rather, as a ruler, he probably ordered his soldiers to lock John up. Luke is speaking figuratively of Herod, one person who was involved in this action, to mean everyone who was involved. Alternate translation: "He had his soldiers lock John up in prison" (See: [Synecdoche](#))

Translation Words - ULT

- [John](#)
- [prison](#)

Translation Words - UST

- [John](#)
- [prison](#)

ULT

²⁰ added even this to them all: He locked [John](#) up in [prison](#).

UST

²⁰ Herod did another evil thing. He had his soldiers put [John](#) in [prison](#).

Luke 3:21

And it happened that (ULT) But before Herod did that (UST)

The previous verse says that Herod put John in prison. It might be helpful to make it clear that the account that starts in this verse happened before John was arrested. UST does that by starting this verse with “but before Herod did that.” (See: [Order of Events](#))

And it happened that (ULT) But before Herod did that (UST)

Luke uses this phrase 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](#))

all the people...were being baptized (ULT) while John was still baptizing...many people (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “while John was baptizing all the people who came to him” (See: [Active or Passive](#))

all the people (ULT) many people (UST)

The phrase **all the people** is a generalization for emphasis. Alternate translation: “all the people who came to him” (See: [Hyperbole](#))

Jesus also was baptized (ULT) John also baptized Jesus (UST)

you could express this with an active form. Alternate translation: “John also baptized Jesus” (See: [Active or Passive](#))

the heavens were opened (ULT) the sky opened (UST)

you could express this with an active form. This was more than a simple clearing of the clouds, but it is not clear exactly what the expression means, so it may be best not to try to specify what happened too exactly. Alternate translation: “the sky opened up” (See: [Active or Passive](#))

Translation Words - ULT

- people
- were being baptized
- was baptized
- Jesus
- while he was praying
- heavens

ULT

²¹ And it happened that when all the people were being baptized, Jesus also was baptized and, while he was praying, the heavens were opened,

UST

²¹ But before Herod did that, while John was still baptizing many people, John also baptized Jesus. Afterwards, while Jesus was praying, the sky opened.

Translation Words - UST

- while John was still baptizing
- John...baptized
- people
- Jesus
- while Jesus was praying
- sky

Luke 3:22

a voice came from heaven (ULT) God spoke {to Jesus} from heaven. He said (UST)

Luke speaks figuratively of this **voice** as if it were a living thing that could come from heaven to earth. Alternate translation: "God spoke from heaven and said" (See: [Personification](#))

my...Son (ULT) my Son (UST)

This is an important title for Jesus, the Son of God. (See: [Translating Son and Father](#))

Translation Words - ULT

- Holy Spirit
- bodily
- like
- a dove
- a voice
- heaven
- beloved
- my...Son
- I am well pleased

Translation Words - UST

- Holy Spirit
- in the form
- of
- a dove
- God spoke {to Jesus...He said
- heaven
- my...Son
- whom I love dearly
- I am very pleased

ULT

²² and the [Holy Spirit](#) in [bodily](#) form came down on him [like a dove](#), and [a voice](#) came from [heaven](#), "You are my [beloved Son](#). With you I am well pleased."

UST

²² Then the [Holy Spirit](#), in the form of a [dove](#), came down and landed on Jesus. Then [God spoke {to Jesus}](#) from [heaven](#). [He said](#), "You are my [Son](#), the one [whom I love dearly](#). I am very pleased with you!"

Luke 3:23

And (ULT)

At that time (UST)

Luke uses this word to introduce background information about Jesus' age and ancestors. Alternate translation: "Now" (See: [Background Information](#))

Jesus himself was beginning about 30 years old (ULT)

Jesus began his work for God. He was about 30 years old (UST)

This idiomatic expression could mean: (1) the word **beginning** is a reference to Jesus starting his own ministry. UST follows this interpretation. Alternate translation: "Jesus himself was about 30 years old when he began his ministry" (2) Luke is saying that Jesus had just turned 30 was when he was baptized. Alternate translation: "Jesus himself was just 30 years old at this time" (See: [Idiom](#))

being the son (as it was assumed) of Joseph (ULT)

This is Jesus' lineage: People considered Jesus to be the son of Joseph. Joseph was (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. It may be helpful to begin a new sentence here. Alternate translation: "People assumed that he was the son of Joseph" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [years old](#)
- [the son](#)
- [as](#)
- [of Joseph](#)

Translation Words - UST

- [Jesus](#)
- [years old](#)
- [This is Jesus' lineage...to be the son](#)
- [People considered Jesus](#)
- [of Joseph. Joseph was](#)

ULT

²³ And [Jesus](#) himself was beginning about 30 [years old](#), being [the son](#) (as it was assumed) [of Joseph](#), of Heli,

UST

²³ At that time [Jesus](#) began his work for God. He was about 30 [years old](#). [This is Jesus' lineage: People considered Jesus to be the son of Joseph. Joseph was](#) the son of Heli.

Luke 3:24

of Matthat, of Levi, of Melchi, of Jannai, of Joseph (ULT)

Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph (UST)

This continues the list that begins with the words “He was the son ... of Joseph, the son of Heli” in verse 24. Consider how people normally list ancestors in your language. Use the same wording throughout the whole list. Possible formats are: (1) “He was the son ... of Joseph, the son of Heli, the son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph” (2) “He was the son ... of Joseph. Joseph was the son of Heli. Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph” or (3) “His father ... was Joseph. Joseph’s father was Heli. Heli’s father was Matthat. Matthat’s father was Levi. Levi’s father was Melchi. Melchi’s father was Jannai. Jannai’s father was Joseph” (See: [How to Translate Names](#))

ULT

²⁴ of Matthat, of Levi, of Melchi, of Jannai, of Joseph,

UST

²⁴ Heli was the son of Matthat. Matthat was the son of Levi. Levi was the son of Melchi. Melchi was the son of Jannai. Jannai was the son of Joseph.

Luke 3:25

of Mattathias, of Amos, of Nahum, of Esli, of Naggai (ULT)

Joseph was the son of Mattathias. Mattathias was the son of Amos. Amos was the son of Nahum. Nahum was the son of Esli. Esli was the son of Naggai (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

ULT

²⁵ of Mattathias, of Amos, of Nahum, of Esli, of Naggai,

UST

²⁵ Joseph was the son of Mattathias. Mattathias was the son of Amos. Amos was the son of Nahum. Nahum was the son of Esli. Esli was the son of Naggai.

Luke 3:26

of Maath, of Mattathias, of Semein, of Josech, of Joda (ULT)

Naggai was the son of Maath. Maath was the son of Mattathias. Mattathias was the son of Semein. Semein was the son of Josech. Josech was the son of Joda (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

ULT

²⁶ of Maath, of Mattathias, of Semein, of Josech, of Joda,

UST

²⁶ Naggai was the son of Maath. Maath was the son of Mattathias. Mattathias was the son of Semein. Semein was the son of Josech. Josech was the son of Joda.

Luke 3:27

of Joanan, of Rhesa, of Zerubbabel, of Salathiel, of Neri (ULT)

Joda was the son of Joanan. Joanan was the son of Rhesa. Rhesa was the son of Zerubbabel. Zerubbabel was the son of Shealtiel. Shealtiel was the son of Neri (UST)

This is a continuation of the list of Jesus' ancestors that begins in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Translation Words - ULT

- [of Zerubbabel](#)

Translation Words - UST

- [of Zerubbabel](#)

ULT

²⁷ of Joanan, of Rhesa, [of Zerubbabel](#), of Salathiel, of Neri,

UST

²⁷ Joda was the son of Joanan. Joanan was the son of Rhesa. Rhesa was the son [of Zerubbabel](#). Zerubbabel was the son of Shealtiel. Shealtiel was the son of Neri.

Luke 3:28

of Melchi, of Addi, of Cosam, of Elmadam, of Er (ULT)

Neri was the son of Melchi. Melchi was the son of Addi. Addi was the son of Cosam.

Cosam was the son of Elmadam. Elmadam was the son of Er (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

ULT

²⁸ of Melchi, of Addi, of Cosam, of Elmadam, of Er,

UST

²⁸ Neri was the son of Melchi. Melchi was the son of Addi. Addi was the son of Cosam. Cosam was the son of Elmadam. Elmadam was the son of Er.

Luke 3:29

of Joshua, of Eliezer, of Jorim, of Matthat, of Levi (ULT)

Er was the son of Joshua. Joshua was the son of Eliezer. Eliezer was the son of Jorim. Jorim was the son of Matthat. Matthat was the son of Levi (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

ULT

²⁹ of Joshua, of Eliezer, of Jorim, of Matthat, of Levi,

UST

²⁹ Er was the son of Joshua. Joshua was the son of Eliezer. Eliezer was the son of Jorim. Jorim was the son of Matthat. Matthat was the son of Levi.

Luke 3:30

of Simeon, of Judah, of Joseph, of Jonam, of Eliakim (ULT)

Levi was the son of Simeon. Simeon was the son of Judah. Judah was the son of Joseph.

Joseph was the son of Jonam. Jonam was the son of Eliakim (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Translation Words - ULT

- [of Eliakim](#)

Translation Words - UST

- [of Eliakim](#)

ULT

³⁰ of Simeon, of Judah, of Joseph, of Jonam, [of Eliakim](#),

UST

³⁰ Levi was the son of Simeon. Simeon was the son of Judah. Judah was the son of Joseph. Joseph was the son of Jonam. Jonam was the son [of Eliakim](#).

Luke 3:31

**of Melea, of Menna, of Mattatha, of Nathan,
of David (ULT)**

**Eliakim was the son of Melea. Melea was the
son of Menna. Menna was the son of
Mattatha. Mattatha was the son of Nathan.
Nathan was the son of David (UST)**

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Translation Words - ULT

- of Nathan
- of David

Translation Words - UST

- of Nathan
- of David

ULT

³¹ of Melea, of Menna, of Mattatha, of
Nathan, of David,

UST

³¹ Eliakim was the son of Melea. Melea
was the son of Menna. Menna was the
son of Mattatha. Mattatha was the son
of Nathan. Nathan was the son of
David.

Luke 3:32**of Jesse, of Obed, of Boaz, of Salmon, of Nahshon (ULT)**

David was the son of Jesse. Jesse was the son of Obed. Obed was the son of Boaz. Boaz was the son of Salmon. Salmon was the son of Nahshon (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Translation Words - ULT

- of Jesse
- of Boaz

Translation Words - UST

- of Jesse
- of Boaz

ULT

³² of Jesse, of Obed, of Boaz, of Salmon, of Nahshon,

UST

³² David was the son of Jesse. Jesse was the son of Obed. Obed was the son of Boaz. Boaz was the son of Salmon. Salmon was the son of Nahshon.

Luke 3:33

**of Amminadab, of Admin, of Arni, of Hezron,
of Perez, of Judah (ULT)**

Nahshon was the son of Amminadab.

**Amminadab was the son of Admin. Admin was
the son of Arni. Arni was the son of Hezron.**

**Hezron was the son of Perez. Perez was the
son of Judah (UST)**

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Translation Words - ULT

- of Judah

Translation Words - UST

- of Judah

ULT

³³ of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah,

UST

³³ Nahshon was the son of Amminadab. Amminadab was the son of Admin. Admin was the son of Arni. Arni was the son of Hezron. Hezron was the son of Perez. Perez was the son of of Judah.

Luke 3:34

of Jacob, of Isaac, of Abraham, of Terah, of Nahor (ULT)

Judah was the son of Jacob. Jacob was the son of Isaac. Isaac was the son of Abraham.

Abraham was the son of Terah. Terah was the son of Nahor (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Translation Words - ULT

- of Jacob
- of Isaac
- of Abraham
- of Terah
- of Nahor

Translation Words - UST

- of Jacob
- of Isaac
- of Abraham
- of Terah
- of Nahor

ULT

³⁴ of Jacob, of Isaac, of Abraham, of Terah, of Nahor,

UST

³⁴ Judah was the son of Jacob. Jacob was the son of Isaac. Isaac was the son of Abraham. Abraham was the son of Terah. Terah was the son of Nahor.

Luke 3:35

of Serug, of Reu, of Peleg, of Eber, of Shelah (ULT)

Nahor was the son of Serug. Serug was the son of Reu. Reu was the son of Peleg. Peleg was the son of Eber. Eber was the son of Shelah (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

ULT

³⁵ of Serug, of Reu, of Peleg, of Eber, of Shelah,

UST

³⁵ Nahor was the son of Serug. Serug was the son of Reu. Reu was the son of Peleg. Peleg was the son of Eber. Eber was the son of Shelah.

Luke 3:36

of Cainan, of Arphaxad, of Shem, of Noah, of Lamech (ULT)

Shelah was the son of Cainan. Cainan was the son of Arphaxad. Arphaxad was the son of Shem. Shem was the son of Noah. Noah was the son of Lamech (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Translation Words - ULT

- of Shem
- of Noah
- of Lamech

Translation Words - UST

- of Shem
- of Noah
- of Lamech

ULT

³⁶ of Cainan, of Arphaxad, of Shem, of Noah, of Lamech,

UST

³⁶ Shelah was the son of Cainan. Cainan was the son of Arphaxad. Arphaxad was the son of Shem. Shem was the son of Noah. Noah was the son of Lamech.

Luke 3:37

of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan (ULT)

Lamech was the son of Methuselah.

Methuselah was the son of Enoch. Enoch was the son of Jared. Jared was the son of Mahalaleel. Mahalaleel was the son of Cainan (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

Translation Words - ULT

- [of Enoch](#)

Translation Words - UST

- [of Enoch](#)

ULT

³⁷ of Methuselah, [of Enoch](#), of Jared, of Mahalaleel, of Cainan,

UST

³⁷ Lamech was the son of Methuselah. Methuselah was the son [of Enoch](#). Enoch was the son of Jared. Jared was the son of Mahalaleel. Mahalaleel was the son of Cainan.

Luke 3:38

of Enos, of Seth, of Adam, of God (ULT)
Cainan was the son of Enos. Enos was the son of Seth. Seth was the son of Adam. Adam came from God (UST)

This is a continuation of the list of Jesus' ancestors that began in Luke 3:23. Use the same format as you used in the previous verses. (See: [How to Translate Names](#))

of Adam, of God

Alternate translation: "the son of Adam, whom God created" or "the son of Adam, who was, in a sense, the son of God"

Translation Words - ULT

- of Seth
- of Adam
- of God

Translation Words - UST

- of Seth
- of Adam
- God

ULT

³⁸ of Enos, of Seth, of Adam, of God.

UST

³⁸ Cainan was the son of Enos. Enos was the son of Seth. Seth was the son of Adam. Adam came from God.

Luke 4

Luke 4 General Notes

Structure and formatting

The devil tempts Jesus in the wilderness (4:1-13)

Jesus teaches in the synagogue in Nazareth (4:14-30)

Jesus teaches, heals, and drives out demons in Capernaum (4:31-44)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in 4:10-11 and 4:18-19, which is quoted from the Old Testament.

Other possible translation difficulties in this chapter

“Jesus was tempted by the devil”

While it is true that the devil actually believed that he could persuade Jesus to disobey God and obey him instead, it is important not to imply in your translation that Jesus would ever really have wanted to obey the devil.

Luke 4:1**Then Jesus (ULT)****After John baptized him, Jesus (UST)**

Luke uses this expression to return to the story after providing background information about Jesus' ancestors. If it would be helpful to your readers, you could include a phrase that would provide continuity with the previous episode in the story. Alternate translation: "After John had baptized Jesus, then Jesus" (See: [Introduction of a New Event](#))

the Jordan (ULT)**the Jordan River (UST)**

Jordan is the name of a river. Alternate translation: "the Jordan River" (See: [How to Translate Names](#))

was led by the Spirit (ULT)**the Holy Spirit led him (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "the Spirit led him" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [of the Holy Spirit](#)
- [Spirit](#)
- [returned](#)
- [Jordan](#)
- [wilderness](#)

Translation Words - UST

- [Jesus](#)
- [came back](#)
- [Jordan River](#)
- [The Holy Spirit](#)
- [the Holy Spirit](#)
- [wilderness](#)

ULT

¹ Then [Jesus](#), full of the [Holy Spirit](#), [returned](#) from the [Jordan](#), and was led by the [Spirit](#) into the [wilderness](#),

UST

¹ After John baptized him, [Jesus came back](#) out of the [Jordan River](#). [The Holy Spirit](#) was fully empowering him. Then [the Holy Spirit](#) led him into the [wilderness](#).

Luke 4:2

**for 40 days being tempted by the devil (ULT)
Jesus was in the wilderness for 40 days. While
he was there, the devil kept tempting him
(UST)**

The Greek verb indicates that the temptation continued throughout the 40 days. You can make this clear in your translation, as UST does: "While he was there, the devil kept tempting him for 40 days" (See: [Verbs](#))

**for 40 days being tempted by the devil (ULT)
Jesus was in the wilderness for 40 days. While
he was there, the devil kept tempting him
(UST)**

If your readers would misunderstand this, you could express this with an active form. It may be helpful to begin a new sentence here. Alternate translation: "For 40 days the devil kept tempting him" or "For 40 days the devil kept trying to persuade him disobey God" (See: [Active or Passive](#))

And he did not eat anything (ULT)

Make sure that it is clear in your translation that the word **he** refers to Jesus, not to the devil. Alternate translation: "Jesus did not eat anything" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [for...days](#)
- [days](#)
- [being tempted](#)
- [devil](#)

Translation Words - UST

- [Jesus was in the wilderness for...days. While he was there](#)
- [time](#)
- [devil](#)
- [kept tempting him](#)

ULT

² for 40 [days being tempted](#) by the [devil](#). And he did not eat anything during those [days](#), and he was hungry when they were completed.

UST

² [Jesus was in the wilderness for 40 days. While he was there](#), the [devil kept tempting him](#). During that entire [time](#), Jesus did not eat anything. So when the 40 days were over, he was very hungry.

Luke 4:3**said...the devil (ULT)****said...the devil (UST)**

The devil either holds a stone in his hand or points to a nearby stone. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "The devil picked up a stone and said" or "The devil pointed to a stone and said" (See: [Assumed Knowledge and Implicit Information](#))

If you are the Son of God, speak to this stone so that it might become bread (ULT)**If you really are the Son of God, command this stone to become a loaf of bread {for you to eat} (UST)**

The devil is suggesting that this is a hypothetical condition, that the **stone** will only become **bread** if Jesus is the **Son of God**. The devil is speaking as if it is uncertain who Jesus is in order to challenge him to do this miracle to prove that he really is the **Son of God**. Alternate translation: "Prove that you are the Son of God by commanding this stone to become bread" (See: [Connect — Hypothetical Conditions](#))

the Son...of God (ULT)**the Son...of God (UST)**

This is an important title for Jesus. Even the devil knew its significance. (See: [Translating Son and Father](#))

Translation Words - ULT

- [devil](#)
- [you are the Son of God](#)
- [bread](#)

Translation Words - UST

- [devil](#)
- [you really are the Son of God](#)
- [a loaf of bread {for you to eat}](#)

ULT

³ Then the [devil](#) said to him, "If [you are the Son of God](#), speak to this stone so that it might become [bread](#)."

UST

³ Then the [devil](#) said to Jesus, "If [you really are the Son of God](#), command this stone to become [a loaf of bread {for you to eat}](#)!"

Luke 4:4

And (ULT)

This word introduces a contrast between the devil wanting Jesus to turn the stone into bread and Jesus refusing to do that. Alternate translation: "But" (See: [Connect — Contrast Relationship](#))

Jesus answered to him, "It is written (ULT) Jesus replied...the Scriptures say (UST)

Jesus clearly implies in his answer that he is rejecting the devil's challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: "Jesus replied, 'No, I will not do that, because it is written'" (See: [Assumed Knowledge and Implicit Information](#))

It is written, 'Man will not live on bread alone'

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 that man will not live on bread alone" (See: [Quotes within Quotes](#))

It is written (ULT) the Scriptures say (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state what is doing the action. Alternate translation: "The Scriptures say" (See: [Active or Passive](#))

Man will not live on bread alone (ULT) No, I will not do that, because...People need more than just food in order to live (UST)

The word **bread** refers to food in general. Jesus quotes this scripture to explain why he will not turn the stone into bread. It means that food by itself, without God, is not enough to sustain a person in life. Alternate translation: "It is not just having food that makes a person truly alive" or "God says there are more important things than food" (See: [Synecdoche](#))

Man (ULT) People (UST)

Here, **man** has a generic sense that refers to all people. Alternate translation: "People" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- Jesus
- It is written
- will...live
- bread

ULT

⁴ And Jesus answered to him, "It is written, 'Man will not live on bread alone.'"

UST

⁴ Jesus replied, "{No, I will not do that, because} the Scriptures say, 'People need more than just food in order to live.'"

Translation Words - UST

- Jesus
- the Scriptures say
- need more than just food
- in order to live

Luke 4:5

he led him up (ULT)
the devil took Jesus up {to the top of a high mountain (UST)}

The implication is that the devil brought Jesus **up** to a high place with a commanding view. Alternate translation: “the devil led Jesus up a mountain” (See: [Assumed Knowledge and Implicit Information](#))

in an instant of time (ULT)
in an instant (UST)

In your language, it might seem that the phrase **an instant of time** expresses unnecessary extra information. If so, you can abbreviate it. Alternate translation: “in an instant” or “in a short time” (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

Translation Words - ULT

- [kingdoms](#)
- [of...world](#)
- [of time](#)

Translation Words - UST

- [nations](#)
- [of...world](#)
- [an instant](#)

ULT

⁵ Then he led him up {and} showed him all the [kingdoms](#) of the [world](#) in an instant [of time](#).

UST

⁵ Then the devil took Jesus up {to the top of a high mountain} and showed him all the [nations](#) of the [world](#) in [an instant](#).

Luke 4:6**it has been handed over to me (ULT)
God has permitted me to control all of them
(UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "God has given me authority over all these kingdoms" (See: [Active or Passive](#))

**it has been handed over to me (ULT)
God has permitted me to control all of them
(UST)**

The word **it** likely refers back to the singular antecedent **all this authority**, that is, the authority over these kingdoms. So the word you use to translate **it** should agree with **authority** in gender and number and in any other distinctions that your language marks. Alternate translation: "God has given me authority over all these kingdoms" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [devil](#)
- [authority](#)
- [glory](#)

Translation Words - UST

- [devil](#)
- [ruler over](#)
- [all of...wealth](#)

ULT

⁶ And the [devil](#) said to him, "I will give to you all this [authority](#) and their [glory](#), for it has been handed over to me, and I can give it to anyone I want.

UST

⁶ Then the [devil](#) said to Jesus, "I will make you the [ruler over](#) all of these nations and you will possess [all of](#) their [wealth](#). I can do this because God has permitted me to control all of them, and so I can give them to whomever I wish.

Luke 4:7

if...will bow in worship before me (ULT)
All...have to do is...bow down and worship me (UST)

The implication is that the devil wants visible, direct worship that will be an official act of submission. Alternate translation: "If you will bow down in worship directly in front of me" (See: [Assumed Knowledge and Implicit Information](#))

before (ULT)
bow down and worship (UST)

Here, the term **before** means "in front of."

it will all be yours (ULT)
Then I will let you rule them all (UST)

Alternate translation: "I will give you all of these kingdoms"

Translation Words - ULT

- [will bow in worship](#)

Translation Words - UST

- [bow down and worship](#)

ULT

⁷ So then, if you [will bow in worship](#) before me, it will all be yours."

UST

⁷ All you have to do is [bow down and worship](#) me. Then I will let you rule them all!"

Luke 4:8

answering, Jesus said to him (ULT) Jesus replied (UST)

Together the words **answering** and **said** mean that Jesus responded to the offer that the devil made. Alternate translation: “Jesus responded to him” (See: [Hendiadys](#))

It is written, ‘You will worship the Lord your God, and you will serve only him (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 that one must worship the Lord his God and serve only him” (See: [Quotes within Quotes](#))

It is written (ULT)

No, I will not worship you, because} the Scriptures say (UST)

Jesus clearly implies in his answer that he is rejecting the devil’s challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “Jesus replied, ‘No, I will not do that, because it is written’” (See: [Assumed Knowledge and Implicit Information](#))

It is written (ULT)

No, I will not worship you, because} the Scriptures say (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state what is doing the action. Alternate translation: “The Scriptures say” (See: [Active or Passive](#))

You will worship the Lord your God, and you will serve only him (ULT)

Here, the Scriptures are using a statement to give a command. Alternate translation: “You must worship the Lord your God, and you must serve only him” (See: [Statements — Other Uses](#))

You will worship (ULT)

You must only worship (UST)

Here, it may not be clear whether to use the singular or plural form of **you** because this is a short quotation from the Scriptures and the context is not given. The word is actually singular because, even though Moses said this to the Israelites as a group, each individual person was supposed to obey this command. So in your translation, use the singular form of **you**, if your language marks that distinction. 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 such as this one. (See: [Singular Pronouns that refer to Groups](#))

Translation Words - ULT

- [Jesus](#)
- [It is written](#)
- [You will worship](#)
- [the Lord](#)
- [God](#)

ULT

⁸ But answering, Jesus said to him, “It is written, ‘You will worship the Lord your God, and you will serve only him.’”

UST

⁸ But Jesus replied, “{No, I will not worship you, because} the Scriptures say, ‘You must only worship the Lord your God. He is the only one you may serve!’”

- you will serve

Translation Words - UST

- Jesus
- No, I will not worship you, because} the Scriptures say
- You must only worship
- the Lord
- God
- you may serve

Luke 4:9**the highest point (ULT)****the highest part (UST)**

The term **pinnacle** refers to the highest point or very top of something. If you have a similar term in your language, you could use it here. (See: [Translate Unknowns](#))

If you are the Son of God, throw yourself down from here (ULT)**If you really are the Son of God, jump down from here (UST)**

The devil is suggesting that this is a hypothetical condition, that Jesus will be able to jump safely from this great height if he really is the **Son of God**. The devil is speaking as if it is uncertain who Jesus is in order to challenge him to do this miracle to prove that he really is the **Son of God**. Alternate translation: "Prove that you are the Son of God by jumping safely from this great height" (See: [Connect — Hypothetical Conditions](#))

the Son...of God (ULT)**the Son...of God (UST)**

This is an important title for Jesus. Even the devil knew its significance. (See: [Translating Son and Father](#))

throw yourself down from here (ULT)**jump down from here (UST)**

The exact location of the part of the temple that Luke describes is uncertain. However, the implication is that it was one of the places on the temple roof from which people would fall several hundred feet into the Kidron Valley if they jumped or slipped off. Make sure it is clear in your translation that this would ordinarily have been a deadly fall. Alternate translation: "jump from this great height" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jerusalem](#)
- [of...temple](#)
- [you are the Son of God](#)

Translation Words - UST

- [Jerusalem](#)
- [of...temple](#)
- [you really are the Son of God](#)

ULT

⁹ Then he led him to [Jerusalem](#) and put him on the highest point of the [temple](#), and said to him, "If [you are the Son of God](#), throw yourself down from here.

UST

⁹ Then the devil took Jesus to [Jerusalem](#). He set him on the highest part of the [temple](#) and said to him, "If [you really are the Son of God](#), jump down from here.

Luke 4:10

For it is written, 'He will give orders to his angels regarding you, to protect you'

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "For it is written that he will give orders to his angels regarding you, to protect you" (See: [Quotes within Quotes](#))

For it is written (ULT) You will not be hurt, because the Scriptures say (UST)

The devil implies that his quote from the Psalms means that if Jesus really is the Son of God, he will not be hurt if he jumps from this great height. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: "You will not be hurt, because it is written" (See: [Assumed Knowledge and Implicit Information](#))

it is written (ULT) the Scriptures say (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state what is doing the action. Alternate translation: "the Scriptures say" (See: [Active or Passive](#))

He will give orders to his angels regarding you, to protect you (ULT) God will command his angels to protect you (UST)

He refers to God. Alternate translation: "God will order his angels to protect you" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [it is written](#)
- [to...angels](#)

Translation Words - UST

- [the Scriptures say](#)
- [angels](#)

ULT

¹⁰ For [it is written](#), 'He will give orders to his [angels](#) regarding you, to protect you.'

UST

¹⁰ You will not be hurt, because [the Scriptures say](#), 'God will command his [angels](#) to protect you.'

Luke 4:11**and, 'They will lift you up in their hands, lest you strike your foot against a stone'**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and that they will lift you up in their hands, so that you will not strike your foot against a stone" (See: [Quotes within Quotes](#))

**lest you strike your foot against a stone (ULT)
so that...will not get hurt (UST)**

The Scriptures are figuratively using one way of being hurt to mean all ways of being hurt. Alternate translation: "so that you will not get hurt" (See: [Synecdoche](#))

Translation Words - ULT

- They will lift...up
- their} hands

Translation Words - UST

- The angels will hold...up...when...are falling
- their hands

ULT

¹¹ and, 'They will lift you up in {their} hands, lest you strike your foot against a stone.'

UST

¹¹ And the Scriptures also say, 'The angels will hold you up in their hands when you are falling, so that you will not get hurt.'

Luke 4:12

answering, Jesus said to him (ULT) Jesus replied (UST)

Together the words **answering** and **said** mean that Jesus responded to the challenge that the devil posed. Alternate translation: "Jesus responded to him" (See: [Hendiadys](#))

It is said, 'You will not put the Lord your God to the test (ULT) No, I will not do that, because} the Scriptures also say: 'Do not test the Lord your God (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "It is said that one must not put the Lord his God to the test" (See: [Quotes within Quotes](#))

It is said (ULT) No, I will not do that, because} the Scriptures also say (UST)

Jesus clearly implies in his answer that he is rejecting the devil's challenge. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: "Jesus replied, 'No, I will not do that, because it is said'" (See: [Assumed Knowledge and Implicit Information](#))

It is said (ULT) No, I will not do that, because} the Scriptures also say (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state what is doing the action. Alternate translation: "The Scriptures say" (See: [Active or Passive](#))

You will not put the Lord your God to the test (ULT) Do not test the Lord your God (UST)

The Scriptures are using a statement to give a command. Alternate translation: "You must not test the Lord your God" (See: [Statements — Other Uses](#))

Translation Words - ULT

- [Jesus](#)
- [You will...put...to the test](#)
- [the Lord](#)
- [God](#)

Translation Words - UST

- [Jesus](#)
- [Do...test](#)
- [the Lord](#)
- [God](#)

ULT

¹² But answering, [Jesus](#) said to him, "It is said, 'You will not [put the Lord your God to the test](#).'"

UST

¹² But [Jesus](#) replied, "{No, I will not do that, because} the Scriptures also say: 'Do not [test the Lord your God](#).'"

Luke 4:13

**when he had finished every temptation (ULT)
after the devil had finished trying to tempt
Jesus in all of these ways (UST)**

This does not imply that the devil was successful in his temptation. Jesus resisted every attempt. You can state this clearly. Alternate translation: “after the devil had repeatedly failed to persuade Jesus to sin” (See: [Assumed Knowledge and Implicit Information](#))

**until an opportune time (ULT)
to wait until another time {when he could try
to tempt Jesus again (UST)**

New Testament Greek had two words for time. The first referred to chronological time, that is, the passage of time. The second word referred to the right time to do something. ULT is using the phrase **an opportune time** to translate that second word. If your language makes this same distinction, use the corresponding word in your own translation. Alternate translation: “until the time was right to try again” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- temptation
- devil
- an opportune time

Translation Words - UST

- trying to tempt Jesus
- devil
- another time {when he could try to tempt Jesus again

ULT

¹³ And when he had finished every temptation, the devil went away from him until an opportune time.

UST

¹³ Then, after the devil had finished trying to tempt Jesus in all of these ways, the devil left Jesus to wait until another time {when he could try to tempt Jesus again}.

Luke 4:14

And (ULT)

After this (UST)

Luke uses this word to introduce a new event in the story. Alternate translation: "Then" (See: [Introduction of a New Event](#))

in the power of the Spirit (ULT)

The Holy Spirit was empowering him (UST)

This phrase means that God, by the Holy Spirit, was empowering Jesus in a special way, enabling him to do things that ordinary humans could not. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and the Spirit was giving him the power to do extraordinary things" (See: [Assumed Knowledge and Implicit Information](#))

news...went out...about him (ULT)

people heard...and told others...about Jesus...about him (UST)

Luke speaks figuratively of this **news** as if it were something that could **go out** actively by itself. This expression means that those who heard about Jesus told other people about him, who then told even more people about him. Alternate translation: "people spread the news about Jesus" (See: [Personification](#))

throughout the entire surrounding region (ULT)

Throughout that whole region (UST)

Alternate translation: "everywhere around Galilee"

Translation Words - ULT

- [Jesus](#)
- [returned](#)
- [Galilee](#)
- [power](#)
- [of...Spirit](#)
- [news](#)

Translation Words - UST

- [Jesus](#)
- [left the desolate area and} returned](#)
- [district of Galilee](#)
- [Holy Spirit](#)
- [was empowering him](#)
- [people heard...and told others](#)

ULT

¹⁴ And [Jesus returned](#) to [Galilee](#) in the [power](#) of the [Spirit](#), and [news](#) about him went out throughout the entire surrounding region.

UST

¹⁴ After this, [Jesus](#) {[left the desolate area and](#)} returned to the [district of Galilee](#). The [Holy Spirit was empowering him](#). Throughout that whole region, [people heard](#) about Jesus [and told others](#) about him.

Luke 4:15

being glorified by all (ULT)
As a result,} all of the people praised him (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "as everyone spoke about him in a good way" (See: [Active or Passive](#))

Translation Words - ULT

- [began to teach](#)
- [synagogues](#)
- [being glorified](#)

Translation Words - UST

- [taught people](#)
- [Jewish meeting places](#)
- [As a result...praised him](#)

ULT

¹⁵ And he [began to teach](#) in their [synagogues](#), [being glorified](#) by all.

UST

¹⁵ He [taught people](#) in their [Jewish meeting places](#). {[As a result,](#)} all of the people [praised him](#).

Luke 4:16**And (ULT)****Then (UST)**

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

where he had been raised (ULT)**where he had grown up (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "where his parents had raised him" (See: [Active or Passive](#))

according to his custom (ULT)**As he usually did (UST)**

Alternate translation: "as was his usual practice"

Translation Words - ULT

- [Nazareth](#)
- [synagogue](#)
- [Sabbath](#)
- [day](#)
- [he stood up](#)

Translation Words - UST

- [Nazareth, the town](#)
- [Jewish...of rest](#)
- [day](#)
- [Jewish meeting place](#)
- [he stood up](#)

ULT

¹⁶ And he came to [Nazareth](#), where he had been raised, and according to his custom, he entered into the [synagogue](#) on the [Sabbath day](#), and [he stood up](#) to read aloud.

UST

¹⁶ Then Jesus went to [Nazareth, the town](#) where he had grown up. As he usually did on the [Jewish day of rest](#), he went to the [Jewish meeting place](#). {At the appropriate time,} [he stood up](#) to read {something aloud from the Scriptures}.

Luke 4:17

And (ULT)**Jesus wanted to read...So he asked for (UST)**

Luke uses this word to indicate that the event he will now relate came after the event he has just described. Alternate translation: "Then" (See: [Connect — Sequential Time Relationship](#))

the scroll of the prophet Isaiah was handed to him (ULT)**some of the words that} the prophet Isaiah {had spoken long ago...the scroll that contained these words, and a synagogue attendant handed it to him (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "someone brought him the scroll of the prophet Isaiah" (See: [Active or Passive](#))

the scroll of the prophet Isaiah was handed to him (ULT)**some of the words that} the prophet Isaiah {had spoken long ago...the scroll that contained these words, and a synagogue attendant handed it to him (UST)**

Since Jesus looked for a specific passage in the scroll, and since he said that it was being fulfilled right at that time, it is likely that Jesus requested this particular scroll. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "at his request, someone brought him the scroll of the prophet Isaiah" (See: [Assumed Knowledge and Implicit Information](#))

the scroll of the prophet Isaiah (ULT)**some of the words that} the prophet Isaiah {had spoken long ago...the scroll that contained these words...it (UST)**

A **scroll** was a long, wide roll of special paper. On this scroll someone had written the words that **Isaiah** had spoken many years before. If your readers would not know what a **scroll** is, you could describe it, or you could use a general expression. Alternate translation: "the special paper roll that recorded the sayings of the prophet Isaiah" or "the book that recorded the sayings of the prophet Isaiah" (See: [Translate Unknowns](#))

the place where it was written (ULT)**the place from which he wanted to read. {He read these words (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the place where the scroll recorded the words" (See: [Active or Passive](#))

Translation Words - ULT

- [the scroll](#)

ULT

¹⁷ And [the scroll](#) of the [prophet Isaiah](#) was handed to him and, opening the [scroll](#), he found the place where it was [written](#),

UST

¹⁷ {Jesus wanted to read [some of the words that](#)} the [prophet Isaiah](#) {[had spoken long ago](#)}. So he asked for {[the scroll that contained these words](#)}, and a synagogue attendant handed [it](#) to him. Jesus unrolled the [scroll](#) and found the place from which [he wanted to read](#). {[He read these words](#);}

- scroll (2)
- of...prophet
- Isaiah
- written

Translation Words - UST

- some of the words that...had spoken long ago...the scroll that contained these words...it
- scroll (2)
- prophet
- Isaiah
- he wanted to read...He read these words

Luke 4:18

The Spirit of the Lord {is} upon me (ULT) The Spirit of the Lord is empowering me (UST)

As in 2:25, **upon** is a spatial metaphor that means that the Spirit of God is with someone in a special way. Alternate translation: "The Spirit of the Lord is with me in a special way" (See: [Metaphor](#))

he has anointed me (ULT) he has specially appointed me (UST)

In the Old Testament, ceremonial oil was poured on a person when they were given the authority to assume an office or do a special task. Isaiah uses anointing figuratively to indicate that God has appointed him to his work. Jesus applies these words to himself as well. Alternate translation: "he has appointed me" (See: [Metaphor](#))

to the poor...to the blind (ULT) to people who are poor...those who are blind (UST)

Luke is using the adjectives **poor** and **blind** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you can translate these expressions with noun phrases. Alternate translation: "people who are poor ... people who are blind" (See: [Nominal Adjectives](#))

to proclaim freedom to the captives (ULT) to declare to people who are in prison that they will go free...to tell (UST)

Alternate translation: "to tell people who are being held captive that they can go free"

to proclaim...recovery of sight to the blind (ULT) to declare...to tell...those who are blind that they will see again (UST)

Alternate translation: "to tell people who are blind that they will be able to see again"

to set free those who are oppressed (ULT) to release people whom others are oppressing (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who is doing the action. Alternate translation: "to rescue people whom others are treating harshly" (See: [Active or Passive](#))

Translation Words - ULT

- [The Spirit](#)
- [of the Lord](#)
- [he has anointed](#)
- [He has sent](#)
- [to set](#)
- [to proclaim](#)

ULT

18 "The Spirit of the Lord {is} upon me, because [he has anointed](#) me to proclaim the gospel to the poor. [He has sent](#) me [to proclaim](#) freedom [to the captives](#), and recovery of sight to the blind, [to set](#) free those who are oppressed,

UST

18 "The Spirit of the Lord is empowering me, because [he has specially appointed](#) me to declare God's good news to people who are poor. [He has sent](#) me [to declare to people who are in prison](#) that they will go free, and [to tell](#) those who are blind that they will see again. [He has sent](#) me [to release](#) people whom others are oppressing,

- to the captives

Translation Words - UST

- The Spirit
- of the Lord
- he has specially appointed
- He has sent...He has sent
- to release
- to declare...to tell
- to people who are in prison

Luke 4:19

**to proclaim the favorable year of the Lord
(ULT)**

**and to announce that now is the time when
the Lord will act favorably toward people
(UST)**

Luke is using the term **year** figuratively to refer to a particular time.
Alternate translation: "to announce that this is the time when the
Lord will show his kindness" (See: [Idiom](#))

ULT

¹⁹ to proclaim the favorable year of the
Lord."

UST

¹⁹ and to announce that now is the time
when the Lord will act favorably toward
people."

Translation Words - ULT

- to proclaim
- favorable
- the...year
- of the Lord

Translation Words - UST

- and to announce that
- now is the time when
- the Lord
- will act favorably toward people

Luke 4:20**rolling up the scroll (ULT)****he rolled up the scroll (UST)**

A scroll was closed by rolling it like a tube to protect the writing inside it. Alternate translation: “closing the scroll by rolling it up” (See: [Assumed Knowledge and Implicit Information](#))

to the attendant (ULT)**to the attendant (UST)**

The **attendant** refers to a synagogue worker who, with proper care and reverence, would bring out and put away the scrolls that contained the Scriptures. If there is a word in your language for a person who has a similar role in your culture, you can use it here. Alternate translation: “the sexton” (See: [Translate Unknowns](#))

he sat down (ULT)**and he sat down {to teach the people (UST)**

Since a person would stand to read the Scriptures in a synagogue but then sit down to teach, the implication is that Jesus was going to speak to the people about what he had just read. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “he sat down to teach” (See: [Assumed Knowledge and Implicit Information](#))

all the eyes in the synagogue (ULT)**Everyone in the Jewish meeting place (UST)**

Luke is using one part of people, their **eyes**, figuratively to represent people themselves in the act of seeing. Alternate translation: “all the people in the synagogue” (See: [Synecdoche](#))

Translation Words - ULT

- [scroll](#)
- [synagogue](#)

Translation Words - UST

- [scroll](#)
- [Jewish meeting place](#)

ULT

²⁰ And rolling up the [scroll](#) {and} giving it back to the attendant, he sat down. And all the eyes in the [synagogue](#) were gazing on him.

UST

²⁰ Then he rolled up the [scroll](#) and gave it back to the attendant, and he sat down {to teach the people}. Everyone in the [Jewish meeting place](#) was looking intently at him.

Luke 4:21**Today (ULT)
right now (UST)**

Today figuratively refers to the present moment. Alternate translation: "Right now" (See: [Idiom](#))

**this scripture has been fulfilled (ULT)
I have made this Scripture passage come true (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "I am fulfilling what this scripture says" (See: [Active or Passive](#))

**in your ears (ULT)
as you heard me read it (UST)**

In this expression, the **ears** figuratively represent people in the act of listening. Alternate translation: "even as you are listening" (See: [Metonymy](#))

Translation Words - ULT

- [scripture](#)
- [has been fulfilled](#)

Translation Words - UST

- [I have made...come true](#)
- [Scripture passage](#)

ULT

²¹ Then he began to say to them, "Today this [scripture has been fulfilled](#) in your ears."

UST

²¹ He began to teach them by saying, "I [have made](#) this [Scripture passage come true](#) right now, as you heard me read it."

Luke 4:22**the gracious words (ULT)
the wonderful things (UST)**

Luke uses the term **words** figuratively to describe what Jesus said by reference to something associated with it, the words he used to communicate it. Alternate translation: “the articulate things” (See: [Metonymy](#))

the...words...that were coming out of his mouth (ULT)**the...things...that he said (UST)**

In your language, this phrase might seem like an unnecessarily elaborate way of speaking. If so, you can express the same idea more compactly. Alternate translation: “the ... things he was saying” (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

Is this not the son of Joseph (ULT)**is...This man...only Joseph’s son (UST)**

The people were making a statement, not asking a question. They did not expect others to verify for them who Jesus’ father was. Instead, they were using the question form to say how amazed they were. Joseph was not a religious leader, so they were surprised that his son would preach as well as he did. If your readers would misunderstand this, you could translate these words as a statement or exclamation. Alternate translation: “This is just Joseph’s son!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [spoke well](#)
- [they were amazed](#)
- [gracious](#)
- [the son](#)
- [of Joseph](#)

Translation Words - UST

- [approved](#)
- [they were amazed](#)
- [wonderful](#)
- [Joseph’s](#)
- [son](#)

ULT

²² And everyone [spoke well](#) of him and [they were amazed](#) at the [gracious](#) words that were coming out of his mouth, and they said, “Is this not [the son of Joseph?](#)”

UST

²² Everyone there [approved](#) of him and [they were amazed](#) at the [wonderful](#) things that he said. Many of them said to each other, “{It is surprising that he can speak like this!} This man is only [Joseph’s son!](#)”

Luke 4:23

Surely you will say this proverb to me, 'Doctor, heal yourself. Whatever we heard happened in Capernaum, also do here in your hometown (ULT)

Surely some of you will quote to me the proverb that says, 'Doctor, heal yourself!' {What you will mean by it is, 'People told us that} you did miracles in the town of Capernaum. {If you want us to believe that you are a prophet, then} do the same kind of miracles here in your hometown (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Surely you will quote the proverb to me that tells a doctor to heal himself, to ask me to do the same things here in my hometown that you heard happened in Capernaum" (See: [Quotes within Quotes](#))

Doctor, heal yourself (ULT)

Doctor, heal yourself (UST)

Jesus anticipates that the people will want to see him do miracles to prove his credibility. He uses a short popular saying of the culture to express this. This saying expresses a great deal of meaning in a few words. If your readers would misunderstand this, you could expand it to make clear to your readers what it means. Alternate translation: "If a doctor cannot heal himself of a certain disease, then people will not believe that he can heal them of it" (See: [Proverbs](#))

Whatever we heard happened in Capernaum, also do here in your hometown (ULT)

What you will mean by it is, 'People told us that} you did miracles in the town of Capernaum. {If you want us to believe that you are a prophet, then} do the same kind of miracles here in your hometown (UST)

Jesus then explains how the short saying applies to this situation. If it would be helpful to your readers, you could explicitly state the implications of his explanation. Alternate translation: "We will not believe the things you say unless you can do the same kind of miracles here that we heard you did in Capernaum" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [proverb](#)
- [heal](#)
- [Capernaum](#)

ULT

²³ And he said to them, "Surely you will say this [proverb](#) to me, 'Doctor, [heal](#) yourself. Whatever we heard happened in [Capernaum](#), also do here in your hometown.'"

UST

²³ He said to them, "Surely some of you will quote to me the [proverb](#) that says, 'Doctor, [heal](#) yourself!' {What you will mean by it is, 'People told us that} you did miracles in the [town of Capernaum](#). {If you want us to believe that you are a prophet, then} do the same kind of miracles here in your hometown!'"

Translation Words - UST

- proverb
- heal
- town of Capernaum

Luke 4:24**Truly I say to you (ULT)****It is certainly true (UST)**

Jesus uses this phrase to emphasize the truth of the statement that follows. Alternate translation: "What I am about to tell you is very true"

no prophet is accepted in his hometown (ULT)
the people in a prophet's own hometown do not accept that he is a prophet (UST)

Jesus makes a short, general statement in order to rebuke the people. This saying expresses a great deal of meaning in a few words. If your readers would misunderstand this, you could expand it to make clear to your readers what it means. Alternate translation: "You think you know all about me because I grew up here, and so you cannot accept that I am genuinely a prophet" (See: [Proverbs](#))

Translation Words - ULT

- Truly
- prophet

Translation Words - UST

- It is certainly true
- a prophet's...a prophet

ULT

²⁴ But he said, "Truly I say to you that no prophet is accepted in his hometown.

UST

²⁴ Then he said, "It is certainly true that the people in a prophet's own hometown do not accept that he is a prophet.

Luke 4:25

But in truth I say to you (ULT)

Jesus uses this phrase to emphasize the truth of the statement that follows. Alternate translation: "What I am about to tell you is very true"

during the days of Elijah (ULT)
during the time when the prophet Elijah lived (UST)

Jesus is using the term **days** figuratively to refer to a particular time. Alternate translation: "during the time when Elijah was prophesying" (See: [Idiom](#))

during the days of Elijah (ULT)
during the time when the prophet Elijah lived (UST)

The people to whom Jesus was speaking would have known that Elijah was one of God's prophets. If your readers would not know that, you can make this implicit information explicit, as UST does. Alternate translation: "during the time when Elijah was prophesying" (See: [Assumed Knowledge and Implicit Information](#))

when the sky was shut up (ULT)
At that time there was no rain (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "when God shut up the sky" (See: [Active or Passive](#))

when the sky was shut up (ULT)
At that time there was no rain (UST)

Jesus figuratively describes the sky as if God had closed it so that no rain could fall from it. Alternate translation: "when no rain fell from the sky" (See: [Metaphor](#))

a great famine (ULT)
a great famine (UST)

A **famine** is a long period of time when the people in an area cannot produce or acquire enough food to feed themselves. Alternate translation: "a serious lack of food" (See: [Translate Unknowns](#))

Translation Words - ULT

- [truth](#)
- [Israel](#)
- [days](#)
- [of Elijah](#)
- [sky](#)
- [years](#)
- [months](#)

ULT

²⁵ But in [truth](#) I say to you that there were many widows in [Israel](#) during the [days of Elijah](#), when the [sky](#) was shut up for three [years](#) and six [months](#), [when](#) a great [famine](#) came upon all the land.

UST

²⁵ [Think about this](#): There were many widows in [Israel](#) during the [time when the prophet Elijah lived](#). At that time [there was no rain](#) for three and [a half years](#). [This caused](#) a great [famine](#) throughout the whole country.

- when
- a...famine

Translation Words - UST

- Think about this
- Israel
- time
- when the prophet Elijah lived
- there was no rain
- a half
- years
- This caused
- a...famine

Luke 4:26

Elijah was sent to none of them (ULT) God did not send Elijah to help any of the widows in Israel...God sent him (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "God did not send Elijah to any of them except" (See: [Active or Passive](#))

Elijah was sent to none of them except (ULT) God did not send Elijah to help any of the widows in Israel. Instead, God sent him (UST)

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "God only sent Elijah to" (See: [Connect — Exception Clauses](#))

to Zarephath...to a widow woman (ULT) to the town of Zarephath...there...to help a {non-Israelite} widow (UST)

The people listening to Jesus would have understood that the people of Zarephath were Gentiles. Alternate translation: "to a Gentile widow living in Zarephath" (See: [Assumed Knowledge and Implicit Information](#))

to Zarephath in Sidon (ULT) to the town of Zarephath near the city of Sidon...there (UST)

Zarephath is the name of a city, and **Sidon** is the name of the region where it is located. (See: [How to Translate Names](#))

Translation Words - ULT

- [Elijah](#)
- [was sent](#)
- [in Sidon](#)

Translation Words - UST

- [God did...send...God sent](#)
- [Elijah...him](#)
- [near...city of Sidon](#)

ULT

²⁶ But [Elijah was sent](#) to none of them except to Zarephath [in Sidon](#), to a widow woman.

UST

²⁶ And yet [God did](#) not [send Elijah](#) to help any of the widows in Israel. Instead, [God sent him](#) to the town of Zarephath [near the city of Sidon](#), to help a {non-Israelite} widow there.

Luke 4:27

**none of them were cleansed except (ULT)
Elisha did not heal any of them. Instead, he
healed only (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "Elisha did not heal any of them except" (See: [Active or Passive](#))

**none of them were cleansed except (ULT)
Elisha did not heal any of them. Instead, he
healed only (UST)**

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "Elisha only healed" (See: [Connect — Exception Clauses](#))

**Naaman the Syrian (ULT)
Naaman, {a non-Israelite man} from the country of Syria (UST)**

The people listening to Jesus would have understood that the people of Syria were Gentiles, not Jews. Alternate translation: "a Gentile, Naaman from Syria" (See: [Assumed Knowledge and Implicit Information](#))

**Naaman the Syrian (ULT)
Naaman, {a non-Israelite man} from the country of Syria (UST)**

Naaman is the name of a man, and **Syrian** is the name of his people group. (See: [How to Translate Names](#))

Translation Words - ULT

- [lepers](#)
- [Israel](#)
- [the time of} Elisha](#)
- [prophet](#)
- [were cleansed](#)
- [Naaman](#)
- [Syrian](#)

Translation Words - UST

- [lepers](#)
- [Israel](#)
- [prophet](#)
- [Elisha](#)
- [Elisha did...heal...he healed](#)
- [Naaman](#)
- [non-Israelite man} from the country of Syria](#)

ULT

²⁷ And there were many [lepers](#) in [Israel](#) during {[the time of} Elisha the prophet, but none of them \[were cleansed\]\(#\) except \[Naaman the Syrian\]\(#\)."](#)

UST

²⁷ There were also many [lepers](#) in [Israel](#) during the time when the [prophet Elisha](#) lived. But [Elisha did not heal](#) any of them. Instead, [he healed only Naaman, {a non-Israelite man} from the country of Syria](#)."

Luke 4:28**And (ULT)
When (UST)**

Luke uses this word to indicate that the event he will now relate, the people becoming enraged, came after the event he has just described, Jesus citing scriptures in which God helped Gentiles rather than Jews. Alternate translation: "Then" (See: [Connect — Sequential Time Relationship](#))

**all in the synagogue were filled with rage
when they heard these things (ULT)****all the people in the Jewish meeting place heard him say those things, they became very angry (UST)**

If it would be helpful to your readers, you could state explicitly why the people of Nazareth became so angry. Alternate translation: "When the people in the synagogue heard Jesus say these things, they all became furious, because he had cited scriptures in which God helped Gentiles rather than Jews" (See: [Assumed Knowledge and Implicit Information](#))

all...were filled with rage (ULT)**all the people...they became very angry (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "they all became furious" (See: [Active or Passive](#))

all...were filled with rage (ULT)**all the people...they became very angry (UST)**

Luke speaks figuratively of the people's **rage** as if it were something that could actively fill them. Alternate translation: "they all became furious" (See: [Personification](#))

Translation Words - ULT

- [synagogue](#)

Translation Words - UST

- [Jewish meeting place](#)

ULT

²⁸ And all in the [synagogue](#) were filled with rage when they heard these things.

UST

²⁸ When all the people in the [Jewish meeting place](#) heard him say those things, they became very angry.

Luke 4:29**of the hill on which their town was built (ULT)
of the cliff outside of their city (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.
Alternate translation: “the hill on which people had built their town”
(See: [Active or Passive](#))

**so as to throw him off (ULT)
in order to throw him off of the cliff and kill
him (UST)**

The implication is that the people of Nazareth wanted to do this in order to kill Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “because they wanted to throw him off to kill him” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [rising up](#)
- [they drove...out](#)

Translation Words - UST

- [they stood up](#)
- [grabbed Jesus, and dragged](#)

ULT

²⁹ And [rising up, they drove](#) him [out](#) of the town, and they led him to the edge of the hill on which their town was built, so as to throw him off.

UST

²⁹ So [they stood up, grabbed Jesus, and dragged](#) him out of the city. They took him to the edge of the cliff outside of their city in order to throw him off of the cliff and kill him.

Luke 4:30

passing through the midst of them (ULT)
simply walked through the crowd (UST)

Alternate translation: "slipping between the people who were trying to kill him"

went on his way (ULT)
and went away (UST)

Alternate translation: "he left that place"

ULT

³⁰ But he, passing through the midst of them, went on his way.

UST

³⁰ But Jesus simply walked through the crowd and went away.

Luke 4:31

And (ULT)

From there (UST)

Luke uses this word to indicate that the event he will now relate came after the event he has just described. Alternate translation: "Then" (See: [Connect — Sequential Time Relationship](#))

he went down to Capernaum (ULT)

Jesus went down to Capernaum (UST)

Here, Luke uses the phrase **went down** because **Capernaum** is lower in elevation than Nazareth. Alternate translation: "went to Capernaum" (See: [Idiom](#))

Capernaum, a city in Galilee (ULT)

Capernaum, a city in the district of Galilee (UST)

Since Nazareth was also in Galilee, you might state "Capernaum, another city in Galilee" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Capernaum](#)
- [in Galilee](#)
- [was teaching](#)
- [Sabbaths](#)

Translation Words - UST

- [Capernaum](#)
- [in...district of Galilee](#)
- [each Jewish day of rest](#)
- [he taught](#)

ULT

³¹ And he went down to [Capernaum](#), a city [in Galilee](#), and he [was teaching](#) them on the [Sabbaths](#).

UST

³¹ From there Jesus went down to [Capernaum](#), a city in the [district of Galilee](#). On [each Jewish day of rest](#), he [taught](#) the people {in the Jewish meeting place there}.

Luke 4:32

they were astonished at his teaching (ULT)
The things that Jesus taught the people
amazed them (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "his teaching amazed them" (See: [Active or Passive](#))

his word was with authority (ULT)
he spoke as someone who knew what he was
talking about (UST)

Luke is using the term **word** figuratively to describe the things that Jesus taught by using words. Alternate translation: "he taught as one who had authority" (See: [Metonymy](#))

Translation Words - ULT

- [they were astonished](#)
- [teaching](#)
- [authority](#)

Translation Words - UST

- [things that...taught the people](#)
- [amazed them](#)
- [as someone who knew what he was talking about](#)

ULT

³² And [they were astonished](#) at his [teaching](#), because his word was with [authority](#).

UST

³² The [things that](#) Jesus [taught the people amazed them](#), because he spoke [as someone who knew what he was talking about](#).

Luke 4:33**And (ULT)****Now (UST)**

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

there was a man (ULT)**there was a man (UST)**

Luke uses this phrase to mark the introduction of a new character into the story. If your language has an expression of its own that serves this purpose, you can use it here. (See: [Introduction of New and Old Participants](#))

who had a spirit of an unclean demon (ULT)**whom an evil spirit controlled (UST)**

Alternate translation: "who was controlled by an evil spirit"

he cried out with a loud voice (ULT)**He shouted very loudly (UST)**

This is an idiom that means the man raised the volume of his voice. Alternate translation: "he shouted loudly" (See: [Idiom](#))

Translation Words - ULT

- [synagogue](#)
- [a spirit of an unclean demon](#)
- [unclean](#)
- [he cried out](#)
- [with a...voice](#)

Translation Words - UST

- [Jewish meeting place](#)
- [an evil spirit](#)
- [evil](#)
- [He shouted](#)
- [very loudly](#)

ULT

³³ And in the [synagogue](#) there was a man who had [a spirit of an unclean demon](#), and [he cried out with a loud voice](#),

UST

³³ Now in that [Jewish meeting place](#) there was a man whom [an evil spirit](#) controlled. [He shouted very loudly](#),

Luke 4:34

What to us and to you, Jesus of Nazareth (ULT) Jesus, from Nazareth! What do you want with us (UST)

The unclean spirit is making a statement, not asking a question. He does not expect Jesus to explain what they have in common. Instead, he is using the question form to express his antagonism. If your readers would misunderstand this, you could translate this as a statement or exclamation. Alternate translation: “We have nothing in common with you, Jesus of Nazareth!” or “You have no right to bother us, Jesus of Nazareth!” (See: [Rhetorical Question](#))

What to us and to you (ULT) What do you want with us (UST)

This expression is an idiom. Alternate translation: “We have nothing in common with you” or “You have no right to bother us” (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [of Nazareth](#)
- [I know](#)
- [Holy One](#)
- [of God](#)

Translation Words - UST

- [Jesus](#)
- [from Nazareth](#)
- [I know](#)
- [Holy One](#)
- [from God](#)

ULT

³⁴ “Ha! What to us and to you, [Jesus of Nazareth](#)? Have you come to destroy us? [I know](#) who you are—the [Holy One of God](#)!”

UST

³⁴ “Aah! [Jesus, from Nazareth](#)! What do you want with us? Have you come to destroy us? [I know](#) who you are! You are the [Holy One from God](#)!”

Luke 4:35

Jesus rebuked him, saying (ULT)
Jesus spoke sternly to the evil spirit. He said (UST)

Alternate translation: "Jesus said sternly to the demon"

Be silenced (ULT)
Be quiet (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "Keep quiet" (See: [Active or Passive](#))

come out of him (ULT)
come out of him (UST)

Jesus is commanding the demon to stop controlling the man. Alternate translation: "leave him alone" or "do not live in this man any longer"

Translation Words - ULT

- [Jesus](#)
- [rebuked](#)
- [demon](#)

Translation Words - UST

- [Jesus](#)
- [spoke sternly](#)
- [evil spirit](#)

ULT

³⁵ And [Jesus rebuked](#) him, saying, "Be silenced, and come out of him!" And the [demon](#) threw him down in {their} midst and came out of him, not hurting him.

UST

³⁵ But [Jesus spoke sternly](#) to the evil spirit. He said, "Be quiet and come out of him!" The [evil spirit](#) threw the man down on the ground in the middle of the people. But then he came out of the man, without harming him.

Luke 4:36

astonishment came upon everyone (ULT)
All of the people {in the Jewish meeting place} were amazed (UST)

Luke speaks figuratively of **astonishment** as if it were something that actively **came upon** the people. Alternate translation: "they were all amazed" (See: [Personification](#))

What {is} this word (ULT)
We have never seen anything like this (UST)

Luke uses the term **word** figuratively to describe the things that Jesus taught by using words. Alternate translation: "What is this teaching" or "What is this message" (See: [Metonymy](#))

What {is} this word (ULT)
We have never seen anything like this (UST)

The people are making a statement, not asking a question. They do not expect anyone to explain what Jesus' teaching is. Instead, they are using the question form to express how amazed they are that Jesus has the authority to command demons to leave a person. If your readers would misunderstand this, you could translate their words as a statement or exclamation. It may be helpful to make this a separate sentence. Alternate translation: "This is a powerful message!" (See: [Rhetorical Question](#))

he commands the unclean spirits with authority and power (ULT)

The words **authority** and **power** mean similar things. The people use the two terms together to emphasize what great control Jesus has over unclean spirits. If your readers would misunderstand this, you could combine these terms in a single phrase that would similarly express this emphasis. Alternate translation: "he has complete authority over the unclean spirits" (See: [Doublet](#))

Translation Words - ULT

- [astonishment](#)
- [he commands](#)
- [unclean spirits](#)
- [authority](#)
- [power](#)

Translation Words - UST

- [were amazed](#)
- [His words are so powerful](#)
- [He commands...he commands](#)
- [evil spirits...them](#)
- [as if they must obey him](#)

ULT

³⁶ And [astonishment](#) came upon everyone, and they were talking to one another, saying, "What {is} this word, that [he commands](#) the [unclean spirits](#) with [authority](#) and [power](#), and they come out?"

UST

³⁶ All of the people {in the Jewish meeting place} [were amazed](#). Many of them said to each other, "We have never seen anything like this! [His words are so powerful!](#) [He commands](#) the [evil spirits as if they must obey him](#), and {when [he commands them](#),} they come out {of people}!"

Luke 4:37

And news about him went out (ULT)

This is a comment about what happened after the story as a result of the events within the story itself. (See: [End of Story](#))

And (ULT)

Luke uses this word to introduce the results of what the previous sentence described. Alternate translation: "As a result" (See: [Connect — Reason-and-Result Relationship](#))

news about him went out (ULT)

people kept talking about what Jesus had done (UST)

Luke speaks figuratively of this **news** as if it were something that could spread around actively by itself. As in [4:14](#), this expression means that those who heard about Jesus told other people about him, who told even more people about him. Alternate translation: "people began to spread the news about Jesus" (See: [Personification](#))

Translation Words - ULT

- [news](#)

Translation Words - UST

- [people kept talking](#)

ULT

³⁷ And [news](#) about him went out into every part of the surrounding region.

UST

³⁷ In every place throughout the surrounding region, [people kept talking](#) about what Jesus had done.

Luke 4:38

Then (ULT)**Then (UST)**

Luke uses this word to introduce a new event. (See: [Introduction of a New Event](#))

of Simon (ULT)**of a man named Simon (UST)**

Luke is introducing a new character into the story. If it would be helpful to your readers, you could state a little bit more about him here to help them recognize him later. Alternate translation: “a man named Simon, who would become one of his disciples” (See: [Introduction of New and Old Participants](#))

of Simon (ULT)**of a man named Simon (UST)**

Simon is the name of a man. (See: [How to Translate Names](#))

mother-in-law...of Simon...Simon's (ULT)**mother-in-law was there...of a man named Simon. His (UST)**

This means the mother of Simon's wife. In your translation, you can use the term or expression in your own language for this relationship.

was suffering with a high fever (ULT)**She was sick and had a high fever (UST)**

This is an idiom. Alternate translation: “was very sick with a high fever” (See: [Idiom](#))

was suffering with a high fever (ULT)**She was sick and had a high fever (UST)**

You can express this in the way your language and culture would. Alternate translation: “was so sick that her skin was hot”

they asked him concerning her (ULT)**The people there asked Jesus to heal her (UST)**

Implicitly this means they asked Jesus to heal her from the **fever**. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “they asked Jesus to heal her” or “they asked asked Jesus to cure her fever” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [arising](#)

ULT

³⁸ Then [arising](#) from the [synagogue](#), he entered into the [house of Simon](#). And [Simon's](#) mother-in-law was suffering with a high fever, and they asked him concerning her.

UST

³⁸ Then [Jesus](#) left the [Jewish meeting place](#) and went to the [house of a man named Simon](#). [His](#) mother-in-law was there. She was sick and had a high fever. The people there asked Jesus to heal her.

- synagogue
- house
- of Simon
- Simon's (2)

Translation Words - UST

- Jesus left
- Jewish meeting place
- house
- of a man named Simon
- His (2)

Luke 4:39**And (ULT)****So (UST)**

Luke uses this word to introduce the results of what the previous sentence described. He is indicating that Jesus did this because the people had pleaded with him on behalf of Simon's mother-in-law. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

standing over her (ULT)**Jesus went over to where she was and stood next to her (UST)**

Alternate translation: "going and leaning over her"

And...he rebuked the fever...it left her (ULT)**So...He commanded the fever to leave her...it did (UST)**

You can express this in the way your language and culture would. Alternate translation: "he commanded her skin to become cool, and it did" or "he commanded the sickness to leave her, and it did"

she began to serve them (ULT)**and served them some food (UST)**

This is an idiom. Alternate translation: "and began to prepare food for Jesus and the other people in the house" (See: [Idiom](#))

Translation Words - ULT

- [he rebuked](#)
- [after she got up](#)
- [she began to serve](#)

Translation Words - UST

- [He commanded...to leave her](#)
- [She...got up](#)
- [and served...some food](#)

ULT

³⁹ And standing over her, [he rebuked](#) the fever, and it left her, and immediately [after she got up, she began to serve](#) them.

UST

³⁹ So Jesus went over to where she was and stood next to her. [He commanded](#) the fever [to leave her](#), and it did! [She](#) immediately [got up and served](#) them [some food](#).

Luke 4:40**And when the sun was setting (ULT)
When the sun was setting{, which ended the
Jewish day of rest (UST)**

The implication is that the people waited until sunset because that marked the end of the Sabbath, and they could then do the “work” of bringing the sick to Jesus. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “when the sun was setting and the Sabbath day was ending” (See: [Assumed Knowledge and Implicit Information](#))

**laying {his} hands (ULT)
put his hands on (UST)**

Alternate translation: “placing his hands”

Translation Words - ULT

- [hands](#)
- [was healing](#)

Translation Words - UST

- [hands](#)
- [and healed](#)

ULT

⁴⁰ And when the sun was setting, everyone who had ones who were sick with various diseases brought them to him and, laying {his} [hands](#) on each of them, he [was healing](#) them.

UST

⁴⁰ When the sun was setting{, which ended the Jewish day of rest}, many people whose friends or relatives were sick with various diseases brought them to Jesus. He put his [hands](#) on each one of them [and healed](#) them.

Luke 4:41

were coming out...demons also (ULT) came out...evil spirits also (UST)

The implication is that Jesus made the demons leave the people they were controlling. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Jesus also forced demons to come out" (See: [Assumed Knowledge and Implicit Information](#))

crying out, and saying (ULT) As the evil spirits came out,} they shouted {to Jesus (UST)

Luke is expressing a single idea by using two words connected with **and**. The verb **crying out** tells how they were **saying** what follows. If your readers would misunderstand this, you could express the meaning with a single phrase. Alternate translation: "screaming" (See: [Hendiadys](#))

the Son of God (ULT) the Son of God (UST)

This is an important title for Jesus. (See: [Translating Son and Father](#))

Translation Words - ULT

- demons
- crying out
- Son of God
- he was rebuking them
- they knew
- Christ

Translation Words - UST

- evil spirits
- As the evil spirits came out,} they shouted {to Jesus
- Son of God
- he commanded
- they knew that
- Messiah

ULT

⁴¹ And **demons** also were coming out from many, **crying out**, and saying, "You are the **Son of God!**" But **he was rebuking them**, not permitting them to speak, because **they knew** he was the **Christ**.

UST

⁴¹ {As Jesus put his hands on the sick people,} **evil spirits** also came out from many of them. {**As the evil spirits came out,} they shouted {to Jesus},** "You are the **Son of God!**" But **he commanded** those evil spirits not to tell people about him, because **they knew that** he was the **Messiah**.

Luke 4:42**when it became...day (ULT)****Early the next morning...Early the next morning (UST)**

Alternate translation: "at sunrise" or "at dawn"

a solitary place (ULT)**an uninhabited place (UST)**

Alternate translation: "a deserted place" or "a place where there were no people"

they restrained him not to go away from them (ULT)**they tried to keep him from leaving them (UST)**

Alternate translation: "they tried to keep him from leaving them"

Translation Words - ULT

- day
- solitary
- were looking for

Translation Words - UST

- Early the next morning
- uninhabited
- went looking for

ULT

⁴² And when it became day, having departed, he went to a solitary place, but the crowds were looking for him and came to him, and they restrained him not to go away from them.

UST

⁴² Early the next morning, Jesus went out to an uninhabited place. Crowds of people went looking for him. When they came to where he was, they tried to keep him from leaving them.

Luke 4:43

proclaim the gospel about...the kingdom of God (ULT)

tell...the good news...that they can have God rule their lives (UST)

See the discussion of this concept in Part 2 of the General Introduction to the Gospel of Luke. If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "announce the good news that God is going to rule" (See: [Abstract Nouns](#))

to other cities (ULT)

people in other cities (UST)

Jesus actually means the people who live in these cities. He is describing them figuratively by reference to something associated with them, the cities where they live. Alternate translation: "to the people in many other cities" (See: [Metonymy](#))

for this I was sent (ULT)

that is what God sent me here to do (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "this is the reason why God sent me" (See: [Active or Passive](#))

Translation Words - ULT

- [kingdom of God](#)
- [I was sent](#)

Translation Words - UST

- [that they can have...God...rule their lives](#)
- [God sent me here to do](#)

ULT

⁴³ But he said to them, "I must also proclaim the gospel about the [kingdom of God](#) to other cities, because for this [I was sent](#)."

UST

⁴³ But Jesus said to them, "I must also tell people in other cities the good news [that they can have God rule their lives](#), because that is what [God sent me here to do](#)."

Luke 4:44**in Judea (ULT)
throughout the province of Judea (UST)**

Since Jesus is in Galilee in this part of the Gospel of Luke, the term **Judea** here probably refers to the entire region where the Jews lived at that time. Alternate translation: “where the Jews lived” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [preaching](#)
- [synagogues](#)
- [in Judea](#)

Translation Words - UST

- [preaching](#)
- [Jewish meeting places](#)
- [throughout...province of Judea](#)

ULT

⁴⁴ And he was [preaching](#) in the [synagogues in Judea](#).

UST

⁴⁴ So he went on [preaching](#) in the [Jewish meeting places throughout the province of Judea](#).

Luke 5

Luke 5 General Notes

Structure and formatting

Jesus calls Peter and his fellow fishermen to be his disciples (5:1-11)

Jesus travels to various towns teaching and healing (5:12-26)

Jesus calls Levi to be his disciple (5:27-32)

Jesus teaches about fasting (5:33-39)

Special concepts in this chapter

“You will catch men”

Peter, James, and John were fishermen. When Jesus told them that they would catch men, he was using a metaphor to tell them he wanted them to help people believe the good news about him. See the last note to 5:10. (See: [disciple](#) and [Metaphor](#))

Sinners

When the people of Jesus' time spoke of “sinners,” they were talking about people who did not obey the law of Moses. But when Jesus said that he came to call “sinners,” he meant that only people who understand that they are sinners who have disobeyed God can be his followers. This is true even if they are not what most people think of as “sinners.” (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

Fasting and feasting

People would fast, or not eat food for a long time, when they were sad or in order to show God that they were sorry for their sins. When they were happy, such as during weddings, they would have feasts, or meals where they would eat much food. (See: [fast](#), [fasting](#))

Important figures of speech in this chapter

Healthy and sick people

To correct the Pharisees, Jesus speaks of healthy people who do not need a doctor. This does not mean that there are people who do not need Jesus. Rather, Jesus was explaining why he spent time with people whom the Pharisees considered to be “sinners.” See the notes to 5:31-32. (See: [Metaphor](#))

Other possible translation difficulties in this chapter

Implicit information

In several parts of this chapter, as in other places in the book, Luke does not explain information that his original readers would already have understood. Modern readers might not know some of those things, so they might have trouble understanding all that Luke is communicating. The alternate translations in these notes and the

readings in UST often illustrate how that information can be presented so that modern readers will be able to understand these passages. (See: [Translate Unknowns](#) and [Assumed Knowledge and Implicit Information](#))

Past events

Parts of this chapter are sequences of events that have already happened. In a given passage, Luke sometimes writes as if the events have already happened while other events are still in progress (even though they are complete at the time he writes). This can cause difficulty in translation by creating an illogical order of events. It may be necessary to make these consistent by writing as if all the events have already happened.

Luke 5:1

And it happened that (ULT)

One day (UST)

Luke uses this phrase 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](#))

listening to the word of God (ULT)

listening to him teach God's message (UST)

Here, Luke uses **word** figuratively to describe the things that Jesus said by using words. Alternate translation: "listening to the the message Jesus was bringing from God" (See: [Metonymy](#))

the lake of Gennesaret (ULT)

Lake Gennesaret (UST)

Lake of Gennesaret is another name for the body of water also known as the Sea of Galilee. Galilee was on the west side of this lake, and the land of Gennesaret was on the east side, so it was called by both names. Some English versions translate this as the proper name of the body of water. Alternate translation: "Lake Gennesaret" or "the Sea of Galilee" (See: [How to Translate Names](#))

Translation Words - ULT

- [to...word of God](#)
- [lake of Gennesaret](#)

Translation Words - UST

- [God's...message](#)
- [Lake...Gennesaret](#)

ULT

¹ And it happened that the crowd was pressing in on him and listening to the [word of God](#), and he was standing by the [lake of Gennesaret](#).

UST

¹ One day while many people were crowding around Jesus and listening to him teach [God's message](#), he was standing next to [Lake Gennesaret](#).

Luke 5:2

and} were washing {their} nets (ULT) and were washing their fishing nets (UST)

The implication is that they were cleaning their fishing nets to maintain them so that they could keep using them to catch fish. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “and were washing their nets to keep them clean and in good working order” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [lake](#)
- [fishermen](#)

Translation Words - UST

- [of...lake](#)
- [fishermen](#)

ULT

² And he saw two boats standing by the [lake](#), but the [fishermen](#) had gotten out of them {and} were washing {their} nets.

UST

² He saw two fishing boats there at the edge of the [lake](#). The [fishermen](#) had left the boats and were washing their fishing nets.

Luke 5:3

which was Simon's (ULT)
the one that belonged to Simon (UST)

Alternate translation: "the one that belonged to Simon"

and} asked him to put out a little from the land (ULT)

Jesus asked him to move the boat out a short distance away from the shore (UST)

Alternate translation: "and asked Simon to move the boat away from the shore"

he sat down (ULT)
Jesus sat down in the boat (UST)

As in 4:20, sitting was the customary position for teaching in this culture. Alternate translation: "he sat down, as teachers did" (See: [Assumed Knowledge and Implicit Information](#))

and} was teaching the crowds from the boat (ULT)
and continued to teach the crowds from there (UST)

Jesus was in the boat a short distance from the shore and he was speaking to the people who were on the shore. Alternate translation: "and was teaching the people while he sat in the boat"

Translation Words - ULT

- [Simon's](#)
- [and} was teaching](#)

Translation Words - UST

- [to Simon](#)
- [and continued to teach](#)

ULT

³ Then he got into one of the boats, which was [Simon's](#), {and} asked him to put out a little from the land. Then he sat down {and} [was teaching](#) the crowds from the boat.

UST

³ Jesus stepped into one of the two boats, the one that belonged [to Simon](#). Jesus asked him to move the boat out a short distance away from the shore. Then Jesus sat down in the boat [and continued to teach](#) the crowds from there.

Luke 5:4

Then when he stopped speaking (ULT)

The implication is that Jesus had been **speaking** in order to teach the people. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "When Jesus had finished teaching the people" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Simon](#)

Translation Words - UST

- [Simon](#)

ULT

⁴ Then when he stopped speaking, he said to [Simon](#), "Put out into the deep water and let down your nets for a catch."

UST

⁴ After he finished teaching them, he said to [Simon](#), "Take the boat out to deeper water and let your nets down into the water to catch some fish."

Luke 5:5

answering, Simon said (ULT)

Simon replied (UST)

Together the words **answering** and **said** mean that Simon responded to Jesus' instructions to take the boat out and let down the nets. Alternate translation: "Simon responded" (See: [Hendiadys](#))

but at your word (ULT)

But...because you told me to (UST)

Here Peter uses **word** figuratively to refer to what Jesus commanded him by using words. Alternate translation: "but because you have told me to do this" (See: [Metonymy](#))

Translation Words - ULT

- [Simon](#)
- [Master](#)
- [we worked](#)

Translation Words - UST

- [Simon](#)
- [Master](#)
- [we worked hard...and yet](#)

ULT

⁵ But answering, [Simon](#) said, "Master, [we worked](#) through the entire night {and} caught nothing, but at your word, I will let down the nets."

UST

⁵ [Simon](#) replied, "Master, [we worked hard](#) through the whole night [and yet](#) we did not catch any fish. But I will let down the nets again because you told me to."

Luke 5:6

(There are no notes for this verse.)

ULT

⁶ And when they had done this, they caught a very large number of fish, and their nets began to break.

UST

⁶ So Simon and his crew let down their nets and they caught such a large number of fish that their nets began to break.

Luke 5:7**they signaled to their partners (ULT)****They motioned to their fishing partners (UST)**

The Greek text does not specify how they **signaled**, but since they were some distance from the shore, it may have been by waving their arms rather than by calling out. You can use a general expression here. Alternate translation: “they summoned their partners”

they began to sink (ULT)**the boats began to sink (UST)**

If it would be helpful to your readers, you could state the reason for this explicitly. Alternate translation: “they began to sink because the fish were so heavy” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [to...partners](#)

Translation Words - UST

- [to...fishing partners](#)

ULT

⁷ And they signaled to their [partners](#) in the other boat that they should come to help them, and they came and filled both the boats, so that they began to sink.

UST

⁷ They motioned to their [fishing partners](#) in the other boat to come and help them. So they came and filled both boats so full with fish that the boats began to sink.

Luke 5:8

he fell down at the knees of Jesus (ULT) bowed down before Jesus (UST)

Be sure that it is clear in your translation that Peter did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect. Alternate translation: “he bowed down in front of Jesus” (See: [Symbolic Action](#))

a sinful man (ULT) a sinful man (UST)

Here, **man** means “adult male,” not the more general “human being.”

So Peter is not saying generally, “I am a sinful person.” He really does mean, “I personally am a sinful man.” Be sure that that is clear in your translation. (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [Simon Peter](#)
- [he fell down](#)
- [of Jesus](#)
- [sinful](#)
- [Lord](#)

Translation Words - UST

- [Simon Peter](#)
- [bowed down](#)
- [Jesus](#)
- [sinful](#)
- [Lord](#)

ULT

⁸ But when [Simon Peter](#) saw it, [he fell down](#) at the knees [of Jesus](#), saying, “Depart from me, for I am a [sinful](#) man, [Lord](#).”

UST

⁸ Seeing this, [Simon Peter bowed down](#) before [Jesus](#) and said, “Please leave me, because I am a [sinful](#) man, [Lord](#).”

Luke 5:9

amazement...had seized him and all those with him (ULT)

marveled...he...marveled...All the men who were with him also (UST)

Luke describes Peter's **amazement** figuratively as if it were something that could actively take hold of him. Alternate translation: "he and the other fishermen were completely amazed" (See: [Personification](#))

the catch of fish (ULT)

the huge number of fish (UST)

The implication is that this was a very large **catch**. Alternate translation: "the great number of fish" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- amazement
- had seized

Translation Words - UST

- marveled
- marveled

ULT

⁹ For amazement had seized him and all those with him at the catch of fish that they had taken,

UST

⁹ {He said this} because he marveled at the huge number of fish that they had caught. All the men who were with him also marveled.

Luke 5:10

James and John, sons of Zebedee (ULT)

James and John, the two sons of Zebedee (UST)

James and **John** are the names of men, and **Zebedee** is the name of their father. (See: [How to Translate Names](#))

partners with Simon (ULT)

Simon's partners (UST)

Luke provides this information to introduce these new participants in the story. Alternate translation: "who were Simon's partners in the fishing business" (See: [Introduction of New and Old Participants](#))

you will be catching men (ULT)

you will gather in people to become my disciples (UST)

Jesus is using the image of catching fish figuratively to describe gathering people to follow him. Alternate translation: "you will gather people for me" or "you will persuade people to become my disciples" (See: [Metaphor](#))

Translation Words - ULT

- likewise
- James
- John
- sons
- of Zebedee
- with Simon
- Simon
- Jesus
- Do...be afraid

Translation Words - UST

- James
- John
- the two sons
- of Zebedee
- Simon's
- Simon
- were just as amazed
- Jesus
- Do...be afraid

ULT

¹⁰ and likewise also James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; from now on you will be catching men."

UST

¹⁰ James and John, the two sons of Zebedee, who were Simon's partners, were just as amazed. But Jesus said to Simon, "Do not be afraid! {Until now you gathered in fish, but} from now on you will gather in people to become my disciples."

Luke 5:11

the land (ULT)

the shore (UST)

Alternate translation: "the shore"

ULT

11 And when they had brought the boats to the land, they left everything {and} followed him.

UST

11 So after the men brought the boats to the shore, they left their fishing business and everything else and went with Jesus.

Luke 5:12

And it happened that (ULT)

Luke uses this phrase 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](#))

behold (ULT)**There was...there (UST)**

Luke uses **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a man full of leprosy (ULT)**a man...who was covered with a skin disease (UST)**

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. Alternate translation: "there was a man there who was covered with leprosy" (See: [Introduction of New and Old Participants](#))

he fell on his face (ULT)**he bowed down to the ground in front of him (UST)**

This phrase is an idiom that means that he bowed down. Make sure that it is clear in your translation that the man did not fall down accidentally. Alternate translation: "he knelt down and touched the ground with his face" or "he bowed down to the ground" (See: [Idiom](#))

if you are willing (ULT)**if you are willing (UST)**

Alternate translation: "if you want to"

you are able to make me clean (ULT)**please heal me!} I know that you are able to heal me (UST)**

The man is actually using this statement to make a request. Alternate translation: "please make me clean" (See: [Statements — Other Uses](#))

to make me clean (ULT)**heal me...to heal me (UST)**

The man talks about becoming **clean** ceremonially, but it is implicit that he has become unclean because of his leprosy, so he is really asking Jesus to heal him of this disease. Alternate translation: "heal me from leprosy" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹² And it happened that he was in one of the cities, and behold, a man full of leprosy. And seeing Jesus, he fell on his face {and} begged him, saying, "Lord, if you are willing, you are able to make me clean."

UST

¹² Jesus went to one of the towns nearby. There was a man there who was covered with a skin disease. When he saw Jesus, he bowed down to the ground in front of him. He pleaded with him, "Lord, {please heal me!} I know that you are able to heal me if you are willing!"

Translation Words - ULT

- of leprosy
- Jesus
- he fell
- his face
- and} begged
- Lord
- you are able
- to make...clean

Translation Words - UST

- a skin disease
- Jesus
- he bowed down to the ground in front of him
- he bowed down to the ground in front of him
- He pleaded
- Lord
- please...I know that you are able
- heal...to heal

Luke 5:13

Be clean (ULT) and I heal you now (UST)

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: "I heal you from your leprosy" (See: [Imperatives — Other Uses](#))

the leprosy went away from him (ULT) the man was healed. He no longer had leprosy (UST)

Luke speaks figuratively of the man's **leprosy** as if it were something that could actively go **away from him**. Alternate translation: "the man no longer had leprosy" (See: [Personification](#))

Translation Words - ULT

- [hand](#)
- [Be clean](#)
- [leprosy](#)

Translation Words - UST

- [hand](#)
- [and I heal you now](#)
- [the man was healed. He no longer had leprosy](#)

ULT

¹³ And he reached out his [hand](#) {and} touched him, saying, "I am willing. [Be clean.](#)" And immediately the [leprosy](#) went away from him.

UST

¹³ Then Jesus reached out his [hand](#) and touched the man. He said, "I am willing to heal you, [and I heal you now!](#)" Immediately [the man was healed. He no longer had leprosy!](#)

Luke 5:14

**he commanded him to tell no one, but, “Go (ULT)
Jesus told him, “Do not tell anyone that I healed you. First, go (UST)**

If your readers would misunderstand this, you could translate all of Jesus' instructions as a direct quotation. Alternate translation: “he instructed him, ‘Do not tell anyone, but go’” (See: [Direct and Indirect Quotations](#))

**to tell no one (ULT)
Do not tell anyone that I healed you (UST)**

The implication is that the man is not to tell anyone that Jesus healed him. If it would be helpful to your readers, you could state that explicitly. Alternate translation, as a direct quotation: “Do not tell anyone that you have been healed” (See: [Assumed Knowledge and Implicit Information](#))

**offer for your cleansing as Moses commanded (ULT)
Bring the sacrifice that Moses commanded you to offer to become ceremonially clean again (UST)**

Jesus assumes that the man will know that the law required a person who had been healed from a skin disease to make a specific sacrifice. This made the person ceremonially clean and they could participate once again in community religious activities. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “offer the sacrifice that Moses commanded so that you can become ceremonially clean once again” (See: [Assumed Knowledge and Implicit Information](#))

**for a testimony to them (ULT)
and see that you no longer have leprosy (UST)**

A priest would have to examine the man and certify that he had been healed before he would be allowed to offer this sacrifice. Alternate translation: “to certify for everyone that you have been healed” (See: [Assumed Knowledge and Implicit Information](#))

**to them (ULT)
and see that you no longer have leprosy (UST)**

Them could mean either “the priests,” which is the interpretation that UST follows, or “all the people.” You could express either as an alternate translation. (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [commanded](#)
- [commanded](#)
- [to...priest](#)
- [cleansing](#)
- [as](#)

ULT

¹⁴ And he [commanded](#) him to tell no one, but, “Go, show yourself to the [priest](#) and offer for your [cleansing as Moses commanded](#), for a [testimony](#) to them.”

UST

¹⁴ Then Jesus [told](#) him, “Do not tell anyone that I healed you. First, go and show yourself to a [priest](#) so that he can examine you [and see that you no longer have leprosy](#). Bring the sacrifice [that Moses commanded](#) you to offer [to become ceremonially clean again](#).”

- Moses
- a testimony

Translation Words - UST

- told
- commanded
- to...priest
- and see that you no longer have leprosy
- that
- Moses
- to become ceremonially clean again

Luke 5:15

**spread...the word about him...even more (ULT)
people heard...instead even more...people
heard...about how Jesus had healed the man
(UST)**

Luke speaks figuratively of this **word** as if it were something that could spread around actively by itself. This expression means that more and more people told others about what Jesus was doing. Alternate translation: “people spread the news about Jesus” (See: [Personification](#))

**the word about him (ULT)
people heard...about how Jesus had healed
the man (UST)**

Luke uses the term **word** figuratively to describe the news about Jesus that people spread by using words. Alternate translation: “the news about Jesus” (See: [Metonymy](#))

**to be healed (ULT)
to have him heal them (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “for Jesus to heal them” (See: [Active or Passive](#))

Translation Words - ULT

- [word](#)
- [came together](#)
- [to be healed](#)

Translation Words - UST

- [people heard](#)
- [came](#)
- [to have him heal them](#)

ULT

¹⁵ But the [word](#) about him spread even more, and large crowds [came together](#) to hear him and [to be healed](#) from their sicknesses.

UST

¹⁵ But instead even more [people heard](#) {about how Jesus had healed the man}. As a result, large crowds [came](#) to hear {Jesus teach} and [to have him heal them](#) from their sicknesses.

Luke 5:16

he...was withdrawing into the deserted places and praying (ULT)

he...would often go away from them to isolated areas and pray (UST)

This expression **was withdrawing** indicates habitual action.
 Alternate translation: "he often withdrew to places where there were no other people so that he could pray"

the deserted places (ULT)
isolated areas (UST)

Alternate translation: "places where there were no other people"

Translation Words - ULT

- deserted places
- praying

Translation Words - UST

- isolated areas
- pray

ULT

¹⁶ But he was withdrawing into the deserted places and praying.

UST

¹⁶ But he would often go away from them to isolated areas and pray.

Luke 5:17

And it happened (ULT)

Luke uses this phrase 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](#))

from every village of Galilee and Judea (ULT) from many villages in the district of Galilee... from...and other cities in the province of Judea (UST)

Luke generalizes by saying **every** in order to emphasize from how many different villages these religious leaders came. Alternate translation: "from villages throughout Galilee and Judea" (See: [Hyperbole](#))

power of the Lord was upon him to heal (ULT) the Lord was giving Jesus the power to heal people (UST)

As often in this book, **upon** is a spatial metaphor. In this case, it means that the power of the Lord was with Jesus in a special way, specifically, to enable him to heal people. Alternate translation: "the Lord was giving Jesus special power to heal people" (See: [Metaphor](#))

Translation Words - ULT

- of...days
- teaching
- Pharisees
- law teachers
- of Galilee
- Judea
- from Jerusalem
- power
- of the Lord
- to heal

Translation Words - UST

- day
- teaching
- some men from the Pharisee sect
- some expert teachers of the Jewish law
- in...district of Galilee
- Jerusalem
- other cities in the province of Judea
- the Lord
- power
- to heal

ULT

¹⁷ And it happened on one of those days that he was teaching, and there were Pharisees and law teachers sitting there who had come from every village of Galilee and Judea and from Jerusalem, and power of the Lord was upon him to heal.

UST

¹⁷ One day when Jesus was teaching, some men from the Pharisee sect and some expert teachers of the Jewish law were sitting nearby. They had come from many villages in the district of Galilee and also from Jerusalem and other cities in the province of Judea. At that same time, the Lord was giving Jesus the power to heal people.

Luke 5:18**behold (ULT)****While Jesus was there (UST)**

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

men carrying on a mat a man who was paralyzed (ULT)**several men brought him a man who was paralyzed. They were carrying the man on a sleeping pad (UST)**

Luke uses this phrase to introduce these new characters into the story. If your language has its own way of doing that, you can use it here in your translation. Alternate translation: "there were some men who were carrying a paralyzed man on a mat" (See: [Introduction of New and Old Participants](#))

a mat (ULT)**a sleeping pad (UST)**

A **mat** was a portable bed that could also be used to transport a person. Alternate translation: "a stretcher" (See: [Translate Unknowns](#))

was paralyzed (ULT)**was paralyzed (UST)**

Alternate translation: "was unable to move by himself"

before him (ULT)**in front of Jesus (UST)**

Here, **before** means "in front of." Alternate translation: "in front of Jesus" or "where Jesus could see him"

Translation Words - ULT

- [they were seeking](#)

Translation Words - UST

- [trying](#)

ULT

¹⁸ And behold, men carrying on a mat a man who was paralyzed, and [they were seeking](#) to bring him inside and to set him before him.

UST

¹⁸ While Jesus was there, several men brought him a man who was paralyzed. They were carrying the man on a sleeping pad and [trying](#) to bring him into the house to lay him down in front of Jesus.

Luke 5:19

And not finding a way to bring him in because of the crowd (ULT)
But because there was such a large crowd of people in the house, they were not able to bring him in (UST)

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “But because the crowd of people had filled the house, they could not find a way to bring the man inside” (See: [Connect — Reason-and-Result Relationship](#))

because of the crowd (ULT)
because there was such a large crowd of people in the house (UST)

The implication is that they could not enter because the crowd was so large that there was no room for them. Alternate translation: “because the crowd of people had filled the house” (See: [Assumed Knowledge and Implicit Information](#))

they went up to the housetop (ULT)
So they went up {the outside steps} onto the flat roof (UST)

In this culture, houses had flat roofs, and many houses had a staircase outside that provided access to **the housetop**. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “they went up the outside staircase onto the flat roof of the house” (See: [Assumed Knowledge and Implicit Information](#))

him...and} let...down (ULT)
him...Then they lowered...through the opening (UST)

Alternate translation: “and lowered the man down”

into the midst (ULT)
into the middle {of the crowd (UST)

Luke is leaving out some of the words that in many languages a sentence would need to be complete. Alternate translation: “into the midst of the people” (See: [Ellipsis](#))

before Jesus (ULT)
He came down right in front of Jesus (UST)

Here, the term **before** means “in front of.” Alternate translation: “in front of Jesus” or “where Jesus could see him”

Translation Words - ULT

• [Jesus](#)

ULT

19 And not finding a way to bring him in because of the crowd, they went up to the housetop {and} let him down through the tiles on {his} mat into the midst before [Jesus](#).

UST

19 But because there was such a large crowd of people in the house, they were not able to bring him in. So they went up {the outside steps} onto the flat roof. {They removed some of the tiles from the roof to make an opening.} Then they lowered the man on his sleeping pad through the opening into the middle {of the crowd}. He came down right in front of [Jesus](#).

Translation Words - UST

- [Jesus](#)

Luke 5:20

And seeing their faith (ULT)

The implication is that Jesus recognized that the friends of this paralyzed man strongly believed that he could heal him. Their actions proved that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "When Jesus recognized that the man's friends were convinced that he could heal him" (See: [Assumed Knowledge and Implicit Information](#))

Man (ULT)

Friend (UST)

Man was a general word that people used in this culture when speaking to a man whose name they did not know. If your language has a term that it uses for this same purpose, you can use it in your translation here. Alternate translation: "Friend"

your sins are forgiven you (ULT)

I forgive your sins (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "I forgive your sins" (See: [Active or Passive](#))

Translation Words - ULT

- [faith](#)
- [sins](#)
- [are forgiven](#)

Translation Words - UST

- [believed that he could heal the man](#)
- [I forgive](#)
- [sins](#)

ULT

²⁰ And seeing their [faith](#), he said, "Man, your [sins are forgiven](#) you."

UST

²⁰ When Jesus perceived that they [believed that he could heal the man](#), he said to him, "Friend, [I forgive](#) your [sins](#)!"

Luke 5:21

the scribes (ULT)**The teachers of the law (UST)**

Here and elsewhere in the book, the term **the scribes** does not refer to people who make copies of documents. Rather, it refers to people who were teachers of the Jewish law, which they had studied extensively. Alternate translation: “the teachers of the Jewish law” (See: [Translate Unknowns](#))

the Pharisees (ULT)**the Pharisees (UST)**

Pharisees is the name of an important and powerful group of Jewish religious leaders in Jesus’ time. The name occurs many times in this book. (See: [How to Translate Names](#))

to debate (ULT)**to think to themselves (UST)**

These men were not debating or arguing out loud, since the next verse shows that this was rather something they were thinking. So this implicitly means that they were wondering. Alternate translation: “to wonder” (See: [Assumed Knowledge and Implicit Information](#))

saying (ULT)

Luke uses the word **saying** to introduce his quotation of what the religious leaders were thinking. If you indicate the quotation in some other way, such as with quotation marks or with some other punctuation or convention that your language uses, you do not need to represent this word in your translation. (See: [Quote Markings](#))

Who is this who speaks blasphemies (ULT)**This man insults God by saying that (UST)**

These religious leaders do not expect someone to tell them who Jesus is. Instead, they are using the question form to emphasize how inappropriate they think it is for Jesus to tell someone that he forgives their sins. As the next sentence explains, they think this means Jesus was claiming to be God, and so in their view, he would be speaking **blasphemies**. If your readers would misunderstand this, you could translate their words as a statement or exclamation. Alternate translation: “This man is speaking blasphemies!” (See: [Rhetorical Question](#))

Who is able to forgive sins except God alone (ULT)**Nobody except God can forgive sins (UST)**

Once again the religious leaders are using a question form for emphasis, and you can translate their words as a statement or exclamation. Alternate translation: “No one can forgive sins but God alone!” (See: [Rhetorical Question](#))

Translation Words - ULT

- [scribes](#)
- [Pharisees](#)
- [blasphemies](#)
- [is able](#)

ULT

²¹ And the [scribes](#) and the [Pharisees](#) began to debate, saying, “Who is this who speaks [blasphemies](#)? Who [is able to forgive sins](#) except [God alone](#)?”

UST

²¹ The [teachers of the law](#) and the [Pharisees](#) began to think to themselves, “This man [insults God](#) by saying that! Nobody except [God can forgive sins](#)!”

- to forgive
- sins
- God

Translation Words - UST

- teachers of the law
- Pharisees
- insults God
- God
- can
- forgive
- sins

Luke 5:22

knowing...their thoughts (ULT) knew...what they were thinking (UST)

This phrase indicates that they were reasoning silently, so the implication is that Jesus sensed what they were thinking. Alternate translation: "sensing what they were thinking" (See: [Assumed Knowledge and Implicit Information](#))

answering said to them (ULT) So he said to them (UST)

Together the words **answering** and **said** mean that Jesus responded to what the religious leaders were thinking. Alternate translation: "responded to them" (See: [Hendiadys](#))

Why are you debating in your hearts (ULT) You should not question what I said within yourselves (UST)

Jesus does not expect the religious leaders to explain why they are thinking these things. Instead, he is using the question form to emphasize that they should not be thinking them. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "You should not be thinking these things!" (See: [Rhetorical Question](#))

are you debating in your hearts (ULT) You should not question what I said...within yourselves (UST)

The term **hearts** figuratively represents the thoughts of these people. Alternate translation: "are you thinking these things" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [knowing](#)
- [hearts](#)

Translation Words - UST

- [Jesus](#)
- [knew](#)
- [yourselves](#)

ULT

²² But [Jesus](#), [knowing](#) their thoughts, answering said to them, "Why are you debating in your [hearts](#)?"

UST

²² [Jesus](#) [knew](#) what they were thinking. So he said to them, "You should not question what I said within [yourselves](#)!"

Luke 5:23

Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk (ULT) Here is something I want you to think carefully about. Which is easier to say, 'I forgive your sins,' or, 'Get up and walk'? {You might think that saying 'I forgive your sins' is easier because it does not require any visible proof (UST)

Jesus is using the form of a question in order to teach. He wants to make the scribes and Pharisees reflect on the situation and realize something. There are many implications. For example, these religious leaders may take the question in the sense, "Which is easier to get away with saying?" The answer would be, "Your sins are forgiven," because people don't expect visual proof of that, whereas if someone says, "Get up and walk," and nothing happens, that proves the speaker doesn't have the power to heal. Jesus likely intends the question in a different sense: "Which is the easier way to deal with a situation like this?" It appears that the man's sickness has something to do with his sins, because Jesus forgives them. In such a situation, it would not be sufficient to say, "Get up and walk," since that would address the effect but not the cause. To say, "Your sins are forgiven," would deal with both the cause and the effect, so that would be the easier way to deal with the situation. There are many other implications that could also be drawn out as well—too many to include in the text of a translation. Since the question form is intrinsic to Jesus' teaching method, you may wish simply to retain it in your translation. However, to show that he is teaching, not asking for information, you could introduce his question with a phrase that indicates its purpose. Alternate translation: "Think about this. Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk?'" (See: [Rhetorical Question](#))

ULT

²³ Which is easier, to say, 'Your [sins are forgiven](#) you,' or to say, 'Get up and walk?'

UST

²³ Here is something I want you to think carefully about. Which is easier to say, 'I [forgive](#) your [sins](#),' or, 'Get up and [walk](#)? {You might think that saying 'I forgive your sins' is easier because it does not require any visible proof.}

Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Get up and walk (ULT)

Here is something I want you to think carefully about. Which is easier to say, 'I forgive your sins,' or, 'Get up and walk'? {You might think that saying 'I forgive your sins' is easier because it does not require any visible proof (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Is it easier to tell someone that his sins are forgiven, or to tell him to get up and walk?" (See: [Quotes within Quotes](#))

Translation Words - ULT

- [sins](#)
- [are forgiven](#)
- [Get up](#)
- [walk](#)

Translation Words - UST

- [I forgive](#)
- [sins](#)
- [Get up](#)
- [walk](#)

Luke 5:24

that the Son of Man has authority (ULT) that God has given me, the Son of Man, authority (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: “that I, the Son of Man, have authority” (See: [First, Second or Third Person](#))

that the Son of Man (ULT) that...me, the Son of Man (UST)

The title **Son of Man** is equivalent to “Messiah.” Jesus uses it to claim that role subtly and implicitly. You may want to translate this title directly into your language. On the other hand, if you think it would be helpful to your readers, you could state what it means. Alternate translation: “that the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

get up (ULT) get up (UST)

As in [5:13](#), this was not a command that the man was able to obey. Instead, this was a command that directly caused the man to be healed. Alternate translation: “I heal you, so you can get up” (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [you may know](#)
- [Son of Man](#)
- [authority](#)
- [earth](#)
- [to forgive](#)
- [sins](#)
- [get up](#)
- [house](#)

Translation Words - UST

- [I want you to know](#)
- [me...Son of Man](#)
- [authority](#)
- [to forgive people](#)
- [earth](#)
- [their sins](#)
- [get up](#)
- [home](#)

ULT

²⁴ But so that [you may know](#) that the [Son of Man](#) has [authority](#) on the [earth to forgive sins](#),”—he said to the one who was paralyzed—“I tell you, [get up](#), and pick up your mat, {and} go to your [house](#).”

UST

²⁴ But [I want you to know](#) that God has given [me](#), the [Son of Man](#), [authority to forgive people](#) on [earth their sins](#). {To demonstrate that, I will also tell this man to get up.}” Then he said to the man who was paralyzed, “To you I say, [get up](#), pick up your sleeping pad, and go [home!](#)”

Luke 5:25

And immediately he got up (ULT)

The implication is that the man was able to get up because Jesus had healed him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "And all at once the man was healed, so he got up" (See: [Assumed Knowledge and Implicit Information](#))

before them (ULT)

in front of them all (UST)

Here, the term **before** means "in front of." Alternate translation: "in front of everyone" or "where everyone could see him"

Translation Words - ULT

- [he got up](#)
- [house](#)
- [glorifying](#)
- [God](#)

Translation Words - UST

- [the man was healed!](#)} [He got up](#)
- [home](#)
- [praising](#)
- [God](#)

ULT

²⁵ And immediately [he got up](#) before them, picked up that on which he had been lying, and went away to his [house glorifying God](#).

UST

²⁵ Immediately {[the man was healed!](#)} [He got up](#) in front of them all. He picked up the sleeping pad on which he had been lying, and he went [home, praising God](#).

Luke 5:26

amazement seized them all (ULT)

All the people there were astonished (UST)

Luke describes the **amazement** of the crowd figuratively as if it were something that could actively take hold of the people. Alternate translation: "they were all completely amazed" (See: [Personification](#))

they were filled with fear, saying (ULT) were completely amazed {at what they had seen Jesus do}. They kept saying (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "fear filled them and they said" (See: [Active or Passive](#))

they were filled with fear (ULT)

were completely amazed {at what they had seen Jesus do (UST)

Luke describes the **fear** of the crowd figuratively as if it were something that could actively fill the people. Alternate translation: "they became very afraid" (See: [Personification](#))

Translation Words - ULT

- amazement
- they glorified
- God
- with fear

Translation Words - UST

- were astonished
- They praised
- God
- were...amazed {at what they had seen Jesus do

ULT

²⁶ And **amazement** seized them all, and **they glorified God**, and they were filled **with fear**, saying, "We have seen astonishing things today."

UST

²⁶ All the people there **were astonished!** **They praised God** and were completely **amazed {at what they had seen Jesus do}**. They kept saying, "We have seen wonderful things today!"

Luke 5:27

And after these things (ULT)

Luke uses this phrase to introduce a new event. The expression **these things** refers to what the previous verses describe. Alternate translation: "After that" (See: [Introduction of a New Event](#))

he went out (ULT)

Jesus left that place (UST)

The pronoun **he** refers to Jesus. Alternate translation: "Jesus left that house" (See: [Pronouns — When to Use Them](#))

saw a tax collector (ULT)

saw a man...who collected taxes {for the Roman government (UST)

The Greek word that Luke uses for **saw** indicates that Jesus gave careful attention to this man when he saw him. Alternate translation: "observed a tax collector" or "looked carefully at a tax collector"

Follow me (ULT)

Come with me and be my disciple (UST)

In this context, to **follow** someone means to become that person's disciple. Alternate translation: "Become my disciple" or "Come, follow me as your teacher" (See: [Idiom](#))

Follow me (ULT)

Come with me and be my disciple (UST)

Follow me is not a command, but an invitation. Jesus is encouraging Levi to do this if he wants. Alternate translation: "I want you to become my disciple" or "I invite you to come and follow me as your teacher" (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- a tax collector
- tax collector's office
- named
- Levi

Translation Words - UST

- a man...who collected taxes {for the Roman government
- booth {where the people came to pay him the taxes that the government required
- named
- Levi

ULT

²⁷ And after these things, he went out and saw a tax collector named Levi sitting at the tax collector's office, and he said to him, "Follow me."

UST

²⁷ Then Jesus left that place and saw a man named Levi who collected taxes {for the Roman government}. He was sitting in the booth {where the people came to pay him the taxes that the government required}. Jesus said to him, "Come with me and be my disciple!"

Luke 5:28**leaving everything behind (ULT)****Levi left his work (UST)**

Here, **everything** is a generalization that refers to Levi's position as a tax collector and the advantages that came with it. Alternate translation: "leaving his work as a tax collector" (See: [Hyperbole](#))

leaving everything behind, he got up (ULT)**Levi left his work and went (UST)**

If your readers would misunderstand this, you could reverse the order of these phrases. Alternate translation: "he got up and left everything behind" (See: [Order of Events](#))

Translation Words - ULT

- [he got up](#)

Translation Words - UST

- [and went](#)

ULT

²⁸ And leaving everything behind, [he got up](#) and began to follow him.

UST

²⁸ So Levi left his work [and went](#) with Jesus.

Luke 5:29**And (ULT)****Later on (UST)**

Luke uses this word to indicate that the event he will now relate came after the event he has just described. Alternate translation: "Then" (See: [Connect — Sequential Time Relationship](#))

in his house (ULT)**in his own house (UST)**

The pronoun **his** refers to Levi, not to Jesus. Alternate translation: "in his own house" (See: [Pronouns — When to Use Them](#))

reclining to eat (ULT)**eating (UST)**

In this culture, the manner of eating at a feast was to lie on a couch and prop oneself up with the left arm on some pillows. Alternate translation: "lying on banqueting couches" (See: [Translate Unknowns](#))

Translation Words - ULT

- [Levi](#)
- [a...banquet](#)
- [house](#)
- [of tax collectors](#)

Translation Words - UST

- [Levi](#)
- [a...feast](#)
- [house](#)
- [of tax collectors](#)

ULT

²⁹ And [Levi](#) made a great [banquet](#) in his [house](#) for him, and there was a large crowd [of tax collectors](#) and others, who were reclining to eat with them.

UST

²⁹ Later on [Levi](#) prepared a big [feast](#) in his own [house](#) for Jesus {and his disciples}. There was a large group [of tax collectors](#) and others eating together with them.

Luke 5:30

to his disciples (ULT) to Jesus' disciples (UST)

In this case, the pronoun **his** refers to Jesus, not to Levi. Alternate translation: "to Jesus' disciples" (See: [Pronouns — When to Use Them](#))

Why do you eat and drink with tax collectors and sinners (ULT) You should not be having a banquet with tax collectors and {other} sinners (UST)

The Pharisees and scribes are using the question form to express their disapproval. They believed that religious people should separate themselves from people whom they considered to be sinners. If your readers would misunderstand this, you could translate their words as a statement or exclamation. Alternate translation: "You should not eat and drink with sinful tax collectors!" (See: [Rhetorical Question](#))

do you eat and drink (ULT) having a banquet (UST)

The word **you** is plural, since the Pharisees are speaking to the disciples as a group, not to one particular disciple. (See: [Forms of You](#))

do you eat and drink (ULT) having a banquet (UST)

The Pharisees are figuratively using the two components of a meal to mean an entire meal. Alternate translation: "share meals" (See: [Merism](#))

with tax collectors and sinners (ULT) with tax collectors and {other} sinners (UST)

The Pharisees may be expressing a single idea by using two words connected with **and**. The previous verse says that there were many **tax collectors** at this banquet. So the term **sinners** may tell what the Pharisees thought these **tax collectors** were. Alternate translation: "with sinful tax collectors" (See: [Hendiadys](#))

Translation Words - ULT

- [Pharisees](#)
- [scribes](#)
- [disciples](#)
- [tax collectors](#)
- [sinners](#)

Translation Words - UST

- [who belonged to the Pharisee sect](#)

ULT

³⁰ But the [Pharisees](#) and their [scribes](#) were murmuring to his [disciples](#), saying, "Why do you eat and drink with [tax collectors](#) and [sinners](#)?"

UST

³⁰ Then some men [who belonged to the Pharisee sect](#), including some of them [who taught Jewish laws](#), complained to Jesus' [disciples](#). They said, "You should not be having a banquet with [tax collectors](#) and [{other} sinners](#)."

- who taught Jewish laws
- disciples
- tax collectors
- other} sinners

Luke 5:31

answering, Jesus said (ULT)

Jesus said (UST)

Together the words **answering** and **said** mean that Jesus responded to what the religious leaders were complaining about. Alternate translation: "Jesus responded" (See: [Hendiadys](#))

People who are well do not have need of a physician, but those who have sickness (ULT)

Jesus begins his response by quoting or creating a proverb, a short saying about something that is generally true in life. This proverb draws a figurative comparison. Just as sick people need to see a doctor to be healed, so sinners need to see Jesus in order to be forgiven and restored. But since Jesus explains the comparison in the next verse, you do not need to explain it here. Rather, you can translate the proverb itself in a way that will be meaningful in your language and culture. Alternate translation: "People who are well do not need to see a doctor; people who are sick do" (See: [Proverbs](#))

but those who have sickness (ULT)

The proverb expresses the idea compactly, and so it leaves out some words. If it would be helpful to your readers, you could supply those words. Alternate translation: "rather, it is people who are sick who need a doctor" (See: [Ellipsis](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

³¹ And answering, [Jesus](#) said to them, "People who are well do not have need of a physician, but those who have sickness.

UST

³¹ Then [Jesus](#) said to them, "People who are well do not need a doctor. People who are sick need a doctor.

Luke 5:32

the righteous (ULT)

those who think they are righteous (UST)

Luke is using the adjective **righteous** 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 with a noun phrase. Alternate translation: "righteous people" (See: [Nominal Adjectives](#))

but sinners to repentance (ULT)

On the contrary, I came to invite those who know that they are sinners to turn from their sinful behavior and come to me (UST)

Once again Jesus expresses the idea compactly and leaves out some words. If it would be helpful to your readers, you could supply those words. Alternate translation: "rather, I came to call sinners to repentance" (See: [Ellipsis](#))

to repentance (ULT)

to turn from their sinful behavior and come to me (UST)

If your readers would misunderstand the abstract noun **repentance**, you could express the idea behind it with a verb. Alternate translation: "to repent" (See: [Abstract Nouns](#))

Translation Words - ULT

- to call
- the righteous
- sinners
- repentance

Translation Words - UST

- to invite...to come to me
- those who think they are righteous
- those who know that they are sinners
- turn from their sinful behavior and come to me

ULT

³² I did not come to call the righteous, but sinners to repentance."

UST

³² Similarly, I did not come from heaven to invite those who think they are righteous to come to me. On the contrary, I came to invite those who know that they are sinners to turn from their sinful behavior and come to me."

Luke 5:33

Then they said (ULT)

The pronoun **they** refers to the Pharisees and scribes. Alternate translation: "Then the religious leaders said" (See: [Pronouns — When to Use Them](#))

of John (ULT)

of John the Baptizer (UST)

The Pharisees and scribes assume that Jesus will know that they are referring to **John** the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "John the Baptist" (See: [Assumed Knowledge and Implicit Information](#))

But those of yours eat and drink (ULT)

But your disciples keep on eating and

drinking! Why do they not fast like the others (UST)

There is an implied challenge and question in this observation. If it would be helpful to your readers, you could state it explicitly. Alternate translation: "But your disciples do not fast, and we want you to tell us why" (See: [Assumed Knowledge and Implicit Information](#))

eat and drink (ULT)

keep on eating and drinking! Why do they not fast like the others (UST)

The Pharisees are figuratively using the two components of a meal to mean an entire meal. Alternate translation: "continue to have meals" (See: [Merism](#))

Translation Words - ULT

- [disciples](#)
- [of John](#)
- [fast](#)
- [prayers](#)
- [likewise](#)
- [of...Pharisees](#)

Translation Words - UST

- [disciples](#)
- [of John the Baptizer](#)
- [abstain from food](#)
- [pray](#)
- [of...Pharisees](#)
- [too](#)

ULT

³³ Then they said to him, "The [disciples of John](#) often [fast](#) and make [prayers](#), and [likewise](#) those of the [Pharisees](#). But those of yours eat and drink."

UST

³³ Those Jewish leaders responded to Jesus, "The [disciples of John the Baptizer](#) often [abstain from food](#) and [pray](#). The disciples of the [Pharisees](#) do that [too](#). But your disciples keep on eating and drinking! Why do they not fast like the others?"

Luke 5:34

You are not able to make the sons of the bridal chamber fast while the bridegroom is with them, are you (ULT)

No one tells the friends of the bridegroom to fast while the wedding celebration is still going on (UST)

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **are you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: "Can you actually make the groom's party at a wedding fast while the groom is still with them?" (See: [Double Negatives](#))

ULT

³⁴ Then he said to them, "You are not able to make the sons of the bridal chamber **fast** while the **bridegroom** is with them, are you?"

UST

³⁴ Jesus answered, "No one tells the friends of the bridegroom **to fast** while **the wedding celebration is still going on!**"

You are not able to make the sons of the bridal chamber fast while the bridegroom is with them, are you (ULT)

No one tells the friends of the bridegroom to fast while the wedding celebration is still going on (UST)

Jesus is using the question form to teach. He wants the scribes and Pharisees to reflect on the actions of his disciples in light of a situation they are already familiar with. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "No one tells the groom's party at a wedding to fast while the groom is still with them!" (See: [Rhetorical Question](#))

the sons of the bridal chamber (ULT)
the friends of the bridegroom (UST)

The expression **sons of** is a Hebrew idiom that means a person shares the qualities of something. In this case, Jesus is describing people who share the quality of being an integral part of a wedding. These are the male friends who attend the groom during the ceremony and the festivities. Alternate translation: "the groom's party" (See: [Idiom](#))

Translation Words - ULT

- [fast](#)
- [bridegroom](#)

Translation Words - UST

- [to fast](#)
- [the wedding celebration is still going on](#)

Luke 5:35

But the days will indeed come (ULT)

Here Jesus is using **days** figuratively to refer to a particular time.
Alternate translation: "But there will certainly be a time" (See: [Idiom](#))

the bridegroom will be taken away from them (ULT)

the bridegroom will no longer be with his friends (UST)

Jesus is speaking of himself figuratively as the **bridegroom**, and of his disciples as the groom's party. He does not explain the metaphor, so you do not need to explain it in your translation unless you think your readers will not understand it. (See: [Metaphor](#))

the bridegroom will be taken away from them (ULT)

the bridegroom will no longer be with his friends (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "someone will take the bridegroom away from them" (See: [Active or Passive](#))

in those days (ULT)

at that time (UST)

Jesus is again using the term **days** figuratively to refer to a particular time. Alternate translation: "at that time" (See: [Idiom](#))

Translation Words - ULT

- [the days](#)
- [days](#)
- [bridegroom](#)
- [they will fast](#)

Translation Words - UST

- [some day](#)
- [time](#)
- [bridegroom](#)
- [they will abstain from food](#)

ULT

³⁵ But [the days](#) will indeed come when the [bridegroom](#) will be taken away from them. Then, in those [days](#), [they will fast](#)."

UST

³⁵ But [some day](#) the [bridegroom](#) will no longer be with his friends. Then, at that [time](#), [they will abstain from food](#)."

Luke 5:36

Then he also spoke a parable to them (ULT) Then Jesus gave other examples to explain what he meant (UST)

Jesus gives a brief illustration that teaches something true in a way that is easy to understand and remember. Alternate translation: "Then he gave them this illustration to help them understand better" (See: [Parables](#))

sews it onto an old garment (ULT) and attach it to an old garment to mend it (UST)

Alternate translation: "uses it to patch an old garment"

But if not (ULT)

Jesus uses this expression to introduce a hypothetical situation that explains the reason why a person would not actually mend a garment in that way. It may be helpful to make this a separate sentence. Alternate translation: "Suppose someone did do that" (See: [Hypothetical Situations](#))

Translation Words - ULT

- [a parable](#)
- [a...garment](#)
- [an...garment](#)

Translation Words - UST

- [examples](#)
- [a...garment](#)
- [an...garment](#)

ULT

³⁶ Then he also spoke [a parable](#) to them. "No one, having torn a piece of cloth from a new [garment](#), sews it onto an old [garment](#). But if not, the new will tear, and the old will not match the piece that is from the new.

UST

³⁶ Then Jesus gave other [examples](#) to explain what he meant. He said, "People never tear a piece of cloth from a new [garment](#) and attach it to an old [garment](#) to mend it. If they did that, they would ruin the new garment by tearing it, and the piece of cloth from the new garment would not match the old garment.

Luke 5:37

wineskins (ULT) skin bags {to store it (UST)

These were bags made out of animal skins. They were used for holding wine. If your readers would not be familiar with **wineskins**, you could use a general expression. Alternate translation: “leather bags” (See: [Translate Unknowns](#))

But if not (ULT)

Jesus uses this expression once again to introduce a hypothetical situation that explains the reason why a person would not put new wine in an old wineskin. Alternate translation: “Suppose someone did do that” (See: [Hypothetical Situations](#))

the new wine will burst the wineskins (ULT) the skin bags would tear open {because they would not stretch when the new wine fermented and expanded (UST)

When the new wine fermented and expanded, it would break the old skins because they could no longer stretch. Jesus' audience would have understood this information about wine fermenting and expanding and about old leather losing its suppleness. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the new wine would burst the old wineskins because they would no longer be able to expand when the wine fermented” (See: [Assumed Knowledge and Implicit Information](#))

it will be spilled out (ULT) the wine {would also become useless because it} would spill out (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the wine would spill out of the bags” (See: [Active or Passive](#))

the wineskins will be destroyed (ULT) the skin bags would become useless (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the leather bags would tear and become useless” (See: [Active or Passive](#))

Translation Words - ULT

- wine
- wineskins
- wine
- wineskins
- wineskins
- will be destroyed

ULT

³⁷ And no one puts new wine into old wineskins. But if not, the new wine will burst the wineskins, and it will be spilled out, and the wineskins will be destroyed.

UST

³⁷ And no one puts newly squeezed wine into old skin bags {to store it}. If anyone did that, the skin bags would tear open {because they would not stretch when the new wine fermented and expanded}. Then the skin bags would become useless, and the wine {would also become useless because it} would spill out.

Translation Words - UST

- wine
- skin bags {to store it
- wine
- skin bags
- skin bags
- would become useless

Luke 5:38

new wineskins (ULT)

new skin bags (UST)

See how you translated the term **wineskins** in 5:37. Alternate translation: "fresh leather bags"

Translation Words - ULT

- wine
- wineskins

Translation Words - UST

- wine
- skin bags

ULT

³⁸ But one must put new wine into new wineskins.

UST

³⁸ On the contrary, new wine must be put into new skin bags.

Luke 5:39

No one, after drinking the old, wants the new (ULT)

Those who have only drunk old wine do not want to try new wine (UST)

Jesus is leaving out some of the words. You may want to supply these words in your translation if not having them would be confusing in your language. Alternate translation: "No one who is used to drinking old wine wants to try new wine" (See: [Ellipsis](#))

No one, after drinking the old, wants the new (ULT)

Those who have only drunk old wine do not want to try new wine (UST)

Jesus is figuratively contrasting the old teaching of the religious leaders with his own new teaching. The point is that people who are used to the old teaching are not receptive to the new things that he is bringing. Jesus does not explain the metaphor, so you do not need to explain it in your translation unless you think your readers will not understand it. (See: [Metaphor](#))

ULT

³⁹ No one, after drinking the old, wants the new, for he says, 'The old is better.'"

UST

³⁹ Those who have only drunk old wine do not want to try new wine, because they think, 'The old wine is good enough!'"

Luke 6

Luke 6 General Notes

Structure and formatting

Jesus teaches about the Sabbath (6:1-11)

Jesus chooses twelve apostles (6:12-16)

Jesus teaches about being his disciple (6:17-49)

The long teaching in Luke 6:20-49 begins with blessings and woes that are similar to the beginning of the long teaching in Matthew 5-7. That part of Matthew has traditionally been called the “Sermon on the Mount.” The teaching here in Luke has many other similarities with the one in Matthew’s Gospel. (See: [kingdom of God](#), [kingdom of heaven](#))

Special concepts in this chapter

“Eating the grain”

When the disciples plucked and ate the grain in a field they were walking through on the Sabbath (Luke 6:1), the Pharisees said that they were breaking the law of Moses. The Pharisees said this because they thought that the disciples were doing work by picking the grain, and so they were disobeying God’s command to rest and not work on the Sabbath. The Pharisees did not think the disciples were stealing. That is because the law of Moses told farmers to allow travelers to pluck and eat small amounts of grain from plants in fields that they traveled through or near. (See: [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#) and [work](#), [works](#), [deeds](#) and [Sabbath](#))

Other possible translation difficulties in this chapter

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

The man whom Luke calls Judas the son of James is probably the same man whom Matthew and Mark call Thaddaeus. However, you do not need to explain that in your translation or give both names. You can translate Luke’s list as he wrote it, and allow Bible teachers to explain the reason for the difference.

Luke 6:1

And it happened that (ULT)

Luke uses this phrase 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](#))

the grainfields (ULT)

some grain fields (UST)

These were large sections of land where people had scattered wheat seed in order to grow more wheat. Wheat is a kind of **grain** plant, and **grain** is a type of large grass that has edible seeds. If your readers would not be familiar with this type of plant, you could use a general expression in your translation. Alternate translation: “the areas where people were growing plants with edible seeds” (See: [Translate Unknowns](#))

heads of grain (ULT)

some heads of grain...the grain (UST)

The **heads** are the topmost part of the **grain** plant. They hold the mature, edible seeds. Alternate translation: “parts that held the seeds” (See: [Translate Unknowns](#))

rubbing them in {their} hands (ULT)

They rubbed them in their hands to separate the grain from the husks (UST)

The implication is that they did this to separate out the grain seeds. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “rubbing them in their hands to separate the seeds from the other parts of the plant” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [a Sabbath](#)
- [disciples](#)
- [heads of grain](#)
- [in...hands](#)

Translation Words - UST

- [One Sabbath day](#)
- [disciples](#)
- [some heads of grain...the grain](#)
- [in...hands](#)

ULT

¹ And it happened that, on [a Sabbath](#) he was going through the grainfields, and his [disciples](#) were picking and eating the [heads of grain](#), rubbing them in {their} [hands](#).

UST

¹ [One Sabbath day](#), as Jesus and his disciples were walking through some grain fields, the [disciples](#) picked [some heads of grain](#). They rubbed them in their [hands](#) to separate the grain from the husks. Then they ate [the grain](#).

Luke 6:2**Why are you doing what is not lawful on the Sabbaths (ULT)****You should not be doing work like that! Our law forbids us to do work on the Sabbath day (UST)**

The Pharisees are using the question form to make an accusation. If your readers would misunderstand this, you could translate their words as a statement or exclamation. Alternate translation: "You are doing something that the law does not permit you to do on the Sabbath!" (See: [Rhetorical Question](#))

ULT

² But some of the [Pharisees](#) said, "Why are you doing what is not [lawful](#) on the [Sabbaths](#)?"

UST

² Some [Pharisees](#) [were watching this. They](#) said [to them](#), "You should not be doing work like that! [Our law forbids us to do work](#) on the [Sabbath day](#)!"

Why are you doing what is not lawful on the Sabbaths (ULT)**You should not be doing work like that! Our law forbids us to do work on the Sabbath day (UST)**

The Pharisees considered even the small action of plucking and rubbing heads of grain to be harvesting, and therefore work. You could state this explicitly. Alternate translation: "You are harvesting grain, and that is work that the law does not permit you to do on the Sabbath!" (See: [Assumed Knowledge and Implicit Information](#))

Why are you doing (ULT)**You should not be doing work like that (UST)**

Here, **you** is plural. It refers to the disciples. (See: [Forms of You](#))

Translation Words - ULT

- [of...Pharisees](#)
- [is...lawful](#)
- [on...Sabbaths](#)

Translation Words - UST

- [Pharisees...were watching this. They](#)
- [Our law forbids us to do work](#)
- [on...Sabbath day](#)

Luke 6:3**answering them, Jesus said (ULT)
Jesus replied to the Pharisees (UST)**

Together the words **answering** and **said** mean that Jesus responded to the objection that the Pharisees raised. Alternate translation: "Jesus responded to them" (See: [Hendiadys](#))

**Have you not read this, what David did when he was hungry, he and those who were with him (ULT)
Consider what the Scriptures say about what David did when he and the men who were with him were hungry (UST)**

Jesus does not expect the Pharisees to tell him whether they have read this passage in the Scriptures. Instead, he is using the question form to emphasize that the Pharisees should have learned a principle from that passage that indicates that they are wrong to criticize the disciples. If your readers would misunderstand this, you could translate his words as a statement. It may be helpful to make this a separate sentence. Alternate translation: "The Scriptures suggest otherwise, in the passage that tells what David did when he and those who were with him were hungry." (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [David](#)

Translation Words - UST

- [Jesus](#)
- [David](#)

ULT

³ And answering them, [Jesus](#) said, "Have you not read this, what [David](#) did when he was hungry, he and those who were with him:

UST

³ [Jesus](#) replied to the Pharisees, "Consider what the Scriptures say about what [David](#) did when he and the men who were with him were hungry.

Luke 6:4

how he entered into the house of God (ULT)
As you know, David entered the tabernacle
{and asked for some food (UST)}

If you made the first part of the quotation in 6:3 a separate sentence, begin a new sentence here. Alternate translation: "He entered into the house of God"

the house of God (ULT)
the tabernacle (UST)

Jesus is figuratively describing the tabernacle as the **house of God**. He is speaking as if it were the place where God lived, since God's presence was there. Alternate translation: "the tabernacle" (See: [Metaphor](#))

the bread of the presence (ULT)
the bread that had been on display before God...some...some (UST)

The phrase **the bread of the presence** refers to loaves of bread that were placed on a table in the temple as an offering to God. They represented how the people of Israel lived in the **presence** of God. Alternate translation: "the bread that was offered to God" or "the bread that showed God lived among the people" (See: [Translate Unknowns](#))

the...which is not lawful to eat except only for...priests (ULT)
the...even though the law said they could not do that. Only...priests...could eat that bread (UST)

It may be helpful to make this a separate sentence. Alternate translation: "The law says that only the priests can eat that bread"

Translation Words - ULT

- [house](#)
- [house of God](#)
- [of God](#)
- [bread](#)
- [is...lawful](#)
- [for...priests](#)

Translation Words - UST

- [tabernacle](#)
- [tabernacle](#)
- [tabernacle](#)
- [bread...some...some](#)
- [even though the law said they could...do that](#)
- [priests](#)

ULT

⁴ how he entered into the [house of God](#) and took the [bread](#) of the presence, ate it, and gave it to those with him, which is not [lawful](#) to eat except only for the [priests](#)?"

UST

⁴ As you know, David entered the [tabernacle](#) {and asked for some food}. The priest gave him the [bread](#) that had been on display before God. David ate [some](#), and he also gave [some](#) to the men who were with him, [even though the law said they could not do that](#). Only [priests](#) could eat that bread."

Luke 6:5

is...The Son of Man (ULT)
have the authority...to determine what is
right for people to do...I, the Son of Man (UST)

Jesus is speaking of himself in the third person. If your readers would misunderstand this, you could translate this in the first person.

Alternate translation: "I, the Messiah, am" (See: [First](#), [Second](#) or [Third Person](#))

is...The Son of Man (ULT)
have the authority...to determine what is
right for people to do...I, the Son of Man (UST)

See how you translated this title in [5:24](#). Alternate translation: "I, the Messiah, am" (See: [Assumed Knowledge and Implicit Information](#))

is Lord of the Sabbath (ULT)
have the authority {to determine what is right for people to do} on the
Sabbath (UST)

The title **Lord** figuratively describes Jesus' authority over the Sabbath. Alternate translation: "has authority over the Sabbath" or, if you translated in the first person, "have authority over the Sabbath" (See: [Metaphor](#))

Translation Words - ULT

- [Son of Man](#)
- [Lord](#)
- [of...Sabbath](#)

Translation Words - UST

- [I...Son of Man](#)
- [have the authority {to determine what is right for people to do](#)
- [on...Sabbath](#)

ULT

⁵ And he said to them, "The [Son of Man](#) is [Lord](#) of the [Sabbath](#)."

UST

⁵ Jesus also said to them, "I, the [Son of Man](#), [have the authority {to determine what is right for people to do}](#) on the [Sabbath](#)!"

Luke 6:6

And it happened that (ULT)

Luke uses this phrase 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](#))

there was a man there (ULT)

A man was there (UST)

This expression introduces a new character into the story. If your language has an expression of its own that serves this purpose, you can use it here. (See: [Introduction of New and Old Participants](#))

his right hand was withered (ULT)

who could not move his right hand (UST)

This means that the man's **hand** was damaged in such a way that he could not stretch it out. It was probably bent almost into a fist, making it look smaller. Alternate translation: "his right hand was shriveled" or "his right hand was atrophied" (See: [Translate Unknowns](#))

Translation Words - ULT

- [Sabbath](#)
- [synagogue](#)
- [taught](#)
- [his right...hand](#)

Translation Words - UST

- [Sabbath day](#)
- [synagogue](#)
- [taught {the people}](#)
- [his right...hand](#)

ULT

⁶ And it happened that, on another [Sabbath](#), he entered into the [synagogue](#) and [taught](#), and there was a man there, and [his right hand](#) was withered.

UST

⁶ On another [Sabbath day](#) Jesus went to the [synagogue](#) and [taught {the people}](#). A man was there who could not move [his right hand](#).

Luke 6:7

were watching...closely...him (ULT)
**were there. They} were watching...closely...
 Jesus (UST)**

The pronoun **him** refers to Jesus, not to the man with the withered hand. Alternate translation: “were watching Jesus carefully” (See: [Pronouns — When to Use Them](#))

so that they might find to accuse him (ULT)
**If he did, then they would accuse him {of
 disobeying their laws about not working (UST)**

Luke is leaving out some of the words that a sentence would need in many languages to be complete. Alternate translation: “because they wanted to find something that they could accuse him of” (See: [Ellipsis](#))

Translation Words - ULT

- [scribes](#)
- [Pharisees](#)
- [were watching...closely](#)
- [he would heal](#)
- [Sabbath](#)
- [to accuse](#)

Translation Words - UST

- [teachers of the Jewish laws](#)
- [Pharisees](#)
- [were there. They} were watching...closely](#)
- [he would heal the man](#)
- [they would accuse...of disobeying their laws about not working](#)
- [Sabbath](#)

ULT

⁷ But the [scribes](#) and the [Pharisees](#) were [watching](#) him [closely](#), whether [he would heal](#) on the [Sabbath](#), so that they might find [to accuse](#) him.

UST

⁷ Some [teachers of the Jewish laws](#) and some [Pharisees](#) [{were there. They} were watching](#) Jesus [closely](#). They wanted to see whether [he would heal the man](#). If he did, then [they would accuse](#) him [{of disobeying their laws about not working on the Sabbath}](#).

Luke 6:8**stand in the midst (ULT)****stand here in front of everyone (UST)**

The implication is that Jesus wanted this man to stand where everyone could see him. Alternate translation: "stand here where everyone can see you" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [knew](#)
- [hand](#)
- [Get up](#)
- [he got up](#)

Translation Words - UST

- [knew](#)
- [hand](#)
- [Come](#)
- [the man got up](#)

ULT

⁸ But he [knew](#) their thinking and he said to the man having the withered [hand](#), "[Get up](#), and stand in the midst." So [he got up](#) {and} stood.

UST

⁸ But Jesus [knew](#) what they were thinking. So he said to the man with the withered [hand](#), "[Come](#) and stand here in front of everyone!" So [the man got up](#) and stood there.

Luke 6:9**to them (ULT)****to them (UST)**

The pronoun **them** refers to the scribes and Pharisees. Alternate translation: "to the scribes and Pharisees" (See: [Pronouns — When to Use Them](#))

I ask you if {it is} lawful on the Sabbath to do good or to do harm, to save a life or to destroy (ULT)**I want to ask you a question. Do the laws that God gave Moses command people to do good on the Sabbath, or to do harm? Do they command people to save a life on the Sabbath, or to destroy it (UST)**

Jesus asks this question to get the Pharisees to admit that it is legitimate to heal on the Sabbath. The intent of the question is therefore rhetorical. Jesus is not trying to obtain information; he wants someone to admit that something is true. However, Jesus says, "I ask you," so this question is not like other rhetorical questions that might appropriately be translated as statements. This one should be translated as a question. (See: [Rhetorical Question](#))

to do good or to do harm (ULT)**to do good...or to do harm (UST)**

Alternate translation: "to help someone or to harm someone"

Translation Words - ULT

- [Jesus](#)
- [lawful](#)
- [on...Sabbath](#)
- [to do good](#)
- [to save](#)
- [a life](#)

Translation Words - UST

- [Jesus](#)
- [Do the laws that God gave Moses command people...Do they command people](#)
- [to do good](#)
- [on...Sabbath...on...Sabbath](#)
- [to save](#)
- [a life...it](#)

ULT

⁹ Then [Jesus](#) said to them, "I ask you if {it is} [lawful](#) on the [Sabbath to do good](#) or to do harm, [to save a life](#) or to destroy?"

UST

⁹ Then [Jesus](#) said to them, "I want to ask you a question. [Do the laws that God gave Moses command people to do good](#) on the [Sabbath](#), or to do harm? [Do they command people to save a life](#) on the [Sabbath](#), or to destroy it?"

Luke 6:10

he looked around at them all {and} said to him (ULT)

he looked around at them all and then said to the man (UST)

The pronoun **he** refers to Jesus, and **him** refers to the man with the withered hand. Alternate translation: "Jesus looked around at them all and said to the man" (See: [Pronouns — When to Use Them](#))

Stretch out your hand (ULT)

Stretch out your withered hand (UST)

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: "I heal you, so you can stretch out your hand" (See: [Imperatives — Other Uses](#))

his hand was restored (ULT)

his hand became completely well again (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "his hand became healthy again" (See: [Active or Passive](#))

Translation Words - ULT

- [hand](#)
- [hand](#)

Translation Words - UST

- [withered hand](#)
- [hand](#)

ULT

¹⁰ And he looked around at them all {and} said to him, "Stretch out your [hand](#)." And he did, and his [hand](#) was restored.

UST

¹⁰ {No one answered him, so} he looked around at them all and then said to the man, "Stretch out your [withered hand](#)!" The man did that, and his [hand](#) became completely well again!

Luke 6:11

they...were filled with rage (ULT)
the religious leaders...were very angry (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "they became furious" (See: [Active or Passive](#))

they...were filled with rage (ULT)
the religious leaders...were very angry (UST)

Luke speaks figuratively of the **rage** of the scribes and Pharisees as if it were something that could actively fill them. Alternate translation: "they became furious" (See: [Personification](#))

what they might do to Jesus (ULT)
about what they could do to {get rid of} Jesus (UST)

The implication is that these religious leaders perceived Jesus as a threat and they wanted to get rid of him. If it would be helpful to your readers, you could state that explicitly, as UST does. (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [to Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

¹¹ But they were filled with rage and they were talking to each other about what they might do [to Jesus](#).

UST

¹¹ But the religious leaders were very angry, and they discussed with one another about what they could do to [{get rid of} Jesus](#).

Luke 6:12

And it happened that (ULT)

Luke uses this phrase 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)

Around that time (UST)

Here Luke uses the term **days** figuratively to refer to a particular time. Alternate translation: "at that time" (See: [Idiom](#))

he went out to the mountain (ULT)

Jesus went up into the hills...there (UST)

While the term **mountain** is definite here, it does not seem to refer to a specific, identifiable mountain. Rather, as many languages do, here the Greek is using a definite expression in a general sense. Alternate translation: "Jesus went up a mountain" or "Jesus climbed a high hill"

he went out to the mountain (ULT)

Jesus went up into the hills...there (UST)

The implication is that Jesus did this so that he could be alone and pray about whom to choose as his disciples. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Jesus went up a mountain where he could be alone" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- days
- to pray
- prayer
- to God

Translation Words - UST

- Around that time
- to pray
- He prayed
- to God

ULT

¹² And it happened that, in those days, he went out to the mountain to pray, and he was spending the whole night in prayer to God.

UST

¹² Around that time, Jesus went up into the hills to pray. He prayed to God all night there.

Luke 6:13

when day came (ULT)

The next day (UST)

Alternate translation: “the next morning”

he chose 12 from them (ULT)

From among them he chose 12 men (UST)

The pronoun **them** refers to the disciples. Alternate translation: “he chose 12 of those disciples” (See: [Pronouns — When to Use Them](#))

ULT

¹³ And when **day** came, **he called** his **disciples**, and **he chose 12** from them, whom **he** also **named apostles**:

UST

¹³ The next **day he called all** his **disciples to come to him**. From among them **he chose 12 men** and **made** them **apostles**.

And...whom he...named apostles (ULT)

The term **apostles** comes from a Greek word that originally meant “messengers” or “delegates.” It took on a specialized meaning within the community of Jesus’ followers to mean the 12 men whom Jesus chose to be his authoritative representatives. Many languages have borrowed the Greek word to use in this sense. But if your language has developed its own special term for this role, use it in your translation. Alternate translation: “and he appointed them to be apostles”

Translation Words - ULT

- [day](#)
- [he called](#)
- [disciples](#)
- [he chose](#)
- [12](#)
- [he...named](#)
- [apostles](#)

Translation Words - UST

- [day](#)
- [he called...to come to him](#)
- [all...disciples](#)
- [he chose](#)
- [12 men](#)
- [made](#)
- [apostles](#)

Luke 6:14

**Simon...Peter...Andrew...James...John...Philip...
Bartholomew (ULT)**

**These are their names;} Simon...Peter...
Andrew...James...his brother, John...Philip...
Bartholomew (UST)**

These are seven men's names. (The second name is a nickname for the first man.) (See: [How to Translate Names](#))

his brother Andrew (ULT)

Andrew, Peter's brother (UST)

The pronoun **his** refers to Simon. Alternate translation: "Simon's brother, Andrew" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Simon](#)
- [Peter](#)
- [he...named](#)
- [brother](#)
- [Andrew](#)
- [James](#)
- [John](#)
- [Philip](#)
- [Bartholomew](#)

Translation Words - UST

- [These are their names;} Simon](#)
- [Peter](#)
- [Jesus gave the new name](#)
- [Andrew](#)
- [brother](#)
- [James](#)
- [his brother, John](#)
- [Philip](#)
- [Bartholomew](#)

ULT

¹⁴ [Simon](#) (whom [he](#) also [named Peter](#)) and his [brother Andrew](#); and [James](#) and [John](#); and [Philip](#) and [Bartholomew](#);

UST

¹⁴ [These are their names;} Simon](#), to whom [Jesus gave the new name Peter](#); [Andrew](#), [Peter's brother](#); [James](#) and [his brother, John](#); [Philip](#); [Bartholomew](#);

Luke 6:15

**Matthew...Thomas...James son of Alphaeus...
Simon (ULT)**

**Matthew{, whose other name was Levi...
Thomas...another man named James whose
father was named Alphaeus...Simon (UST)**

These are the names of five men. (See: [How to Translate Names](#))

Matthew (ULT)

Matthew{, whose other name was Levi (UST)

Matthew is often identified with the man named Levi whom Jesus calls to follow him in 5:27. If it would be helpful to your readers, you could explain that, as UST does. (See: [Assumed Knowledge and Implicit Information](#))

the Zealot (ULT)

Zealot (UST)

The term **Zealot** could be: (1) 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: "the Patriot" (2) a description that indicates that this man was zealous for God to be honored. Alternate translation: "the Passionate One" (See: [How to Translate Names](#))

Translation Words - ULT

- [Matthew](#)
- [Thomas](#)
- [James son of Alphaeus](#)
- [Simon who was called the Zealot](#)
- [who was called](#)
- [the Zealot](#)

Translation Words - UST

- [Matthew{, whose other name was Levi](#)
- [Thomas](#)
- [another man named James whose father was named Alphaeus](#)
- [Simon the Zealot](#)
- [Zealot](#)
- [Zealot](#)

ULT

¹⁵ and [Matthew](#) and [Thomas](#); and [James son of Alphaeus](#); and [Simon who was called the Zealot](#);

UST

¹⁵ [Matthew{, whose other name was Levi}](#); [Thomas](#); [another man named James whose father was named Alphaeus](#); [Simon the Zealot](#);

Luke 6:16**Judas son of James (ULT)****Judas, the son of a different man named James (UST)**

Judas is the name of a man, and **James** is the name of his father. (See: [How to Translate Names](#))

Judas Iscariot (ULT)**Judas Iscariot (UST)**

Judas is the name of a man, and **Iscariot** is a distinguishing term that most likely means he came from the village of Kerioth. (See: [How to Translate Names](#))

who became a traitor (ULT)**who later betrayed Jesus (UST)**

It may be helpful to explain what **traitor** means in the context of this story. Alternate translation: “who later betrayed Jesus to his enemies” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Judas son of James](#)
- [Judas Iscariot](#)
- [a traitor](#)

Translation Words - UST

- [Judas, the son of a different man named James](#)
- [Judas Iscariot](#)
- [betrayed Jesus](#)

ULT

¹⁶ and [Judas son of James](#); and [Judas Iscariot](#), who became [a traitor](#).

UST

¹⁶ [Judas, the son of a different man named James](#); and [Judas Iscariot](#), who later [betrayed Jesus](#).

Luke 6:17**with them (ULT)****with his disciples (UST)**

In this context, **them** refers to all of the disciples whom Jesus called to himself in 6:13. Alternate translation: “with his disciples” (See: [Pronouns — When to Use Them](#))

from all (ULT)**who had come from...from many other places (UST)**

This is a generalization for emphasis. Alternate translation: “from throughout” (See: [Hyperbole](#))

Translation Words - ULT

- of...disciples
- of...people
- Judea
- Jerusalem
- of Tyre
- Sidon

Translation Words - UST

- of...disciples
- of people
- Jerusalem
- in...region of Judea
- of Tyre
- Sidon

ULT

¹⁷ And he came down with them {and} stood on a level place with a large crowd of his [disciples](#) and a large number of the [people](#) from all [Judea](#) and [Jerusalem](#) and the seacoast of [Tyre](#) and [Sidon](#).

UST

¹⁷ Jesus came down from the hills with his disciples and stood on a level area. There was a great crowd of his [disciples](#) there. There was also a large group of [people](#) who had come from [Jerusalem](#) and from many other places in the [region of Judea](#), and from the coastal areas near the cities of [Tyre](#) and [Sidon](#).

Luke 6:18**to be healed (ULT)****heal them (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: “for Jesus to heal them” (See: [Active or Passive](#))

And those who were troubled by unclean spirits were being healed (ULT)**He also healed those whom evil spirits had troubled (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “Jesus also drove evil spirits out of the people they were controlling” (See: [Active or Passive](#))

Translation Words - ULT

- [to be healed](#)
- [were being healed](#)
- [who were troubled](#)
- [unclean spirits](#)
- [unclean](#)

Translation Words - UST

- [heal them](#)
- [He...healed](#)
- [evil spirits](#)
- [evil](#)
- [whom...had troubled](#)

ULT

¹⁸ They had come to listen to him and [to be healed](#) from their diseases. And those [who were troubled](#) by [unclean spirits](#) [were being healed](#).

UST

¹⁸ They came to hear Jesus {teach them} and [heal them](#) from their diseases. [He](#) also [healed](#) those whom [evil spirits](#) [had troubled](#).

Luke 6:19**the whole crowd...everyone (ULT)****Everyone in the crowd...everyone (UST)**

In this case these terms are not generalizations, and so you can translate them directly, rather than with explanatory words such as “most” or “many.” (See: [Hyperbole](#))

power was coming out from him and healing everyone (ULT)**he was healing everyone by his power (UST)**

Luke speaks figuratively of this **power** as if it were something that could actively come out of Jesus and heal people. Alternate translation: “Jesus was using the power that God gave him to heal everyone” (See: [Personification](#))

Translation Words - ULT

- [was seeking](#)
- [power](#)
- [healing](#)

Translation Words - UST

- [tried](#)
- [he was healing...by his power](#)
- [he was healing...by his power](#)

ULT

¹⁹ And the whole crowd [was seeking](#) to touch him because [power](#) was coming out from him and [healing](#) everyone.

UST

¹⁹ Everyone in the crowd [tried](#) to touch him, because [he was healing](#) everyone [by his power](#).

Luke 6:20**he lifted up his eyes (ULT)
he looked (UST)**

This is an idiom that means “he looked,” but it means that he looked carefully and considerately. Alternate translation: “he gazed” (See: [Idiom](#))

**Blessed {are (ULT)
It is very good for (UST)**

This expression indicates that God is giving favor to people and that their situation is positive or good. Alternate translation: “God will bless” or “How good it is for” (See: [Idiom](#))

**the poor (ULT)
you who are poor (UST)**

Jesus is using the adjective **poor** 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 are poor” or “you who are poor” (See: [Nominal Adjectives](#))

**for yours is the kingdom of God (ULT)
because God is ruling you (UST)**

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as “rule.” Alternate translation: “because God is ruling your lives” (See: [Abstract Nouns](#))

**yours is the kingdom of God (ULT)
God is ruling you (UST)**

This could mean: (1) “the kingdom of God belongs to you.” (2) “you are privileged within the kingdom of God.”

Translation Words - ULT

- [disciples](#)
- [Blessed {are](#)
- [kingdom of God](#)

Translation Words - UST

- [disciples](#)
- [It is very good for](#)
- [God...ruling](#)

ULT

²⁰ And he lifted up his eyes upon his [disciples](#), {and} said, “[Blessed {are}](#) the poor, for yours is the [kingdom of God](#).”

UST

²⁰ Then he looked at his [disciples](#) and said, “[It is very good for](#) you who are poor, because [God](#) is [ruling](#) you.”

Luke 6:21**Blessed {are} those who are hungry now (ULT)
It is very good for you who are hungry now (UST)**

As in 6:20, the expression **blessed** indicates that God is giving favor to people or that their situation is positive or good. Alternate translation: “You who are hungry now receive God’s favor” or “You who are hungry now are in a positive situation” (See: [Idiom](#))

**you will be filled (ULT)
God will give you everything you need (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “you will get enough to eat” (See: [Active or Passive](#))

**Blessed {are} those who are weeping now (ULT)
It is very good for you who are grieving now (UST)**

Alternate translation: “You who are weeping now receive God’s favor” or “You who are weeping now are in a positive situation” (See: [Idiom](#))

**you will laugh (ULT)
God will someday make you laugh with joy (UST)**

Jesus is figuratively describing people being happy by association with one thing that people do when they are happy. Alternate translation: “you will laugh with joy” or “you will become joyful again” (See: [Metonymy](#))

Translation Words - ULT

- [Blessed {are}](#)
- [Blessed {are} \(2\)](#)

Translation Words - UST

- [It is very good for](#)
- [It is very good for \(2\)](#)

ULT

²¹ [Blessed {are}](#) those who are hungry now, for you will be filled. [Blessed {are}](#) those who are weeping now, for you will laugh.

UST

²¹ [It is very good for](#) you who are hungry now, because God will give you everything you need. [It is very good for](#) you who are grieving now, because God will someday make you laugh with joy.

Luke 6:22

Blessed are you (ULT)
It is very good (UST)

As in [6:20](#), the expression **blessed** indicates that God is giving favor to people or that their situation is positive or good. Alternate translation: “You receive God’s favor” or “How good it is for you” (See: [Idiom](#))

you...they exclude (ULT)
you...they reject (UST)

Alternate translation: “they reject you”

reject your name as evil (ULT)
say that you are bad (UST)

The term **name** is a figurative way of referring to the reputation of a person. Alternate translation: “consider you to have a bad reputation” (See: [Metonymy](#))

because of the Son of Man (ULT)
because you follow me, the Son of Man (UST)

Alternate translation: “because you associate with the Son of Man” or “because they reject the Son of Man”

because of the Son of Man (ULT)
because you follow me, the Son of Man (UST)

Jesus is speaking about himself in the third person, using this title to emphasize the special role that God has given him. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: “because you associate with me, the Son of Man” or “because they reject me, the Son of Man” (See: [First, Second or Third Person](#))

because of the Son of Man (ULT)
because you follow me, the Son of Man (UST)

See how you translated this title in [5:24](#). Alternate translation: “because you associate with me, the Messiah” or “because they reject me, the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Blessed](#)
- [reject](#)
- [name](#)
- [as](#)
- [evil](#)
- [Son of Man](#)

ULT

²² [Blessed](#) are you when men hate you, and when they exclude you and insult you and [reject](#) your [name as evil](#) because of the [Son of Man](#).

UST

²² [It is very good](#) when other people hate you, when they reject you and insult you and [say that you are bad](#) because you follow [me](#), the [Son of Man](#).

Translation Words - UST

- It is very good
- say that...are
- say that...are
- say that...are
- bad
- me...Son of Man

Luke 6:23

in that day (ULT) When that happens (UST)

Here Jesus uses **day** figuratively to refer to a particular time. Alternate translation: “when they do those things” or “when that happens” (See: [Idiom](#))

leap for joy (ULT) Jump up and down because you are so happy (UST)

This is an idiom that means to be extremely joyful. Jesus is not telling the disciples literally to jump into the air. Alternate translation: “be very happy” or “celebrate” (See: [Idiom](#))

for behold (ULT) Keep in mind that (UST)

Jesus uses the term **behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: “because, listen carefully now” (See: [Metaphor](#))

your reward is great (ULT) God is going to give you a great reward (UST)

Your language may require you to say who will do this action. Alternate translation: “God will reward you greatly”

their fathers (ULT) the ancestors of the people who are treating you this way (UST)

Here, **fathers** figuratively means “ancestors.” Alternate translation: “their ancestors” (See: [Metaphor](#))

Translation Words - ULT

- [Rejoice](#)
- [day](#)
- [reward](#)
- [heaven](#)
- [their](#)
- [fathers](#)
- [to...prophets](#)

Translation Words - UST

- [When that happens](#)
- [rejoice](#)
- [reward](#)
- [heaven](#)
- [ancestors](#)

ULT

²³ [Rejoice](#) in that [day](#) and leap for joy, for behold, your [reward](#) is great in [heaven](#). For [their fathers](#) did according to the same things to the [prophets](#).

UST

²³ [When that happens](#), [rejoice](#)! Jump up and down because you are so happy! Keep in mind that God is going to give you a great [reward](#) in [heaven](#)! Do not forget that the [ancestors of the people who are treating you this way](#) did similar things to God's [prophets](#) {long ago}.

- of the people who are treating you this way
- to God's prophets...long ago

Luke 6:24

woe to you (ULT)

how sad it is for you (UST)

The phrase **woe to you** is the opposite of “blessed are you.” It indicates that bad things are going to happen to the people being addressed, because they have displeased God. Alternate translation: “how terrible it is for you” or “trouble will come to you” (See: [Idiom](#))

the rich (ULT)

who are rich (UST)

Jesus is using the adjective **rich** 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 are rich” (See: [Nominal Adjectives](#))

you have received your comfort (ULT)

You have {already} received all the comfort you are going to get (UST)

Jesus is drawing a series of contrasts between what the poor and the rich have now and what they will have later. So the implication is that while the rich have enjoyed ease and prosperity in this life, if they become complacent in those things, they will not enjoy it afterwards. Alternate translation: “you have already received in this life anything that will make you comfortable” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁴ But **woe** to you, the rich, for **you have received** your **comfort**.

UST

²⁴ But **how sad it is** for you who are rich. **You have {already} received all the comfort** you are going to get {from your riches}.

Translation Words - ULT

- [woe](#)
- [you have received](#)
- [comfort](#)

Translation Words - UST

- [how sad it is](#)
- [You have {already} received](#)
- [all the comfort](#)

Luke 6:25

Woe to you (ULT)

How sad it is for you (UST)

See how you translated this in 6:24. Alternate translation: “How terrible it is for you” or “Trouble will come to you” (See: [Idiom](#))

who are filled (ULT)

who can stuff yourselves with food (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “who have more than enough to eat” (See: [Active or Passive](#))

to the ones who are laughing (ULT)

to the ones who are laughing (UST)

Laughing refers figuratively to being happy by association with something that people do when they are happy. Alternate translation: “to the ones who are happy” (See: [Metonymy](#))

you will mourn and weep (ULT)

Later you will be very (UST)

The phrase **mourn and weep** expresses a single idea by using two words connected with **and**. The word **mourn** tells why these people are weeping. If your readers would misunderstand this, you could express the meaning with an equivalent phrase. Alternate translation: “you will weep mournfully” or “you will weep because you are so sad” (See: [Hendiadys](#))

Translation Words - ULT

- [Woe](#)
- [Woe](#)
- [you will mourn](#)

Translation Words - UST

- [How sad it is](#)
- [Woe](#)
- [Later you will be very](#)

ULT

²⁵ [Woe](#) to you who are filled now, for you will be hungry. [Woe](#) to the ones who are laughing now, for [you will mourn](#) and weep.

UST

²⁵ [How sad it is](#) for you who can stuff yourselves with food now. Later you will go hungry. [Woe](#) to the ones who are laughing now. [Later you will be very](#) unhappy.

Luke 6:26

Woe to you (ULT)

How sad it is for you (UST)

See how you translated this in 6:24. Alternate translation: “How terrible it is for you” or “Trouble will come to you” (See: [Idiom](#))

when all men speak well of you (ULT) when everyone says good things about you (UST)

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “when all people speak well of you” (See: [When Masculine Words Include Women](#))

when all men speak well of you (ULT) when everyone says good things about you (UST)

The term **all** is a generalization for emphasis. Alternate translation: “when most people speak well of you” (See: [Hyperbole](#))

according to...same things...the...their fathers did...the...to...false prophets (ULT)

In the same way...their ancestors used to say good things about people who falsely claimed to be God’s prophets (UST)

Here, **fathers** figuratively means “ancestors.” Alternate translation: “their ancestors also spoke well of the false prophets” (See: [Metaphor](#))

Translation Words - ULT

- [Woe to you](#)
- [well](#)
- [their](#)
- [fathers](#)
- [to...false prophets](#)

Translation Words - UST

- [How sad it is for you](#)
- [good things](#)
- [their](#)
- [ancestors](#)
- [people who falsely claimed to be God’s prophets](#)

ULT

²⁶ [Woe to you](#) when all men speak [well](#) of you, for [their fathers](#) did according to the same things to the [false prophets](#).

UST

²⁶ [How sad it is for you](#) when everyone says [good things](#) about you. In the same way, [their ancestors](#) used to say good things about [people who falsely claimed to be God’s prophets](#).

Luke 6:27

But I say to you who are listening (ULT) But I say this to each of you who are listening to what I say (UST)

Jesus uses this phrase to broaden his audience to the entire crowd, beyond his disciples. At the same time, the phrase also calls everyone to focus their attention on what Jesus is about to say. It may be helpful to make this a separate sentence. Alternate translation: "Now I want all of you to listen carefully to this" (See: [Introduction of New and Old Participants](#))

love your enemies {and} do good to those who hate you (ULT)

Love your enemies{, not only your friends}! Do good things for those who hate you (UST)

These two phrases mean similar things. Jesus is using repetition to emphasize the importance of what he is saying. You do not need to repeat both phrases in your translation if that would be confusing for your readers. However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase specifies in what way followers of Jesus are to **love** their enemies. They are to do this in a practical way by helping them. Alternate translation: "do good things for people even if they are hostile to you" or "show love to your enemies who hate you by doing things to help them" (See: [Parallelism](#))

Translation Words - ULT

- love
- enemies
- good

Translation Words - UST

- Love
- enemies...not only...friends
- good things

ULT

²⁷ But I say to you who are listening, love your enemies {and} do good to those who hate you.

UST

²⁷ But I say this to each of you who are listening to what I say: Love your enemies{, not only your friends}! Do good things for those who hate you!

Luke 6:28

Bless those who curse you {and} pray for those who mistreat you (ULT)

Ask God to bless those who curse you! Pray for those who treat you badly (UST)

These two phrases mean similar things. Jesus is using repetition to emphasize the importance of what he is saying. You do not need to repeat both phrases in your translation if that would be confusing for your readers. Instead, you could combine them into a single phrase. However, there is a slight difference in meaning, and you could also choose to bring that out in your translation. The second phrase specifies one way in which followers of Jesus can **ble**ss people who mistreat them. They can pray for them. Alternate translation: “Ask God to bless people who say and do bad things to you” or “Say good things to people who say bad things to you, and even if someone treats you badly, pray that God will help them” (See: [Parallelism](#))

ULT

²⁸ Bless those who curse you {and} pray for those who mistreat you.

UST

²⁸ Ask God to bless those who curse you! Pray for those who treat you badly!

Translation Words - ULT

- Bless
- who curse
- and} pray
- who mistreat

Translation Words - UST

- Ask God to bless
- who curse
- Pray
- who treat...badly

Luke 6:29

To the one who strikes you on the cheek, offer also the other (ULT)

If someone {insults you by} striking you on one of your cheeks, turn your face so that he can strike the other cheek also (UST)

Jesus is using a hypothetical situation to teach. Alternate translation: "Suppose someone hits you on one side of your face. Then turn your face so that he could also strike the other side" (See: [Hypothetical Situations](#))

you...your (ULT)

you...you...your...your (UST)

Even though Jesus is still speaking to his disciples and the crowd, he is now addressing an individual situation, so **you** and **your** are singular in this verse. But if the singular forms of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation. (See: [Singular Pronouns that refer to Groups](#))

on the cheek (ULT)

on one of your cheeks (UST)

Alternate translation: "on one side of your face"

offer also the other (ULT)

turn your face so that he can strike the other cheek also (UST)

It may be helpful to state the implicit purpose of this action. Alternate translation: "turn your face so that he could also strike the other side, to show that you do not want to fight and you are not resisting" (See: [Assumed Knowledge and Implicit Information](#))

from the one who takes away your cloak, also do not withhold your tunic (ULT)

If someone wants to take away your coat, let him also have your shirt (UST)

Jesus is using another hypothetical situation to teach. Alternate translation: "suppose someone takes away your cloak. Then give him your tunic as well" (See: [Hypothetical Situations](#))

also do not withhold your tunic (ULT)

let him also have...shirt (UST)

Here Jesus uses 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: "give him your tunic as well" (See: [Litotes](#))

Translation Words - ULT

- cloak

ULT

²⁹ To the one who strikes you on the cheek, offer also the other, and from the one who takes away your [cloak](#), also do not withhold your [tunic](#).

UST

²⁹ If someone {insults you by} striking you on one of your cheeks, turn your face so that he can strike the other cheek also. If someone wants to take away your [coat](#), let him also have your [shirt](#).

- tunic

Translation Words - UST

- coat
- shirt

Luke 6:30**Give to everyone who asks you (ULT)
Give something to everyone who asks you (UST)**

Jesus is using another hypothetical situation to teach. Alternate translation: "Suppose someone asks you for something. Then give it to him" (See: [Hypothetical Situations](#))

**you...yours (ULT)
you...things that belong to you (UST)**

Even though Jesus is speaking to his disciples and the crowd, he is addressing another individual situation here, so **you** and **yours** are singular in this verse. If the singular forms of these pronouns would not be natural in your language, you can use the plural forms in your translation. (See: [Singular Pronouns that refer to Groups](#))

**from the one who takes away what {is} yours, do not ask for it back (ULT)
If someone takes things that belong to you, do not make him return them (UST)**

Jesus is using another hypothetical situation to teach. Alternate translation: "suppose someone takes away something that is yours. Then do not demand that he give it back" (See: [Hypothetical Situations](#))

ULT

³⁰ Give to everyone who asks you, and from the one who takes away what {is} yours, do not ask for it back.

UST

³⁰ Give something to everyone who asks you. If someone takes things that belong to you, do not make him return them.

Luke 6:31

as you desire that men would do to you, do the same to them (ULT)

In whatever way you want others to act toward you, that is the way that you should act toward them (UST)

In some languages it might be more natural to reverse the order of these phrases. Alternate translation: "You should treat people in the way that you would want them to treat you"

ULT

³¹ And **as** you desire that men would do to you, do **the same** to them.

UST

³¹ **In whatever way** you want others to act toward you, **that is the way that** you should act toward them.

as you desire that men would do to you (ULT)

In whatever way you want others to act toward you (UST)

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "what you wish people would do for you" (See: [When Masculine Words Include Women](#))

to you (ULT)

toward you (UST)

Jesus now returns to speaking to his disciples and the crowd about general situations, so **you** is plural here and in the following verses. (See: [Forms of You](#))

Translation Words - ULT

- [as](#)
- [the same](#)

Translation Words - UST

- [In whatever way](#)
- [that is the way that](#)

Luke 6:32

what credit is that to you (ULT) do not expect God to reward you for doing that (UST)

Here Jesus is using the question form as a teaching tool. He wants to make a point and get his listeners to reflect on it. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "God will not reward you for doing that" (See: [Rhetorical Question](#))

Translation Words - ULT

- you love
- who love
- who love (2)
- love
- sinners

Translation Words - UST

- you love {only}
- who love
- who love (2)
- love
- sinners

ULT

³² And if you love those who love you, what credit is that to you? For even the sinners love those who love them.

UST

³² If you love {only} those who love you, do not expect God to reward you for doing that. Even sinners love those who love them.

Luke 6:33

what credit is that to you (ULT)

Do not expect God to reward you (UST)

Once again Jesus is using the question form as a teaching tool. You could translate his words as a statement here as well. Alternate translation: "God will not reward you for doing that" (See: [Rhetorical Question](#))

Translation Words - ULT

- [you do good](#)
- [who do good](#)
- [sinners](#)

Translation Words - UST

- [you do good things](#)
- [for people who do good things](#)
- [sinners](#)

ULT

³³ For if indeed [you do good](#) to those [who do good](#) to you, what credit is that to you? Even the [sinners](#) do the same.

UST

³³ Do not expect God to reward you because [you do good things for people who do good things](#) for you. After all, even [sinners](#) do that.

Luke 6:34

what credit is that to you (ULT) do not expect God to reward you for doing that (UST)

Jesus is using the question form once again as a teaching tool. You could also translate his words as a statement here. Alternate translation: "God will not reward you for doing that" (See: [Rhetorical Question](#))

so that they may receive back the same things (ULT)

Here the adjective **same** functions as a noun. It is plural, and ULT supplies the noun **things** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. The adjective is also neuter, and this is a use of the neuter plural in Greek to refer to a single thing in order to describe it in its entirety. Alternate translation: "expecting that everything they lend will be repaid" (See: [Nominal Adjectives](#))

Translation Words - ULT

- to receive back
- they may receive back
- sinners
- to sinners

Translation Words - UST

- who will give it back to you
- back to them
- sinners
- to other sinners

ULT

³⁴ And if you lend to {those} from whom you expect to receive back, what credit is that to you? Even sinners lend to sinners, so that they may receive back the same things.

UST

³⁴ If you lend {money or property} only to those who will give it back to you, do not expect God to reward you for doing that. Even sinners lend to other sinners who will give everything back to them.

Luke 6:35

expecting nothing in return (ULT)
and do not expect them to pay anything back (UST)

Alternate translation: “without expecting the person to pay you back”

and (ULT)
Then (UST)

This word introduces the results of what has been said so far in this verse. It may be helpful to begin a new sentence here. Alternate translation: “Then” (See: [Connect — Reason-and-Result Relationship](#))

your...reward will be great (ULT)
your...God will give...a great reward (UST)

Your language may require you to say who will do this action. Alternate translation: “God will reward you greatly”

sons of the Most High (ULT)
children of God the Most High (UST)

This is a figurative expression. Even so, it would probably be best to translate **sons** with the same word that your language would naturally use to refer to a human son or child. (See: [Metaphor](#))

sons of the Most High (ULT)
children of God the Most High (UST)

Jesus is using the word **sons** in a generic sense that includes all people. Alternate translation: “children of the Most High” (See: [When Masculine Words Include Women](#))

sons of the Most High (ULT)
children of God the Most High (UST)

Make sure that the word **sons** or “children” in your translation is plural and not capitalized, if your language uses that convention for titles, so that readers do not confuse this expression with the title for Jesus, “the Son of the Most High,” which occurs in [1:32](#) and [8:28](#).

of the Most High (ULT)
of God the Most High (UST)

See how you translated the expression **the Most High** in [1:32](#). Review the note there if that would be helpful. Alternate translation: “of the Most High God” (See: [Idiom](#))

ULT

³⁵ But **love** your **enemies** and **do good to them**, and lend, expecting nothing in return, and your **reward** will be great, and you will be **sons of the Most High**, for he is kind toward the ungrateful and **evil**.

UST

³⁵ Instead, **love** your **enemies**! **Do good things for them**! Lend to them, and do not expect them to pay anything back! Then God will give you a great **reward**. And you will be **children of God the Most High**, since God is kind even to people who are unthankful and **wicked**.

the ungrateful and evil (ULT) **people who are unthankful and wicked (UST)**

Here Jesus is using the adjectives **ungrateful** and **evil** as nouns in order to indicate groups of people. Your language may use adjectives in the same way. If not, you can translate this pair of words with an equivalent phrase. Alternate translation: “people who are ungrateful and evil” or “people who do not thank God and who do wrong things” (See: [Nominal Adjectives](#))

Translation Words - ULT

- love
- enemies
- do good to them
- reward
- sons
- of the Most High
- evil

Translation Words - UST

- love
- enemies
- Do good things for them
- reward
- children
- of God the Most High
- wicked

Luke 6:36

your Father (ULT) God, your Father (UST)

This is a figurative expression. God is not the **Father** of humans in the same actual way that he is the **Father** of Jesus. Even so, it would probably be best to translate **Father** with the same word that your language would naturally use to refer to a human father. If it would be helpful to your readers, you could indicate that this means God. Alternate translation: "God your Father" (See: [Metaphor](#))

Translation Words - ULT

- [merciful](#)
- [merciful](#)
- [just as](#)
- [Father](#)

Translation Words - UST

- [mercifully toward other people](#)
- [mercifully toward people](#)
- [just as](#)
- [God...Father](#)

ULT

³⁶ Be [merciful](#), just as your [Father](#) is [merciful](#).

UST

³⁶ So you should act [mercifully toward other people](#), just as [God](#), your [Father](#), acts [mercifully toward people](#).

Luke 6:37

do not judge (ULT)
Do not harshly criticize {other people (UST)}

Your language may require you to specify the object of **judge**.
 Alternate translation: "do not judge other people"

you will certainly not be judged (ULT)
God will not harshly criticize you (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who would not judge. This could mean: (1) "God will not judge you." (2) "other people will not judge you." (See: [Active or Passive](#))

And...not...do...condemn (ULT)

Your language may require you to specify the object of **condemn**. Alternate translation: "Do not condemn other people"

you will certainly not be condemned (ULT)
God will not condemn you (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who would not condemn. This could mean: (1) "God will not condemn you." (2) "other people will not condemn you." (See: [Active or Passive](#))

Release (ULT)
Forgive {others for the wrong things they have done to you (UST)}

Your language may require you to specify the object of **release**. Alternate translation: "Forgive other people"

Release (ULT)
Forgive {others for the wrong things they have done to you (UST)}

Jesus is using the word **release** figuratively to mean "forgive." Alternate translation: "Forgive" (See: [Metaphor](#))

you will be released (ULT)
God will forgive you (UST)

Jesus does not say exactly who would **release**. This could mean: (1) "God will forgive you." (2) "other people will forgive you." (See: [Active or Passive](#))

Translation Words - ULT

- [do...judge](#)
- [you will...be judged](#)
- [do...condemn](#)

ULT

³⁷ And do not [judge](#), and [you will](#) certainly not [be judged](#). And do not [condemn](#), and [you will](#) certainly not [be condemned](#). Release, and you will be released.

UST

³⁷ Do not [harshly criticize {other people}](#). Then [God will](#) not [harshly criticize you](#). Do not [condemn {other people}](#). Then [God will](#) not [condemn you](#). Forgive {others for the wrong things they have done to you}. Then God will forgive you.

- you will...be condemned

Translation Words - UST

- Do...harshly criticize {other people
- God will...harshly criticize you
- Do...condemn {other people
- God will...condemn you

Luke 6:38

it will be given to you (ULT)
God will give to you (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who will give. This could mean: (1) “God will give to you.” (2) “other people will give to you.” (See: [Active or Passive](#))

a good measure—pressed down, shaken together, spilling over—they will pour into your lap (ULT)
It will be as if he is trying to give you as much grain as possible in a container you have. He will press the grain down. He will shake it together. He will keep filling the container until it overflows (UST)

Jesus is comparing someone to a grain merchant who measures out very generously. He could mean either God or other people. The word **they** is indefinite, so it does not necessarily refer to people rather than to God. You could represent this metaphor as a simile in your translation. It may be helpful to begin a new sentence here. Alternate translation: “Like a generous grain merchant who presses down the grain and shakes it together and pours in so much that it fills a container and spills over, God will give you a generous amount” or “Like a generous grain merchant who presses down the grain and shakes it together and pours in so much that it fills a container and spills over, people will give you a generous amount” (See: [Metaphor](#))

pressed down, shaken together, spilling over—they will pour into your lap (ULT)
It will be as if he is trying to give you...in a container you have. He will press the grain down. He will shake it together. He will keep filling the container until it overflows (UST)

These are all passive verb forms in Greek. If your readers would misunderstand this, you could translate them with active verbal phrases. See the alternate translation in the previous note. (See: [Active or Passive](#))

your lap (ULT)
a container you have (UST)

This is a reference to the way people in this culture would form a pocket or carrying pouch from the folds of the front of their robes. If you readers would not be familiar with this practice, you could use a general expression. Alternate translation: “the folds of your robe” or “a container” (See: [Translate Unknowns](#))

ULT

³⁸ Give, and it will be given to you: a **good** measure—pressed down, shaken together, spilling over—they will pour into your lap. For with the measure by which you measure, it will be measured back to you.”

UST

³⁸ Give {to others}. Then God will give to you. It will be as if he is trying to give you **as much grain as possible** in a container you have. He will press the grain down. He will shake it together. He will keep filling the container until it overflows. So when you give to others, it should be as if you are using a big scoop, because God will use the same size scoop to give to you.”

by which...with the measure...you measure, it will be measured back to you (ULT)

it should be as if you are using a big scoop...So when you give to others...it should be as if you are using a big scoop...God will use the same size scoop to give to you (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Jesus does not say exactly who will measure. This could mean: (1) "God will give to you in just as generous or stingy a way as you give to others." (2) "people will give to you in just as generous or stingy a way as you give to others." (See: [Active or Passive](#))

Translation Words - ULT

- [good](#)

Translation Words - UST

- [as much grain as possible](#)

Luke 6:39

Then he also told them a parable (ULT)

Jesus is giving a brief illustration that teaches something true in a way that is easy to understand and remember. Alternate translation: "Then he gave them this illustration to help them understand better" (See: [Parables](#))

A blind man is not able to guide a blind man, is he (ULT)

A blind person should not try to lead another blind person {down the road (UST)

Here the word translated **blind man** is masculine, but Jesus is using it in a generic sense that includes all people. Alternate translation: "Can one person who is blind guide another person who is blind?" (See: [When Masculine Words Include Women](#))

A blind man is not able to guide a blind man, is he (ULT)

A blind person should not try to lead another blind person {down the road (UST)

The first word of this sentence in Greek is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding **is he?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: "Can one person who is blind really guide another person who is blind?" (See: [Double Negatives](#))

A blind man is not able to guide a blind man, is he (ULT)

A blind person should not try to lead another blind person {down the road (UST)

Jesus is not expecting the people in the crowd to tell him whether one **blind** person can guide another. He is using the question form as a teaching tool to make a point and get his listeners to reflect on it. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "We all know that one blind person cannot guide another blind person" (See: [Rhetorical Question](#))

A blind man (ULT)

A blind person (UST)

The **blind** person figuratively represents someone who has not yet been fully trained and taught as a disciple. But since Jesus explains this figure in the next three verses, you do not need to explain it explicitly here in your own translation. (See: [Metaphor](#))

Would not both fall into a pit (ULT)

If he did, they both would fall into the ditch {on the side of the road (UST)

Jesus is using this question as well as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "Both of them would certainly fall into a ditch" (See: [Rhetorical Question](#))

ULT

³⁹ Then he also told them [a parable](#). "A blind man is not able to guide a blind man, is he? Would not both fall into [a pit](#)?"

UST

³⁹ He also gave his disciples [this example](#): "A blind person should not try to lead another blind person {down the road}. If he did, they both would fall into [the ditch {on the side of the road}](#)!"

Translation Words - ULT

- a parable
- a pit

Translation Words - UST

- this example
- the ditch {on the side of the road

Luke 6:40**A disciple is not above {his} teacher (ULT)****A disciple is not greater than his teacher (UST)**

The word **above** creates a spatial metaphor. Alternate translation: “A disciple is not better than his teacher” or “A disciple is not greater than his teacher” (See: [Metaphor](#))

A disciple is not above {his} teacher (ULT)**A disciple is not greater than his teacher (UST)**

If it would be helpful to your readers, you could state what this implicitly means. Alternate translation: “A disciple does not know more than his teacher” or “A disciple is not wiser than his teacher” (See: [Assumed Knowledge and Implicit Information](#))

having been fully trained...everyone (ULT)**once the teacher has finished training him...he (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “every disciple whose teacher has fully taught him” (See: [Active or Passive](#))

Translation Words - ULT

- [A disciple](#)
- [teacher](#)
- [teacher](#)
- [like](#)

Translation Words - UST

- [A disciple](#)
- [teacher](#)
- [teacher](#)
- [like](#)

ULT

⁴⁰ [A disciple](#) is not above {his} [teacher](#), but everyone having been fully trained will be [like](#) his [teacher](#).

UST

⁴⁰ [A disciple](#) is not greater than his [teacher](#). But once the teacher has finished training him, he will become [like](#) his [teacher](#).

Luke 6:41

why...do you look at the speck of wood that {is} in the eye of your brother, but you do not notice the log that {is} in {your} own eye (ULT)

Jesus is using this question as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “do not look at the speck in your brother’s eye while ignoring the log in your own eye” (See: [Rhetorical Question](#))

**why...do you look at the speck of wood that {is} in the eye of your brother (ULT)
None of you should be concerned about...
Otherwise, that would be like noticing...None of you should be concerned about...the small faults of another person...Otherwise, that would be like noticing...a speck in the eye of that person (UST)**

This is a metaphor. Alternate translation: “you should not criticize the less important faults of a fellow believer” (See: [Metaphor](#))

**do you look at...your...your} own...you do not notice (ULT)
None of you should be concerned about...Otherwise, that would be like noticing...another person...that person...your own...your own eye...You should be concerned about...while not noticing (UST)**

Even though Jesus is still speaking to his disciples and the crowd, he is addressing an individual situation here, so **you** and **your** are singular in this verse. But if the singular forms of these pronouns would not be natural in your language, you can use the plural forms in your translation. (See: [Singular Pronouns that refer to Groups](#))

**the speck of wood (ULT)
the small faults...a speck (UST)**

If your readers would not be familiar with **wood**, in your translation you can use a phrase that describes the smallest thing that commonly falls into a person’s eyes in your culture, or you can use a general expression. Alternate translation: “the grain of sand” or “the tiny object” (See: [Translate Unknowns](#))

**of your brother (ULT)
another person...that person (UST)**

The term **brother** figuratively refers to a fellow believer in Jesus. Alternate translation: “of a fellow believer” (See: [Metaphor](#))

ULT

⁴¹ And why do you look at the speck of wood that {is} in the eye of your [brother](#), but you do not notice the log that {is} in {your} own eye?

UST

⁴¹ {None of you should be concerned about the small faults of [another person](#). You should be concerned about your own serious faults.} Otherwise, that would be like noticing a speck in the eye of [that person](#) while not noticing a huge wooden plank in your own eye.

of...brother (ULT)
another person...that person (UST)

This fellow believer could be either a man or a woman, so be sure that this is clear in your translation, for example, by using both the masculine and feminine forms of the word for "believer." (See: [When Masculine Words Include Women](#))

but you do not notice the log that {is} in {your} own eye (ULT)

This phrase is a metaphor. Alternate translation: "while ignoring your own serious faults" (See: [Metaphor](#))

the...log that {is} in {your} own eye (ULT)
serious faults...a huge wooden plank...your own...serious faults...a huge wooden plank...in your own eye (UST)

A log could not literally go into a person's eye. Jesus is exaggerating to emphasize his point and make it memorable. Alternate translation: "your own serious faults" (See: [Hyperbole](#))

log (ULT)
serious faults...a huge wooden plank (UST)

You could translate this with the term for the kind of long, large piece of **wood** that people in your culture would encounter. Or if your readers would not be familiar with **wood**, you could use a general expression. Alternate translation: "beam" or "plank" or "large object" (See: [Translate Unknowns](#))

Translation Words - ULT

- [of...brother](#)

Translation Words - UST

- [another person...that person](#)

Luke 6:42

How can you say to your brother (ULT) You should not tell another believer (UST)

Jesus is speaking to his disciples and the crowd, but he is addressing an individual situation, so **you** and **your** are singular here. (The terms **you**, **your**, and **yourself** are also singular throughout the rest of this verse, because either Jesus is addressing an individual situation, or one person is addressing another in fictional dialogue.) If the singular forms of these pronouns would not be natural in your language, you can use the plural forms in your translation. (See: [Singular Pronouns that refer to Groups](#))

How can you say (ULT) You should not tell (UST)

Jesus is using this question as a teaching tool, not to ask for information. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "You should not say" (See: [Rhetorical Question](#))

to your brother, 'Brother, let (ULT) another believer, 'Friend, let me (UST)

The term **brother** figuratively means a fellow believer in Jesus. So in its first instance here, you could translate the term the way you did in [6:41](#). But since it is realistic that in dialogue one believer might address another believer as **Brother** or "Sister," you could retain the figurative term in its second instance. Alternate translation: "to a fellow believer, 'Brother,' or 'Sister, let'" (See: [Metaphor](#))

let me take out the speck of wood that {is} in your eye (ULT) let me help you correct your faults (UST)

This is a metaphor. Alternate translation: "let me help you correct some of your faults" (See: [Metaphor](#))

when you yourself do not see the log in {your} own eye (ULT) when you have not dealt with your own faults yet (UST)

This phrase is a metaphor. Alternate translation: "you yourself are not correcting your own serious faults" (See: [Metaphor](#))

the log in {your} own eye (ULT) your...faults (UST)

A log could not literally go into a person's eye. Jesus is continuing to exaggerate to emphasize his point and make it memorable. Alternate translation: "your own serious faults" (See: [Hyperbole](#))

ULT

⁴² How can you say to your **brother**, 'Brother, let me take out the speck of wood that {is} in your eye,' when you yourself do not see the log in {your} own eye? You hypocrite! First take out the log from {your} own eye, and then you will see clearly to take out the speck of wood that {is} in the eye of your brother.

UST

⁴² You should not tell another believer, 'Friend, let me help you correct your faults,' when you have not dealt with your own faults yet. If you do that, you are a hypocrite! You should first {stop committing your own sins. That will be like} removing a large plank from your own eye. Then, as a result, you will have the spiritual insight you need to help others get rid of the {smaller faults that are like} little specks in their eyes.

First take out the log from {your} own eye (ULT)

You should first {stop committing your own sins. That will be like} removing a large plank from your own eye (UST)

This phrase is a metaphor. Alternate translation: "First recognize and correct your own serious faults" (See: [Metaphor](#))

to take out the speck of wood that {is} in the eye of your brother (ULT)

to help others get rid of the {smaller faults that are like} little specks in their eyes (UST)

This phrase is a metaphor. Alternate translation: "to help a fellow believer correct his or her faults" (See: [Metaphor](#))

Translation Words - ULT

- to...brother
- Brother
- of...brother
- me take out
- take out
- to take out
- You hypocrite

Translation Words - UST

- another believer
- Friend
- others...their
- help you correct
- stop committing...removing
- to help...get rid of
- If you do that, you are a hypocrite

Luke 6:43**For (ULT)****Everyone knows that (UST)**

Jesus uses the word **for** to introduce the reason for what he said in the previous sentence. Alternate translation: "This is because" (See: [Connect — Reason-and-Result Relationship](#))

For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit (ULT)

Everyone knows that healthy trees do not produce bad fruit and unhealthy trees do not produce good fruit (UST)

Jesus is twice 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: "For a healthy tree naturally produces good fruit and, on the other hand, an unhealthy tree naturally produces bad fruit" (See: [Litotes](#))

For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit (ULT)

Everyone knows that healthy trees do not produce bad fruit and unhealthy trees do not produce good fruit (UST)

This is a metaphor. Alternate translation: "For a person of good character naturally says and does helpful things but, on the other hand, a person of bad character naturally says and does harmful things" (See: [Metaphor](#))

Translation Words - ULT

- [good](#)
- [good](#)
- [fruit](#)
- [fruit](#) (2)

Translation Words - UST

- [healthy](#)
- [good](#)
- [fruit](#)
- [fruit](#) (2)

ULT

⁴³ For there is no [good](#) tree that produces rotten [fruit](#), nor, on the other hand, any rotten tree that produces [good fruit](#).

UST

⁴³ Everyone knows that [healthy](#) trees do not produce bad [fruit](#) and unhealthy trees do not produce [good fruit](#).

Luke 6:44

**each...tree is known by {its} own fruit (ULT)
a person...You can tell what...a person...is like
inside by the things that they do...you know
what to expect from them (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who does the action. Alternate translation: "people recognize a tree by the fruit that it bears" (See: [Active or Passive](#))

**each...tree is known by {its} own fruit (ULT)
a person...You can tell what...a person...is like
inside by the things that they do...you know
what to expect from them (UST)**

This phrase is a metaphor. Alternate translation: "each person's words and actions reveal his or her character" (See: [Metaphor](#))

**For they do not gather figs from a thornbush, nor do they gather grapes from a briar bush (ULT)
You would not look for kindness or good advice from someone who does bad things.} That would be like looking for figs on a thornbush or looking for grapes on a bramble vine (UST)**

These two phrases mean the same thing. Jesus is using repetition for emphasis and to capture the interest of his listeners. You do not need to put both phrases in your translation if that might be confusing for your readers. Instead, you could combine them into a single general expression. Alternate translation: "people do not collect the kind of fruit that grows on a tree or a vine from a small, thorny bush" (See: [Parallelism](#))

**a thornbush (ULT)
someone who does bad things...a thornbush (UST)**

The word **thornbush** refers to a kind of plant that has sharp protective spines on its stem. If your readers would not know what a **thornbush** is, in your translation you could use the name of another plant that does not produce edible fruit. (See: [Translate Unknowns](#))

**a briar bush (ULT)
a bramble vine (UST)**

The term **briar bush** refers to a kind of plant that has thorny stems growing in dense clusters. If your readers would not know what a **briar bush** is, in your translation you could use the name of another plant that does not produce edible fruit. (See: [Translate Unknowns](#))

Translation Words - ULT

- [is known](#)

ULT

⁴⁴ For each tree [is known](#) by {its} own [fruit](#). For they do not gather [figs](#) from a [thornbush](#), nor do they gather [grapes](#) from a briar bush.

UST

⁴⁴ [You can tell what](#) a person [is like inside by the things that they do](#). {Then you know what to expect from them. You would not look for [kindness](#) or [good advice](#) from [someone who does bad things](#).} That would be like looking for [figs](#) on a [thornbush](#) or looking for [grapes](#) on a bramble vine.

- fruit
- figs
- a thornbush
- grapes

Translation Words - UST

- You can tell what...is like inside...you know what to expect from them
- by the things that they do
- kindness...figs
- good advice...grapes
- someone who does bad things...a thornbush

Luke 6:45

The good man (ULT) Good people (UST)

Here, the word **man** refers to any person, male or female. Alternate translation: “A righteous person” or “A moral person” (See: [When Masculine Words Include Women](#))

from the good treasure of {his} heart (ULT) because they think good things (UST)

Jesus is speaking figuratively of the good thoughts of a righteous person as if they were treasures stored deep inside that person. Alternate translation: “from the good things that he keeps deep inside himself” or “from the good things that he values deeply” (See: [Metaphor](#))

of {his} heart (ULT) because they think good things (UST)

In this expression, the **heart** figuratively represents the thoughts and emotions. Alternate translation: “that he keeps deep inside himself” or “that he values deeply” (See: [Metaphor](#))

produces what {is} good (ULT) do good things (UST)

Producing what is good, the way a tree would produce fruit, is a metaphor for doing what is good. Alternate translation: “does what is good” (See: [Metaphor](#))

from evil (ULT) because they think evil things (UST)

For rhetorical purposes, Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. The meaning can be inferred from earlier in the sentence. Alternate translation: “from the evil treasure of his heart” (See: [Ellipsis](#))

from evil (ULT) because they think evil things (UST)

Once the meaning is inferred, it is clear that Jesus is speaking figuratively of the evil thoughts of a wicked person as if they were treasures stored deep inside that person, and of the **heart** figuratively to represent the thoughts and emotions. Alternate translation: “from the evil things that he keeps deep inside himself” or “from the evil things that he values deeply” (See: [Metaphor](#))

out of...the abundance of the heart his mouth speaks (ULT) based on...people speak and act...what they are thinking about (UST)

In this expression as well, the **heart** figuratively represents the thoughts and emotions. Alternate translation: “what a person is thinking and feeling is expressed in what he says” (See: [Metaphor](#))

ULT

⁴⁵ The [good](#) man from the [good](#) treasure of {his} [heart](#) produces what {is} [good](#), and the [evil man](#) from [evil](#) produces what {is} [evil](#). For out of the abundance of [the heart](#) his mouth speaks.

UST

⁴⁵ [Good](#) people do [good things](#) because [they think good things](#). [Evil people](#) do [evil things](#) because [they think evil things](#). This is because people speak and act based on [what they are thinking about](#).”

out of...the abundance of the heart his mouth speaks (ULT)
based on...people speak and act...what they are thinking about (UST)

The phrase **his mouth** represents the person as a whole, in the action of speaking. Alternate translation: "what a person is thinking and feeling comes out in what he says" (See: [Synecdoche](#))

Translation Words - ULT

- good
- good
- good
- of...his} heart
- of the heart (2)
- evil man
- evil
- evil

Translation Words - UST

- Good
- because they think good things
- good things
- because they think good things
- what they are thinking about (2)
- Evil people
- because they think evil things
- evil things

Luke 6:46

And why do you call me, 'Lord, Lord,' but not do what I say?

The repetition of these words indicates that these people regularly called Jesus **Lord**. Alternate translation: "And why are you always calling me 'Lord' when you do not do what I tell you?"

Translation Words - ULT

- do you call
- Lord
- Lord (2)

Translation Words - UST

- you call
- Lord
- Lord (2)

ULT

⁴⁶ And why do you call me, 'Lord, Lord,' but not do what I say?

UST

⁴⁶ {Jesus said to the people,} "Why do you call me 'Lord' when you do not obey what I tell you to do?"

Luke 6:47**Everyone who is coming to me and hearing my words, and doing them, I will show you what he is like**

If your readers would misunderstand this, you could move the last phrase to the beginning of the verse. Alternate translation: "I will tell you what every person is like who comes to me and hears my words and puts them into practice"

my words (ULT)**my teachings (UST)**

Jesus uses the term **words** figuratively to refer to the teachings he is giving by using words. Alternate translation: "my teachings" (See: [Metonymy](#))

I will show you what he is like (ULT)**Let me tell you what...are like (UST)**

Jesus says this to introduce the simile in the next verse. (See: [Simile](#))

Translation Words - ULT

- [like](#)

Translation Words - UST

- [like](#)

ULT

⁴⁷ Everyone who is coming to me and hearing my words, and doing them, I will show you what he is [like](#).

UST

⁴⁷ Let me tell you what people are [like](#) who come to me, hear my teachings, and obey them.

Luke 6:48

a man building a house (ULT)
a person...to prepare to build his house (UST)

Here Jesus is using **man** in the generic sense. Alternate translation: "a person building a house" (See: [When Masculine Words Include Women](#))

dug down and dug deep and laid a foundation on the rock (ULT)

The **foundation** is the part of a **house** that connects it to the ground. People in Jesus' time dug down into the ground until they reached a layer of solid **rock**, and then they began to build **on the rock**. You could describe this more fully in your translation. Alternatively, if the people of your culture would not be familiar with laying the **foundation** of a **house** on bedrock, you could instead describe how they would ensure that a dwelling was safe and stable. Alternate translation: "dug down deep enough to reach a layer of solid rock and set the foundation of the house on it" (See: [Translate Unknowns](#))

dug down and dug deep (ULT)
dug deep into the ground (UST)

This phrase expresses a single idea by using two words connected with **and**. The expression **dug deep** tells what goal the person had when he or she **dug down**. If your readers would misunderstand this, you could express the meaning with an equivalent phrase. Alternate translation: "dug down deep enough" (See: [Hendiadys](#))

the rock (ULT)
solid rock (UST)

This means the layer of hard **rock** that lies deep under the soil. Alternate translation: "bedrock" (See: [Translate Unknowns](#))

torrent of water (ULT)
torrent of water (UST)

Alternate translation: "floodwaters"

flowed against (ULT)
was beating (UST)

Alternate translation: "crashed against"

ULT

⁴⁸ He is **like** a man building **a house**, who dug down and dug deep and laid **a foundation** on the rock. Then when **a flood** came, the torrent of water flowed against that **house**, but **it could** not shake it, because it had been built **well**.

UST

⁴⁸ Such people are **like** a person who dug deep into the ground to prepare to build **his house**. He made sure to build **the foundation {for the house}** on solid rock. Then there was **a flood**. A torrent of water was beating **against** that **house**. But **it could** not destroy it, because **the person had built** the house **on a solid foundation**.

it could not shake it (ULT)
it could not destroy it (UST)

Jesus is figuratively describing what the waters would do at first to represent what they would ultimately do if they could. This meaning is clear from what he says in the next verse. Alternate translation: "it could not destroy it" (See: [Metonymy](#))

because it had been built well (ULT)
because the person had built the house on a solid foundation (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "because the person had built it well" (See: [Active or Passive](#))

Translation Words - ULT

- like
- a house
- house
- a foundation
- a flood
- it could
- well

Translation Words - UST

- like
- his house
- against...house
- the foundation {for the house
- a flood
- it could
- the person had built...on a solid foundation

Luke 6:49

But (ULT)**But (UST)**

Jesus uses this word to draw a strong contrast to the previous person who built with a foundation. Alternate translation: "However" (See: [Connect — Contrast Relationship](#))

the one...who hears and does not do (ULT)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from [6:47](#). Alternate translation: "anyone who hears my teachings but does not put them into practice" (See: [Ellipsis](#))

he is like (ULT)**They are like (UST)**

Jesus says this to introduce the simile that follows in the rest of the verse. (See: [Simile](#))

a man who built a house (ULT)**a person who built a house (UST)**

Here Jesus is using **man** in the generic sense. Alternate translation: "a person who built a house" (See: [When Masculine Words Include Women](#))

on the ground without a foundation (ULT)**on top of the ground without digging a foundation first (UST)**

The phrase **on the ground without a foundation** refers to the same method of building as in [6:48](#). You could describe this more fully in your translation. Alternatively, if the people of your culture would not be familiar with that building method, you can use the same image for creating a stable building that you used there in your translation. Alternate translation: "without digging down first to create a foundation" (See: [Translate Unknowns](#))

the one...against which...torrent of water flowed (ULT)**some people...When the floodwaters came (UST)**

In this context, the word **flowed** indicates violent impact. It may be helpful to begin a new sentence here. Alternate translation: "The floodwaters crashed against it"

it collapsed (ULT)**it collapsed (UST)**

Alternate translation: "it fell down" or "it came apart"

ULT

⁴⁹ But the one who hears and does not do, he is **like** a man who built **a house** on the ground without **a foundation**, against which the torrent of water flowed, and immediately it collapsed, and the **ruin** of that **house** was great."

UST

⁴⁹ But some people who hear my teachings do not obey them. They are **like** a person who built **a house** on top of the ground without **digging a foundation** first. When the floodwaters came, it collapsed immediately. **The waters destroyed** that **house** completely."

the ruin of that house was great (ULT)

The waters destroyed that house completely (UST)

Your language may require you to say what was responsible for the **ruin** of the **house**. Alternate translation: “the floodwaters completely demolished that house”

Translation Words - ULT

- like
- a house
- of...house
- a foundation
- ruin

Translation Words - UST

- like
- a house
- house
- digging a foundation
- The waters destroyed...completely

Luke 7

Luke 7 General Notes

Structure and formatting

Jesus does miracles in Capernaum and Nain (7:1-17)

Jesus responds to messengers from John the Baptist and then teaches about John (7:18-35)

A woman anoints Jesus with perfume (7:36-50)

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. ULT does this with the quoted material in 7:27.

Special concepts in this chapter

Centurion

A centurion was a Roman military commander. The centurion who asked Jesus to heal his slave (Luke 7:2) was doing some unusual things. A Roman soldier, especially an officer, would almost never go to a Jew for help, and most wealthy people did not love or care for their slaves. (See: [centurion](#) and [faith](#))

John's Baptism

This chapter refers again to the baptism of John (7:29). John baptized people who wanted to show that they knew they were sinners and that they were sorry for their sin. (See: [repent](#), [repentance](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

"Sinners"

In 7:34, Jesus describes how the Pharisees said he was a friend of "sinners." That was the name that the Pharisees used for people whom they thought were disobeying the law of Moses. In reality, it was the Pharisees who were sinful, since they rejected Jesus, the Savior whom God had sent. This situation can be understood as irony. (See: [Irony](#))

Washing feet

The feet of the people in the ancient Near East were very dirty because they wore sandals and the roads and trails were dusty in the dry season and muddy in the wet season. Only slaves washed other people's feet. The woman who washed Jesus' feet was showing him great honor.

Luke 7:1

his words (ULT)

saying...these things (UST)

Luke is using the term **words** figuratively to describe the things that Jesus taught by using words. Alternate translation: "his teaching" (See: [Metonymy](#))

in the hearing of the people (ULT)

to the people who were listening (UST)

This phrase is an idiom. Alternate translation: "as the people were listening" (See: [Idiom](#))

he entered into Capernaum (ULT)

he went to the town of Capernaum (UST)

This reference to a location, **Capernaum**, introduces a new event in the story. Alternate translation: "he went into the city of Capernaum" (See: [Introduction of a New Event](#))

Translation Words - ULT

- [of...people](#)
- [Capernaum](#)

Translation Words - UST

- [to the people](#)
- [the town of Capernaum](#)

ULT

¹ When he had finished all his words in the hearing of the [people](#), he entered into [Capernaum](#).

UST

¹ After Jesus finished saying all these things [to the people](#) who were listening, he went to [the town of Capernaum](#).

Luke 7:2

And (ULT)

In that town there was (UST)

Luke uses the word **and** to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

who was highly regarded by him (ULT) who had a slave who was dear to him (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "whom the centurion greatly valued" (See: [Active or Passive](#))

Translation Words - ULT

- a...servant
- of a centurion
- highly regarded
- to die

Translation Words - UST

- a centurion in the Roman army
- dear
- slave
- to die

ULT

² And a certain [servant of a centurion](#), who was [highly regarded](#) by him, being sick, was about [to die](#).

UST

² In that town there was [a centurion in the Roman army](#) who had a slave who was [dear](#) to him. This [slave](#) was so sick that he was about [to die](#).

Luke 7:3

him, asking...to come so that he might save (ULT)

Jesus to ask...to come and heal (UST)

In this context, the word **save** has a specific meaning. Alternate translation: "asking him to come and heal"

Translation Words - ULT

- Jesus
- he sent
- elders
- of...Jews
- asking
- servant

Translation Words - UST

- Jesus
- he sent
- some...elders
- Jewish
- to ask
- slave

ULT

³ And having heard about Jesus, he sent elders of the Jews to him, asking him to come so that he might save his servant.

UST

³ When the centurion heard about Jesus, he sent some Jewish elders to Jesus to ask him to come and heal his slave.

Luke 7:4

they asked him earnestly (ULT)
they earnestly asked him {to help the centurion's slave (UST)}

Alternate translation: "they pleaded with him" or "they begged him"

He is worthy (ULT)
He deserves (UST)

Here the pronoun **he** refers to the centurion, not the servant.
 Alternate translation: "This centurion is worthy" or "This centurion deserves" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Jesus](#)
- [they asked](#)
- [worthy](#)

Translation Words - UST

- [Jesus](#)
- [they...asked...to help the centurion's slave](#)
- [He deserves](#)

ULT

⁴ And when they had come to [Jesus](#), [they asked](#) him earnestly, saying, "He is [worthy](#) that you will grant this to him,

UST

⁴ When they came to [Jesus](#), [they](#) earnestly [asked](#) him {[to help the centurion's slave](#)}. They said, "[He deserves](#) to have you do this for him,

Luke 7:5**our nation (ULT)****our people...our (UST)**

Here, **our nation** refers to the Jewish people. Since the elders are speaking to Jesus as a fellow Jew, the word **our** would be inclusive, if your language marks that distinction. Alternate translation: "our people" (See: [Exclusive and Inclusive 'We'](#))

Translation Words - ULT

- [he loves](#)
- [nation](#)
- [synagogue](#)

Translation Words - UST

- [he loves](#)
- [people](#)
- [synagogue](#)

ULT

⁵ because [he loves](#) our [nation](#), and he built the [synagogue](#) for us."

UST

⁵ because [he loves](#) our [people](#) and he built our [synagogue](#) for us."

Luke 7:6

And (ULT)**So (UST)**

Here, **and** could mean: (1) Jesus went with the elders because they pleaded with him. Alternate translation, as in UST: "So" (2) Jesus went with the elders after they pleaded with him. Alternate translation: "Then" (See: [Connect — Reason-and-Result Relationship](#))

went (ULT)**went...to the officer's house (UST)**

Alternate translation: "went along"

when he was...not far away from the house (ULT)**he...was almost there (UST)**

Luke is expressing a positive meaning figuratively by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "when he was ... near the house" (See: [Litotes](#))

do not trouble yourself (ULT)**do not go to the trouble {of coming here (UST)**

The centurion is speaking politely to Jesus through these friends. Alternate translation: "I do not want to make you go out of your way"

you would come under my roof (ULT)**to have you come...into my house (UST)**

Come under my roof is an idiom that means "come into my house." If your language has an idiom that means "come into my dwelling," consider using it here in your translation. (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [house](#)
- [centurion](#)
- [sent](#)
- [Lord](#)
- [do...trouble yourself](#)
- [worthy](#)

Translation Words - UST

- [Jesus](#)
- [was almost there](#)
- [officer](#)
- [sent](#)

ULT

⁶ And [Jesus](#) went with them. But when he was already not far away from the [house](#), the [centurion sent](#) friends, saying to him, "[Lord](#), do not [trouble yourself](#), because I am not [worthy](#) that you would come under my roof.

UST

⁶ So [Jesus](#) went with them {to the officer's house}. When he [was almost there](#), the [officer sent](#) some friends to give this message to Jesus: "[Lord](#), do not [go to the trouble {of coming here}](#), since I am not [worthy](#) to have you come into my house.

- Lord
- do...go to the trouble {of coming here
- worthy

Luke 7:7

speak with a word (ULT) **by speaking {a command (UST)}**

The centurion recognized that Jesus could heal the servant just by speaking. He understood Jesus did not need to travel all the way to his home. The term **word** expresses the means by which Jesus would speak. Alternate translation: “just give a command” (See: [Metonymy](#))

my servant (ULT) **my dear slave (UST)**

This is not the same word for **servant** that Luke and the centurion use in the rest of this passage. This word ordinarily means “boy.” This may indicate that the servant was young, or it may show the centurion’s affection for him. Alternate translation: “my young servant” or “my dear servant”

Translation Words - ULT

- I did...consider...worthy
- servant
- let...be healed

Translation Words - UST

- I did...feel that...was worthy
- you could heal
- slave

ULT

⁷ Therefore I did not even consider myself worthy to come to you. But speak with a word and let my servant be healed.

UST

⁷ That is why I did not feel that I was worthy to come to you in person. I knew that you could heal my dear slave just by speaking {a command}.

Luke 7:8

**also...I...am a man placed under authority,
having soldiers under me (ULT)**

**myself...I...am a man who must obey the
orders of my superiors. I also have soldiers
who must obey my orders (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "I also have someone in authority over me, and I have soldiers under me" (See: [Active or Passive](#))

under me (ULT)

who must obey my orders (UST)

This is a spatial metaphor that describes the authority relationship. Alternate translation: "under my authority" (See: [Metaphor](#))

to my servant (ULT)

to my slave (UST)

Here the word that ULT translates as **servant** is the typical word for a servant, as in [7:2](#) and [7:3](#). It is not the word that usually means "boy," as in [7:7](#).

Translation Words - ULT

- [authority](#)
- [soldiers](#)
- [to...servant](#)

Translation Words - UST

- [who must obey the orders of my superiors](#)
- [soldiers](#)
- [slave](#)

ULT

⁸ For I also am a man placed under [authority](#), having [soldiers](#) under me, and I say to this one, 'Go,' and he goes; and to another one, 'Come,' and he comes; and to my [servant](#), 'Do this,' and he does it."

UST

⁸ {I know that you can do this} because I myself am a man [who must obey the orders of my superiors](#). I also have [soldiers](#) who must obey my orders. When I say to one of them, 'Go!' he goes. When I say to another one, 'Come!' he comes. When I say to my [slave](#), 'Do this!' he does it."

Luke 7:9

he marveled at him (ULT)
he was amazed at him (UST)

The pronoun **him** refers to the centurion. Alternate translation: “he was amazed at the centurion” (See: [Pronouns — When to Use Them](#))

I say to you (ULT)
Let me tell you (UST)

Jesus says this to emphasize what he is about to tell the people in the crowd. Alternate translation: “Now listen to this carefully”

not even in Israel have I found such faith (ULT)

I have not met any Israelite who trusts me as much as this Gentile does (UST)

The implication is that Jesus expected Jewish people to have this kind of **faith**, but they did not. He did not expect Gentiles to have this kind of **faith**, yet this man did. It may be helpful to say this explicitly in your translation. Alternate translation: “I have not found anyone among the Israelites who trusts me as much as this Gentile does” (See: [Assumed Knowledge and Implicit Information](#))

not even in Israel (ULT)
not...any Israelite (UST)

Jesus used the name of the nation, **Israel**, to represent the people who belong to that nation. Alternate translation: “not even in any Israelite” (See: [Metonymy](#))

have I found such faith (ULT)
I have...met...who trusts me as much as this Gentile does (UST)

Here, **found** is an idiom. The word does not suggest that Jesus was searching for something he had lost. Alternate translation: “have I encountered such faith” (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [he marveled at](#)
- [turning](#)
- [Israel](#)
- [faith](#)

Translation Words - UST

- [Jesus](#)
- [he was amazed at](#)
- [he turned](#)
- [any Israelite](#)
- [who trusts me](#)

ULT

⁹ And when [Jesus](#) heard this, [he marveled at](#) him, and [turning](#) to the crowd that was following him, he said, “I say to you, not even in [Israel](#) have I found such [faith](#).”

UST

⁹ When [Jesus](#) heard what the officer had said, [he was amazed at](#) him. Then [he turned](#) to the crowd that was with him and said, “Let me tell you, I have not met [any Israelite who trusts me](#) as much as this Gentile does!”

Luke 7:10

those who had been sent (ULT) the friends who had come from the centurion (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "the friends whom the Roman officer had sent to Jesus" (See: [Active or Passive](#))

Translation Words - ULT

- [when...returned](#)
- [who had been sent](#)
- [house](#)
- [servant](#)

Translation Words - UST

- [When...returned](#)
- [friends who had come from the centurion](#)
- [house](#)
- [slave](#)

ULT

¹⁰ And [when](#) those [who had been sent returned](#) to the [house](#), they found the [servant](#) was well.

UST

¹⁰ [When](#) the [friends who had come from the centurion returned](#) to his [house](#), they found that the [slave](#) was in good health again.

Luke 7:11**And it happened...that (ULT)****Soon after that (UST)**

Luke uses this phrase 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](#))

on the next day (ULT)**Soon after that (UST)**

Luke may be using the term **day** figuratively to refer a particular time, as UST suggests by saying "soon after that." However, this could also mean literally **the next day**. (See: [Idiom](#))

Nain (ULT)**Nain (UST)**

Nain is the name of a city. (See: [How to Translate Names](#))

Translation Words - ULT

- [called](#)
- [disciples](#)

Translation Words - UST

- [of](#)
- [disciples](#)

ULT

¹¹ And it happened on the next day that he went into a city [called](#) Nain, and his [disciples](#) and a great crowd were going with him.

UST

¹¹ Soon after that Jesus traveled to the town [of](#) Nain. His [disciples](#) and a large crowd went with him.

Luke 7:12

And (ULT)

Luke uses **and** to introduce background information that will help readers understand what happens next. Alternate translation: “Now” (See: [Background Information](#))

behold (ULT)**he saw...coming out (UST)**

Luke uses the term **behold** to call the reader’s attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

one who had died was being carried out (ULT)**A man had just died, and they were carrying him out to bury him (UST)**

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. Alternate translation: “there was a man who had died, and he was being carried out of the city” (See: [Introduction of New and Old Participants](#))

one who had died was being carried out, the one and only son of his mother (ULT)**A man had just died, and they were carrying him out to bury him. His mother...and he had been her only son (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who was doing the action. It may be helpful to break the sentence here. Alternate translation: “people were carrying a man who had died out of the city. He was his mother’s only son” (See: [Active or Passive](#))

one who had died was being carried out, the one and only son of his mother (ULT)**A man had just died, and they were carrying him out to bury him. His mother...and he had been her only son (UST)**

Luke assumes that his readers will know that the people were carrying the man out of the city in order to bury him. If it would be helpful to your readers, you could state that explicitly. It may be helpful to break the sentence here. Alternate translation: “people were carrying a man who had died out of the city so that they could bury his body. He was his mother’s only son” (See: [Assumed Knowledge and Implicit Information](#))

the one and only son of his mother (and she was a widow) (ULT)

This is background information about the dead man and his mother. It may be helpful to begin a new sentence here and to introduce it in a way that shows it is background information. Alternate translation: “Now he was his mother’s only son, and she was a widow” (See: [Background Information](#))

ULT

¹² And as he approached the [gate](#) of the city, and behold, [one who had died](#) was being carried out, the one and only [son](#) of his mother (and she was a widow), and a rather large crowd from the city was with her.

UST

¹² As Jesus came near to the town [gate](#), he saw a large crowd coming out of the town. [A man had just died](#), and they were carrying [him](#) out to bury [him](#). His mother was in the crowd. She was a widow, [and he had been](#) her only [son](#). {He had taken care of her while he was alive.}

the one and only son of his mother (and she was a widow (ULT)

The implication is that in this culture, when her son died, the woman lost her only means of support, since her husband had also died. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Now he was his mother's only son, and she was a widow, so he had been her only means of support" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [gate](#)
- [one who had died](#)
- [son](#)

Translation Words - UST

- [to...gate](#)
- [A man had just died...him...him](#)
- [and he had been...son](#)

Luke 7:13

the Lord (ULT)

Jesus (UST)

Here Luke refers to Jesus by a respectful title. Alternate translation: "the Lord Jesus"

he...felt compassion for her (ULT)

he had compassion for her (UST)

The implication is that feeling compassion led Jesus to want to do something for this woman. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "felt very sorry for her and wanted to help her" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹³ And when [he](#) saw her, the [Lord](#) felt [compassion](#) for her, and said to her, "Do not weep."

UST

¹³ When [Jesus](#) saw her, [he had](#) [compassion](#) for her and said to her, "Do not cry!"

Translation Words - ULT

- [he...felt compassion](#)
- [Lord](#)

Translation Words - UST

- [Jesus](#)
- [he had compassion](#)

Luke 7:14**the bier (ULT)
the stretcher {on which the body was lying
(UST)**

This was a stretcher or bed used to move the body to the burial place. It was not necessarily something in which the body was buried. Alternate translation: “the wooden frame that was holding the body” (See: [Translate Unknowns](#))

**arise (ULT)
get up (UST)**

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be raised from the dead. Alternate translation: “your life is restored, so get up” (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [who were carrying it](#)
- [arise](#)

Translation Words - UST

- [carrying it](#)
- [get up](#)

ULT

¹⁴ And he approached {and} touched the bier, and those [who were carrying it](#) stood still. Then he said, “Young man, I say to you, [arise](#).”

UST

¹⁴ Then he came close {to them} and touched the stretcher {on which the body was lying}. The men [carrying it](#) stood still. He said, “Young man, I say to you, [get up!](#)”

Luke 7:15**the dead man (ULT)****the man who had died (UST)**

The man was not still dead. He was now alive. It may be helpful to state this clearly. Alternate translation: "he man had come back to life, so he was no longer dead"

he gave him to his mother (ULT)**Jesus led him back to his mother (UST)**

The pronoun **he** refers to Jesus, and **him** and **his** refer to the young man. Alternate translation: "Jesus returned the young man to his mother" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [dead man](#)

Translation Words - UST

- [man who had died](#)

ULT

¹⁵ And the [dead man](#) sat up and began to speak, and he gave him to his mother.

UST

¹⁵ Then the [man who had died](#) sat up and began to talk! And Jesus led him back to his mother.

Luke 7:16

seized...fear...all of them (ULT)
was awestruck...Everyone there...was
awestruck (UST)

Luke speaks of this **fear** figuratively as if it were something that could actively take hold of everyone in the crowd. Alternate translation: "they all became very afraid" (See: [Personification](#))

A great prophet has been raised among us (ULT)
A great prophet has come among us (UST)

Here, **raised** is an idiom. Alternate translation: "God has caused one of us to become a great prophet" (See: [Idiom](#))

A great prophet has been raised among us (ULT)
A great prophet has come among us (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "God has caused one of us to become a great prophet" (See: [Active or Passive](#))

has visited (ULT)
has come to care for (UST)

Here, **visited** is an idiom, as in [1:68](#) and [1:78](#). Alternate translation: "has come to help" (See: [Idiom](#))

Translation Words - ULT

- fear
- seized
- they were glorifying
- God
- God
- A...prophet
- has been raised
- his...people
- people

Translation Words - UST

- was awestruck
- was awestruck
- They praised
- God
- God
- A...prophet
- has come
- his...people
- people

ULT

¹⁶ Then **fear seized** all of them, and **they were glorifying God**, saying, "A great **prophet has been raised** among us" and "God has visited **his people**."

UST

¹⁶ Everyone there **was awestruck**. **They praised God** and said {to each other}, "A great **prophet has come** among us!" and "God has come to care for **his people!**"

Luke 7:17

this word...went out...about him (ULT)
this news...spread...about {what} Jesus {had done (UST)

Luke speaks figuratively of this **word** (that is, those sayings) as if it were something that could spread around actively by itself. His expression means that people said these things about Jesus to other people, and those people then repeated them to still more people. Alternate translation: "people spread these sayings about Jesus" (See: [Personification](#))

Translation Words - ULT

- [word](#)
- [of Judea](#)

Translation Words - UST

- [news](#)
- [region of Judea](#)

ULT

¹⁷ And this [word](#) about him went out throughout the whole [of Judea](#) and all the surrounding region.

UST

¹⁷ Then this [news](#) about {what} Jesus {had done} spread throughout the [region of Judea](#) and all the other areas nearby.

Luke 7:18

his disciples reported to John concerning all these things (ULT)

This sentence introduces a new event in the story. Alternate translation: “the disciples of John told him about all these things” (See: [Introduction of a New Event](#))

his disciples (ULT)

The term **his** refers to John the Baptist, not to Jesus. Alternate translation: “the disciples of John” (See: [Introduction of a New Event](#))

to John (ULT)

Luke assumes that his readers will know he is referring to John the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “John the Baptist” (See: [Assumed Knowledge and Implicit Information](#))

all these things (ULT)

The implication is that **all these things** refers to Jesus healing the centurion’s servant and restoring the life of the widow’s son. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “all the things that Jesus had just done” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [disciples](#)
- [of...disciples](#)
- [reported](#)
- [to John](#)
- [John](#)
- [calling](#)

Translation Words - UST

- [call, call out](#)
- [disciple](#)
- [disciple](#)
- [John \(the Baptist\)](#)
- [John \(the Baptist\)](#)
- [report, reported, tell, reputation](#)

ULT

18 And his [disciples reported to John](#) concerning all these things. And [calling](#) two of his [disciples, John](#)

UST

18-19 The disciples of John the Baptizer told him about all these things. So John called for two of his disciples and told them to go to the Lord and ask him: “Are you the one whom God promised would come, or should we be expecting someone else?”

Luke 7:19**the Lord (ULT)**

Here Luke is referring to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

to say (ULT)

Alternate translation: “to ask”

you (ULT)

Since this question would be for Jesus alone, **you** is singular. (See: [Forms of You](#))

the one who is coming (ULT)

This expression implicitly means “the Messiah.” If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [sent](#)
- [Lord](#)

Translation Words - UST

- [lord](#), [Lord](#), [master](#), [sir](#)
- [send](#), [sent](#), [send out](#)

ULT

19 [sent](#) to the [Lord](#) to say, “Are you the one who is coming, or should we expect another?”

UST

18-19 The disciples of John the Baptizer told him about all these things. So John called for two of his disciples and told them to go to the Lord and ask him: “Are you the one whom God promised would come, or should we be expecting someone else?”

Luke 7:20

the men said, “John the Baptist has sent us to you to say, ‘Are you the one who is coming, or should we expect another (ULT) two men...they told him, “John the Baptizer sent us to ask you, ‘Are you the one whom God promised would come? Or should we wait for someone else (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “the men told Jesus that John the Baptist had sent them to him to ask, ‘Are you the one who is coming, or should we expect someone else?’” or “the men said, ‘John the Baptist has sent us to you to ask if you are the one who is coming, or whether we should expect someone else.’” (See: [Quotes within Quotes](#))

John the Baptist (ULT)
John the Baptizer (UST)

Here John’s disciples use the term **Baptist** as a title to identify the man named John who had sent them. The term means “one who baptizes.” Because the word “Baptist” is associated with a group of churches in many parts of the world, if your readers would misunderstand this, you could use a different form of the word as a title, as UST does. Alternatively, you could use a phrase. Alternate translation: “John the Baptizer” or “John, the one who baptizes” (See: [How to Translate Names](#))

to say (ULT)
to ask you (UST)

Alternate translation: “to ask”

you (ULT)
you (UST)

Since this question is for Jesus alone, **you** is singular. (See: [Forms of You](#))

the one who is coming (ULT)
the one whom God promised would come (UST)

This expression means “the Messiah.” If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [John the Baptist](#)
- [has sent](#)

ULT

²⁰ And when they had come to him, the men said, “[John the Baptist has sent](#) us to you to say, ‘Are you the one who is coming, or should we expect another?’”

UST

²⁰ When those two men came to Jesus, they told him, “[John the Baptizer sent](#) us to ask you, ‘Are you the one whom God promised would come? Or should we wait for someone else?’”

Translation Words - UST

- John the Baptizer
- sent

Luke 7:21

In that hour (ULT)

At that same time (UST)

Here Luke uses the term **hour** figuratively to refer to a specific time.
Alternate translation: "At that time" (See: [Idiom](#))

he healed many from sicknesses and afflictions and evil spirits (ULT)

Jesus was healing many people from sicknesses and serious diseases, and he was delivering them from evil spirits (UST)

Here Luke is telling the story in a compressed way, and he does not distinguish clearly between healing of sickness and deliverance from evil spirits. If it would be helpful to your readers, you could make that distinction more explicitly. Alternate translation: "he healed many people of sicknesses that they were suffering from, and he drove evil spirits out of many people" (See: [Ellipsis](#))

sicknesses and afflictions (ULT)

sicknesses and serious diseases (UST)

The phrase **sicknesses and afflictions** expresses a single idea by using two words connected with **and**. The word **afflictions** describes the effect of the **sicknesses** on the people who had them. If your readers would misunderstand this, you could express the meaning with an equivalent phrase. Alternate translation: "sicknesses that they were suffering from" (See: [Hendiadys](#))

to many blind people he granted to see (ULT)

He...gave many blind people the ability to see again (UST)

Alternate translation: "he enabled many blind people to see again"

Translation Words - ULT

- [hour](#)
- [he healed](#)
- [afflictions](#)
- [evil spirits](#)
- [evil](#)

Translation Words - UST

- [time](#)
- [Jesus was healing...he was delivering](#)
- [serious diseases](#)
- [evil spirits](#)
- [evil](#)

ULT

²¹ In that [hour he healed](#) many from sicknesses and [afflictions](#) and [evil spirits](#), and to many blind people he granted to see.

UST

²¹ At that same [time Jesus was healing](#) many people from sicknesses and [serious diseases](#), and [he was delivering](#) them from [evil spirits](#). He also gave many blind people the ability to see again.

Luke 7:22

**answering, he said to them (ULT)
he answered those two men (UST)**

Together the words **answering** and **said** mean that after healing and delivering many people, Jesus responded to the question that John's messengers had asked him. Alternate translation: "Jesus responded to the messengers whom John had sent" (See: [Hendiadys](#))

**Having gone...you have seen (ULT)
Go back...you have seen (UST)**

Since Jesus is speaking to two men, **you** would be dual, if your language uses that form. Otherwise, the word would be plural. (See: [Forms of 'You' — Dual/Plural](#))

**lepers are being cleansed...the dead are being raised back to life, the poor are being told the gospel (ULT)
People who had skin diseases no longer have them...People who were dead have come back to life. I am proclaiming good news to poor people (UST)**

If your readers would misunderstand this, you could express all of these things with active forms. Alternate translation: "people who had leprosy no longer have that disease ... people who were dead are coming back to life, poor people are hearing the good news" (See: [Active or Passive](#))

**lepers are being cleansed (ULT)
People who had skin diseases no longer have them (UST)**

As in [5:12](#), since the lepers were unclean because of their leprosy, the implication is that Jesus healed them from the disease. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "people who had leprosy no longer have that disease" (See: [Assumed Knowledge and Implicit Information](#))

**the deaf...the dead...the poor (ULT)
People who were deaf...People who were dead...to poor people (UST)**

Luke is using these adjectives as nouns. If your language does not use adjectives that way, you can translate them with noun phrases. Alternate translation: "people who were deaf ... people who were dead ... poor people" (See: [Nominal Adjectives](#))

Translation Words - ULT

- [report](#)
- [to John](#)
- [are walking](#)
- [lepers](#)
- [are being cleansed](#)
- [the dead](#)

ULT

²² And answering, he said to them, "Having gone, [report to John](#) what you have seen and heard: the blind are seeing again, the lame [are walking](#), [lepers are being cleansed](#) and the deaf are hearing, [the dead are being raised back to life](#), the poor are being told the gospel,

UST

²² So he answered those two men, "Go back [and report to John](#) what you have seen and heard. People who were blind are now seeing. People who were lame [are now walking](#). [People who had skin diseases no longer have them](#). People who were deaf can now hear. [People who were dead have come back to life](#). I am proclaiming good news to poor people."

- are being raised back to life

Translation Words - UST

- and report
- to John
- are now walking
- People who had skin diseases
- no longer have them
- People who were dead
- have come back to life

Luke 7:23

blessed is anyone who is not offended by me (ULT)

God will bless anyone who {sees what I do and hears what I teach and} continues to believe in me (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "God will bless the person who always continues to trust me" (See: [Active or Passive](#))

**who is not offended by me (ULT)
and} continues to believe in me (UST)**

Here Jesus is using a figure of speech that expresses a strong positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "who continues to trust me" (See: [Litotes](#))

Translation Words - ULT

- [blessed](#)

Translation Words - UST

- [God will bless anyone](#)

ULT

²³ and [blessed](#) is anyone who is not offended by me."

UST

²³ {And also tell him,} "[God will bless anyone](#) who {sees what I do and hears what I teach and} continues to believe in me."

Luke 7:24

he began to say (ULT)

Jesus began to talk (UST)

Here the pronoun **he** refers to Jesus. Alternate translation: "Jesus began to say" (See: [Pronouns — When to Use Them](#))

What did you go out into the desert to see? A reed shaken by the wind (ULT)

He said, "What did you go into the wilderness to see? A thin stalk of a plant shaken by the wind (UST)

Jesus is using these questions as a teaching tool. If it would be helpful to your readers, you could show that consequently he expects a negative answer. You could also translate these words as a statement. Alternate translation: "Did you go out into the desert just to see a reed that the wind was shaking? Of course not!" or "Surely you did not go out into the desert just to see a reed that the wind was shaking." (See: [Rhetorical Question](#))

A reed shaken by the wind (ULT)

A thin stalk of a plant shaken by the wind (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "A reed that the wind was shaking" (See: [Active or Passive](#))

A reed shaken by the wind (ULT)

A thin stalk of a plant shaken by the wind (UST)

The implication seems to be that a reed swaying in the breeze by the banks of the Jordan River is a commonplace sight that no one would make a trip out into the desert just to see. Alternate translation: "An ordinary thing such as a reed that the wind was shaking" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [messengers](#)
- [of John](#)
- [John \(2\)](#)
- [desert](#)
- [A reed](#)

Translation Words - UST

- [John](#)
- [John \(2\)](#)
- [whom...had sent](#)
- [wilderness](#)
- [A thin stalk of a plant](#)

ULT

²⁴ Then after the [messengers of John](#) had gone away, he began to say to the crowds concerning [John](#), "What did you go out into the [desert](#) to see? [A reed](#) shaken by the wind?"

UST

²⁴ When the men whom [John had sent](#) left, Jesus began to talk to the crowd of people about [John](#). He said, "What did you go into the [wilderness](#) to see? [A thin stalk of a plant](#) shaken by the wind?"

Luke 7:25

But what did you go out to see? A man dressed in soft clothes (ULT)
But what did you go out to see? A man wearing fancy clothing (UST)

Jesus is using these questions as a teaching tool. If it would be helpful to your readers, you could show that consequently he expects a negative answer. You could also translate these words as a statement. Alternate translation: "Did you go out to see a man wearing splendid clothing? Of course not!" or "You certainly did not go out to see a man wearing splendid clothing." (See: [Rhetorical Question](#))

A man dressed in soft clothes (ULT)
A man wearing fancy clothing (UST)

Luke assumes that readers will know that John wore crude, rugged clothing. Like his residence in the desert, his clothing was a symbolic protest against the established order. As such, it would have been offensive rather than attractive. So no one would have gone out to see a person dressed that way. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "A man wearing splendid clothing? You would not have gone to hear John if that was what you wanted to see" (See: [Assumed Knowledge and Implicit Information](#))

dressed in soft clothes (ULT)
wearing fancy clothing (UST)

The term **soft clothes** refers to luxurious clothes, since normal clothing was rough. Alternate translation: "wearing splendid clothing" (See: [Assumed Knowledge and Implicit Information](#))

dressed in soft clothes (ULT)
wearing fancy clothing (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "wearing splendid clothing" (See: [Active or Passive](#))

Behold (ULT)
Listen (UST)

Jesus uses the term **behold** to get the crowd to focus their attention on what he is about to say. Alternate translation: "Listen carefully now" (See: [Metaphor](#))

kings' palaces (ULT)
kings' palaces (UST)

Palaces are large, elaborate houses where kings or queens would live. The implication is that a celebrity watcher might go to a palace to try to catch a glimpse of royalty. But certainly no one would go out into the desert to try to see someone famous. (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁵ But what did you go out to see? A man **dressed** in soft **clothes**? Behold, those in expensive clothing and living in luxury are in **kings' palaces**.

UST

²⁵ But what did you go out to see? A man **wearing** fancy **clothing**? Listen, those who wear splendid clothes and who have the best of everything live in **kings' palaces**.

Translation Words - ULT

- clothes
- dressed
- kings' palaces

Translation Words - UST

- clothing
- wearing
- kings' palaces

Luke 7:26

But what did you go out to see? A prophet (ULT)

Then what did you go out there to see? A prophet (UST)

Jesus is giving the answer to the repeated question that he has been using as a teaching tool. If it would be helpful to your readers, you could show that this time the question leads to a positive answer. You could also translate this as a statement. Alternate translation: "Did you go out to see a prophet? Yes, that was why!" or "You actually went out to see a prophet." (See: [Rhetorical Question](#))

Yes, I say to you (ULT)

Yes{, that is who John is}! But I tell you (UST)

Jesus says this to emphasize the importance of what he will say next. Alternate translation: "Now listen carefully"

more than a prophet (ULT)

that John is more significant than an ordinary prophet (UST)

This phrase is an idiom that means that John was indeed a prophet, but that he was even greater than a typical prophet. Alternate translation: "not just an ordinary prophet" (See: [Idiom](#))

Translation Words - ULT

- [A prophet](#)
- [a prophet](#)

Translation Words - UST

- [A prophet](#)
- [an ordinary prophet](#)

ULT

²⁶ But what did you go out to see? [A prophet](#)? Yes, I say to you, and more than [a prophet](#).

UST

²⁶ Then what did you go out there to see? [A prophet](#)? Yes{, that is who John is}! But I tell you that John is more significant than [an ordinary prophet](#).

Luke 7:27**This is he concerning whom it is written (ULT)
He is the one about whom the prophet wrote
long ago (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "This is the one about whom one of the prophets wrote" or "John is the one about whom the prophet Malachi wrote" (See: [Active or Passive](#))

**Behold (ULT)
See (UST)**

God, speaking through the prophet Malachi, uses the term **behold** to emphasize the importance of what he is about to say. Alternate translation: "Now pay attention" (See: [Metaphor](#))

**before your face (ULT)
ahead of you (UST)**

Here, **face** figuratively means the front of a person. Alternate translation, as in UST: "ahead of you" (See: [Metaphor](#))

**your...your (ULT)
of you...people for your coming (UST)**

The words **your** and **you** are singular in both cases because God is speaking to the Messiah individually in the quotation. (See: [Forms of You](#))

**who will prepare your way before you (ULT)
He will prepare people for your coming (UST)**

As in [3:4](#), to make a **way** or a road is a figurative expression that means to help people get ready for the coming of the Messiah. Alternate translation: "who will help people get ready for you to come" (See: [Metaphor](#))

Translation Words - ULT

- [it is written](#)
- [I am sending](#)
- [messenger](#)
- [face](#)

Translation Words - UST

- [the prophet wrote long ago](#)
- [I am sending](#)
- [messenger](#)
- [of you](#)

ULT

²⁷ This is he concerning whom [it is written](#), 'Behold, [I am sending](#) my [messenger](#) before your [face](#), who will prepare your way before you.'

UST

²⁷ He is the one about whom [the prophet wrote long ago](#): 'See, [I am sending](#) my [messenger](#) ahead of you. He will prepare people for your coming.'

Luke 7:28

I say to you (ULT)
I tell you that (UST)

Jesus uses this phrase to focus the crowd's attention on what he will say next. Alternate translation: "Now listen carefully"

among those born of women (ULT)
of all the people who have ever lived (UST)

The phrase **those born of women** is an idiom that refers to all people. Alternate translation: "of all the people who have ever lived" (See: [Idiom](#))

among those born of women (ULT)
of all the people who have ever lived (UST)

If you would like to retain the idiom but your language does not use the passive form in this way, you can state this in active form or in another way that is natural in your language. Alternate translation: "among those whom women have borne" (See: [Active or Passive](#))

greater than...no one is...John (ULT)
greater than...there is no one...John (UST)

Here Jesus is using a figure of speech that expresses a strong positive meaning by using a negative term together with a word that is the opposite of the intended meaning. Alternate translation: "John is the greatest" (See: [Litotes](#))

the...least (ULT)
the...most insignificant people (UST)

Jesus is using the adjective **least** as a noun in order to indicate a kind of person. Your language may use adjectives in the same way. If not, you can translate this word with an equivalent phrase. Alternate translation: "the least important person" (See: [Nominal Adjectives](#))

in the kingdom of God (ULT)
whose lives God is ruling (UST)

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "whose life God is ruling" (See: [Abstract Nouns](#))

is greater than he (ULT)

The implication is that being part of the kingdom of God is greater than any human distinctive. So anyone who is part of God's kingdom is greater than even John, whom Jesus said was the greatest person who had ever lived before the coming of the kingdom. Alternate translation: "is greater than John is because they are part of something greater than anything that is human" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁸ I say to you, among those born of women, no one is greater than [John](#), but the least in the [kingdom of God](#) is greater than he."

UST

²⁸ I tell you that of all the people who have ever lived, there is no one greater than [John](#). Yet the most insignificant people [whose lives God is ruling](#) are greater than John."

Translation Words - ULT

- John
- kingdom of God

Translation Words - UST

- John
- whose lives...God...is ruling

Luke 7:29

**declared God to be righteous, having been baptized with the baptism of John (ULT)
whom John had baptized...they agreed that God had done the right thing {by sending John (UST)**

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “because they had come to John for baptism, declared God to be righteous” (See: [Connect — Reason-and-Result Relationship](#))

**declared God to be righteous (ULT)
they agreed that God had done the right thing {by sending John (UST)**

The implication is that the people agreed that God had been right to send John to tell them to repent of their sins. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “agreed that God had been right to send John to tell them to repent of their sins” (See: [Assumed Knowledge and Implicit Information](#))

**having been baptized with the baptism of John (ULT)
whom John had baptized (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “because they had come to John for baptism” (See: [Active or Passive](#))

Translation Words - ULT

- [people](#)
- [tax collectors](#)
- [declared...to be righteous](#)
- [God](#)
- [having been baptized](#)
- [with...baptism](#)
- [of John](#)

Translation Words - UST

- [people](#)
- [John](#)
- [whom...had baptized](#)
- [whom...had baptized](#)
- [tax collectors](#)
- [they agreed that...had done the right thing {by sending John](#)
- [God](#)

ULT

²⁹ (And all the [people](#) who heard, including the [tax collectors](#), [declared God to be righteous, having been baptized](#) with the baptism of John.)

UST

²⁹ When all the [people](#) whom [John had baptized](#) heard what Jesus said—including the [tax collectors](#)—[they agreed that God had done the right thing {by sending John}](#).

Luke 7:30

lawyers (ULT) experts in the Jewish law (UST)

Here and elsewhere in the book, the term **lawyers** does not mean people who would represent clients and argue cases in court or draw up legal documents. Rather, it refers to experts in the law of Moses and its application to various situations. Alternate translation: “experts in the Jewish law” (See: [Translate Unknowns](#))

rejected the purpose of God for themselves, not having been baptized by him (ULT) whom John had not baptized, rejected God’s will for them (UST)

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “because they had not come to John for baptism, rejected what God wanted them to do” (See: [Connect — Reason-and-Result Relationship](#))

not having been baptized by him (ULT) whom John had not baptized (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “because John had not baptized them” or “because they had not come to John for baptism” (See: [Active or Passive](#))

Translation Words - ULT

- [Pharisees](#)
- [lawyers](#)
- [rejected](#)
- [of God](#)
- [having been baptized](#)

Translation Words - UST

- [Pharisees](#)
- [experts in the Jewish law](#)
- [whom...had...baptized](#)
- [rejected](#)
- [God’s](#)

ULT

³⁰ But the [Pharisees](#) and the [lawyers](#) [rejected](#) the purpose of God for themselves, not [having been baptized](#) by him.)

UST

³⁰ But the [Pharisees](#) and the [experts in the Jewish law](#), whom John had not [baptized](#), [rejected God’s](#) will for them.

Luke 7:31

To what, then, will I compare the men of this generation? And what are they like (ULT)

Jesus is using these questions as a teaching tool, to introduce a comparison. If your readers would misunderstand this, you could translate them as statements. Alternate translation: "This is what I compare the people of this time to. This is what they are like" (See: [Rhetorical Question](#))

To what, then, will I compare the men of this generation? And what are they like (ULT)

These two phrases mean the same thing. Jesus is using repetition for emphasis and to capture the interest of his listeners. You do not need to put both phrases in your translation if that might be confusing for your readers. Alternate translation: "What should I compare the people of this time to?" or "This is what I compare the people of this time to" (See: [Parallelism](#))

the men of this generation (ULT) you...people living in this time period (UST)

Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "the people of this generation" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- will I compare
- like
- of...generation

Translation Words - UST

- Then Jesus also said...I will tell...what you...are like
- Then Jesus also said...I will tell...what you...are like
- living in...time period

ULT

³¹ "To what, then, will I compare the men of this generation? And what are they like?"

UST

³¹ {Then Jesus also said, "I will tell you} what you people living in this time period are like.

Luke 7:32

They are like (ULT)

You are like (UST)

These words are the beginning of Jesus' comparison. His opponents complain about John being too austere, and they complain about him not being austere enough, just like children who complain when other children don't dance with them, and then complain again when they don't cry with them. Since Jesus explains this comparison in the next two verses, you do not need to explain it here in your translation. (See: [Simile](#))

the marketplace (ULT)

an open area (UST)

This means a large, open-air area where people come to sell their goods. (See: [Translate Unknowns](#))

We played a flute for you (ULT)

We played happy music for you on the flute (UST)

The children are referring to the **flute** to indicate that they played a happy, upbeat tune, for which the **flute** was well suited. Alternate translation: "We played a happy tune for you" (See: [Metonymy](#))

and (ULT)

The children are expressing a contrast between what they expected their playmates to do and what those playmates actually did. Alternate translation: "but" (See: [Connect — Contrast Relationship](#))

and (ULT)

Once again the children are expressing a contrast between what they expected their playmates to do and what those playmates actually did. Alternate translation: "but" (See: [Connect — Contrast Relationship](#))

Translation Words - ULT

- [like](#)
- [children](#)
- [calling](#)

Translation Words - UST

- [like](#)
- [children](#)
- [They call out](#)

ULT

³² They are [like children](#) who are sitting in the marketplace and [calling](#) to one another, who are saying, 'We played a flute for you, and you did not dance. We sang a funeral song, and you did not wail.'

UST

³² You are [like children](#) playing games in an open area. [They call out](#) to each other, saying, 'We played happy music for you on the flute, but you did not dance! Then we sang sad funeral songs for you, but you did not cry!'

Luke 7:33

neither eating bread (ULT) and did not eat ordinary food (UST)

This could mean one of two things. Either way, Jesus is using one kind of food, **bread**, figuratively to represent all kinds of food. (1) It could refer to the way that John lived on whatever he could find to eat in the desert. Alternate translation: “not eating regular food” (2) It could mean that John often went without eating as a devotional practice. Alternate translation: “frequently fasting” (See: [Synecdoche](#))

you say, ‘He has a demon (ULT) you {rejected him and} said, ‘A demon is controlling him (UST)

Luke is quoting Jesus, and Jesus is quoting what the Pharisees were saying about John. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “you say that he has a demon” or “you accuse him of having a demon” (See: [Quotes within Quotes](#))

Translation Words - ULT

- [John the Baptist](#)
- [bread](#)
- [wine](#)
- [a demon](#)

Translation Words - UST

- [John](#)
- [ordinary food](#)
- [wine](#)
- [A demon](#)

ULT

³³ For [John the Baptist](#) came neither eating [bread](#) nor drinking [wine](#), and you say, ‘He has [a demon](#).’

UST

³³ Similarly, when [John](#) came to you and did not eat [ordinary food](#) or drink [wine](#), you {rejected him and} said, ‘[A demon](#) is controlling him!’

Luke 7:34

The Son of Man (ULT) **the Son of Man (UST)**

Here Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man" (See: [First, Second or Third Person](#))

The Son of Man (ULT) **the Son of Man (UST)**

See how you translated this title in [5:24](#). In this case the title highlights Jesus' identification with humanity in the special role that God has given him. Alternate translation: "I, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

you say, 'Behold, a man, a glutton and a drunkard, a friend of tax collectors and of sinners (ULT)

you {rejected him and} said, 'Look! This man eats too much food and drinks too much wine, and he associates with tax collectors and other sinners (UST)

Luke is quoting Jesus, and Jesus is quoting what the Pharisees were saying about him. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you say that he eats and drinks too much and that he is a friend of tax collectors and sinners" or (if you used the first person for the title "Son of Man") "you say that I eat and drink too much and that I am a friend of tax collectors and sinners" (See: [Quotes within Quotes](#))

Behold (ULT)

Look (UST)

Behold focuses the attention of the listener on what the speaker is about to say. Alternate translation: "Now this is" (See: [Metaphor](#))

a man, a glutton (ULT)

This man eats too much food (UST)

Alternate translation: "a man who is a glutton" or "a man who eats too much"

a man...a drunkard (ULT)

This man...drinks too much wine (UST)

Alternate translation: "a man who is a drunkard" or "a man who drinks too much alcohol"

Translation Words - ULT

- [Son of Man](#)
- [a drunkard](#)

ULT

³⁴ The [Son of Man](#) came eating and drinking, and you say, 'Behold, a man, a glutton and a [drunkard](#), a friend of [tax collectors](#) and of [sinners](#)!'

UST

³⁴ But when the [Son of Man](#) came to you and he ate {ordinary food} and drank {wine as others do}, then you {rejected him and} said, 'Look! This man eats too much food and [drinks too much wine](#), and he associates [with tax collectors](#) and [other sinners](#)!'

- of tax collectors
- of sinners

Translation Words - UST

- Son of Man
- drinks too much wine
- with tax collectors
- other sinners

Luke 7:35

wisdom is justified by all her children (ULT)
those who are wise themselves recognize that
what John and I do is also wise (UST)

This appears to be a proverb, a short popular saying of the culture, that Jesus applied to this situation. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "the saying is true that wisdom is justified by all her children" (See: [Proverbs](#))

ULT

³⁵ But [wisdom is justified](#) by all her children."

UST

³⁵ But [those who are wise themselves recognize that what John and I do is also wise.](#)"

wisdom is justified by all her children (ULT)
those who are wise themselves recognize that what John and I do is also wise (UST)

This proverb likely uses a Hebrew idiom in which the "sons" or **children** of a thing share its qualities. Alternate translation: "wisdom is justified by people who are wise themselves" (See: [Idiom](#))

wisdom is justified by all her children (ULT)
those who are wise themselves recognize that what John and I do is also wise (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "wise people recognize when someone else is following a wise course" (See: [Active or Passive](#))

Translation Words - ULT

- [wisdom](#)
- [is justified](#)
- [children](#)

Translation Words - UST

- [those who are wise themselves](#)
- [recognize that what John and I do is also wise](#)
- [recognize that what John and I do is also wise](#)

Luke 7:36

Then one of the Pharisees requested him to eat with him (ULT)

One day a certain Pharisee named Simon invited Jesus to eat a meal with him (UST)

This phrase introduces a new event. (See: [Introduction of a New Event](#))

one...of the Pharisees (ULT)

a certain...Pharisee named Simon (UST)

This phrase also introduces the Pharisee into the story. In [7:40](#), Jesus addresses him as Simon. If it would be helpful to your readers, you could give his name here, as UST does. Alternate translation: "a Pharisee named Simon" (See: [Introduction of New and Old Participants](#))

he reclined to eat (ULT)

and reclined at a table to eat (UST)

See how you translated this in [5:29](#). It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: "he took his place at the table" (See: [Translate Unknowns](#))

Translation Words - ULT

- [of...Pharisees](#)
- [of...Pharisee](#)
- [house](#)

Translation Words - UST

- [Pharisee named Simon](#)
- [man's](#)
- [house](#)

ULT

³⁶ Then one of the [Pharisees](#) requested him to eat with him. So entering into the [house](#) of the [Pharisee](#), he reclined to eat.

UST

³⁶ One day a certain [Pharisee named Simon](#) invited Jesus to eat a meal with him. So Jesus went to the [man's house](#) and reclined at a table to eat.

Luke 7:37

behold (ULT)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

**a woman who...in the city {was (ULT)
There was...a woman in that city (UST)**

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. Alternate translation: "there was woman who lived in that city" (See: [Introduction of New and Old Participants](#))

**was...a sinner (ULT)
who had a bad reputation (UST)**

Luke is speaking from the perspective of the Pharisee when he says that the woman was a **sinner**. Since the Pharisee would likely not have known her personally, this is an implicit reference to her reputation. She may have been a prostitute, as UST suggests. Alternate translation: "who had a reputation for living a sinful life" (See: [Assumed Knowledge and Implicit Information](#))

**she brought (ULT)
she went there,} bringing (UST)**

In this culture, if people wanted to hear what someone's special dinner guest had to say, they were allowed to come and stand around the walls of the banqueting hall and listen, even if they had not been invited to share in the meal. And so this woman was allowed to enter and listen to Jesus. If it would be helpful to your readers, you could indicate that specifically. Alternate translation: "she came into the banquet hall as a visitor, bringing" (See: [Assumed Knowledge and Implicit Information](#))

**an alabaster jar (ULT)
a stone jar (UST)**

The word **alabaster** is the name of a soft, white stone. People stored precious and valuable items in jars made from alabaster. Alternate translation: "a jar made of soft, white stone" (See: [Translate Unknowns](#))

**of perfumed oil (ULT)
that contained perfume (UST)**

This oil had fragrant additives. To make a nice smell, people would rub the oil on themselves or sprinkle their clothing with it. Alternate translation: "that contained oil with perfume in it" (See: [Translate Unknowns](#))

Translation Words - ULT

- [was...a sinner](#)
- [when she found out](#)
- [house](#)
- [of...Pharisee](#)

ULT

³⁷ And behold, a woman who was in the city {was} [a sinner](#). And [when she found out](#) that he was reclining to eat in the [house](#) of the [Pharisee](#), she brought an alabaster jar [of perfumed oil](#)

UST

³⁷ There was also a woman in that city [who had a bad reputation](#). [When she heard](#) that Jesus was eating in the [Pharisee's house](#), {she went there,} bringing a stone jar [that contained perfume](#).

- of perfumed oil

Translation Words - UST

- who had a bad reputation
- When she heard
- Pharisee's
- house
- that contained perfume

Luke 7:38

with the hair of her head (ULT)

with her hair (UST)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you can abbreviate it. Alternate translation: "with her hair" (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

anointing them with the perfumed oil (ULT)

anointing them with the perfume (UST)

Alternate translation: "pouring perfume on them"

Translation Words - ULT

- of...head
- kissing
- anointing them
- with...perfumed oil

Translation Words - UST

- with...hair
- She kept kissing
- anointing them
- with...perfume

ULT

³⁸ and stood behind him near his feet, weeping. She began to wet his feet with {her} tears, and she was wiping them with the hair of her head and kissing his feet and anointing them with the perfumed oil.

UST

³⁸ {As Jesus was reclining to eat, the woman stood behind him at his feet.} She was crying, and her tears fell on Jesus' feet. She continually wiped his feet with her hair. She kept kissing them and anointing them with the perfume.

Luke 7:39

he said to himself, saying (ULT) he thought (UST)

As noted in [3:10](#), Luke often uses the word **saying** to introduce a quotation. Particularly in cases like this one, if you indicate the quotation in some other way, such as with quotation marks, you do not need to represent this word in your translation. (See: [Quote Markings](#))

If this man were a prophet, he would know who and of what type {is} the woman who is touching him, that she is a sinner (ULT)

This Pharisee is making a conditional statement that sounds hypothetical, but he is already convinced that the condition is not true. He has concluded that Jesus must not be a prophet, because he allowed this sinful woman to touch him, and a prophet would have known she was sinful and not allowed that. Alternate translation: "Jesus must not be a prophet, because if he were, he would know that the woman who is touching him is a sinner" (See: [Connect — Contrary to Fact Conditions](#))

who and of what type {is} the woman who is touching him, that she is a sinner (ULT)

Simon assumed that a prophet would never allow a sinner to touch him. If it would be helpful to your readers, you could state his assumption explicitly. Alternate translation: "that this woman is a sinner, and he would not allow her to touch him" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Pharisee](#)
- [a prophet](#)
- [he would know](#)
- [a sinner](#)

Translation Words - UST

- [Pharisee](#)
- [a prophet](#)
- [he would have known...He would have known](#)
- [a sinner](#)

ULT

³⁹ And when the [Pharisee](#) who had invited him saw this, he said to himself, saying, "If this man were [a prophet, he would know](#) who and of what type {is} the woman who is touching him, that she is [a sinner](#)."

UST

³⁹ When the [Pharisee](#) who had invited Jesus saw {what the woman was doing}, he thought, "If this man really were [a prophet, he would have known](#) who this woman is who is touching him. [He would have known](#) what kind of person she is, that she is [a sinner](#)."

Luke 7:40**answering, Jesus said to him (ULT)****In response, Jesus said to him (UST)**

Together the words **answering** and **said** mean that Jesus responded to what the Pharisee was thinking. Alternate translation: "Jesus responded to him" (See: [Hendiadys](#))

Simon (ULT)**Simon (UST)**

This was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter. (See: [How to Translate Names](#))

Jesus...And he says, "Say it...Teacher (ULT)

To call attention to a development in the story, Luke uses the present tense in past narration. If it would not be natural to do that in your language, you can use the past tense in your translation. Alternate translation: "And he said, 'Say it, Teacher!'"

Say it...Teacher (ULT)**Teacher, what is it (UST)**

Simon is inviting Jesus to speak, not ordering him to speak. If it would be helpful to your readers, you could translate his words as more of an invitation. You could also translate them as a question, as UST does. Alternate translation: "Go ahead and say it." (See: [Imperatives — Other Uses](#))

Teacher (ULT)**Teacher (UST)**

This was a respectful title. You can translate it with an equivalent term that your language and culture would use.

Translation Words - ULT

- [Jesus](#)
- [Teacher](#)

Translation Words - UST

- [Jesus](#)
- [Teacher](#)

ULT

⁴⁰ And answering, [Jesus](#) said to him, "Simon, I have something to say to you." And he says, "Say it, [Teacher](#)!"

UST

⁴⁰ In response, [Jesus](#) said to him, "Simon, there is something I want to tell you." He replied, "[Teacher](#), what is it?"

Luke 7:41

There were two debtors to a certain moneylender (ULT)

Jesus told him this story:} “Two people owed money to a man who had a business lending money (UST)

To help Simon the Pharisee understand what he wants to teach him, Jesus tells him a story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Then Jesus told him this story to help him understand. ‘There were two debtors’” (See: [Parables](#))

There were two debtors to a certain moneylender (ULT)

Jesus told him this story:} “Two people owed money to a man who had a business lending money (UST)

Alternate translation: “Two different people owed money to the same moneylender”

500 denarii (ULT)

500 silver coins (UST)

The word **denarii** is the plural of “denarius.” A denarius was a silver coin equivalent to a day’s wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: “500 silver coins” or “an amount equivalent to a year and a half’s wages” (See: [Biblical Money](#))

and the other 50 (ULT)

Alternate translation: “the other person owed 50 silver coins” or “the other person owed an amount equal to 50 days’ wages” (See: [Biblical Money](#))

ULT

⁴¹ “There were two debtors to a certain moneylender. The one owed 500 denarii, and the other 50.

UST

⁴¹ {Jesus told him this story:} “Two people owed money to a man who had a business lending money. One of these people owed him 500 silver coins. The other one owed him 50 silver coins.

Luke 7:42

When they did not have enough to repay (ULT) Neither of them was able to pay back what he owed (UST)

Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. He is not saying that the men no longer needed to repay these debts. Rather, he is saying that they did not have enough money to repay the lender what they owed him. Alternate translation: "When they were not able to repay their debts" (See: [Ellipsis](#))

he forgave them both (ULT) so the man very kindly said that they both did not have to pay back anything (UST)

This does not mean literally that the lender decided he would not hold their failure to repay against them. Rather, it is an idiom that means that he told them they did not have to repay the money. Alternate translation: "he canceled both of their debts" (See: [Idiom](#))

Translation Words - ULT

- [he forgave](#)
- [will love](#)

Translation Words - UST

- [so the man very kindly said that...did not have to pay back anything](#)
- [will love](#)

ULT

⁴² When they did not have enough to repay, [he forgave](#) them both. Therefore, which of them [will love](#) him more?"

UST

⁴² Neither of them was able to pay back what he owed, [so the man very kindly said that](#) they both [did not have to pay back anything](#). So, which of those two men [will love](#) that man more?"

Luke 7:43**Simon answering said (ULT)****Simon replied (UST)**

Together the words **answering** and **said** mean that Simon responded to the question that Jesus asked him. Alternate translation: "Simon responded" (See: [Hendiadys](#))

I suppose that the one to whom he forgave the most (ULT)**I assume that the one who had owed him the larger amount will love him more (UST)**

Simon leaves out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "I suppose that the one to whom he forgave the most will love him the most" (See: [Ellipsis](#))

I suppose (ULT)**I assume (UST)**

Simon was cautious about his answer. Alternate translation: "Probably"

You have judged correctly (ULT)**You are correct (UST)**

Alternate translation: "You are right"

Translation Words - ULT

- [he forgave](#)
- [You have judged](#)

Translation Words - UST

- [who had owed him](#)
- [You are correct](#)

ULT

⁴³ Simon answering said, "I suppose that the one to whom [he forgave](#) the most." Then he said to him, "[You have judged](#) correctly."

UST

⁴³ Simon replied, "I assume that the one [who had owed him](#) the larger amount will love him more." Jesus said to him, "[You are correct](#)."

Luke 7:44

turning to the woman (ULT) he turned toward the woman (UST)

Jesus **turned to the woman** in order to direct Simon's attention to her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Jesus turned to the woman so that Simon would look at her" (See: [Symbolic Action](#))

Do you see this woman (ULT) Think about what this woman has done (UST)

Jesus does not expect Simon to tell him whether he can **see** the **woman**. Rather, he is using the question as a teaching tool, to focus Simon's attention on her as an example of showing love and gratitude. If your readers would misunderstand this, you could translate Jesus' words as a statement. Alternate translation: "I want you to consider this woman." (See: [Rhetorical Question](#))

You did not give me water for my feet (ULT) You did not give me any water to wash my feet (UST)

It was a basic responsibility of a host to provide **water** and a towel for guests to wash and dry their **feet** after walking on dusty roads. Alternate translation: "You did not provide me with anything to wash my feet, as a considerate host would have done" (See: [Assumed Knowledge and Implicit Information](#))

You did not give...but she (ULT) You did not give...But this woman (UST)

In this verse and the next two verses, Jesus uses such phrases to contrast Simon's lack of courtesy with the woman's extreme actions of gratitude. (See: [Connect — Contrast Relationship](#))

she...has wet my feet with {her} tears (ULT) this woman...has washed my feet with her tears (UST)

The woman used **her tears** in place of the missing water. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "she has wet my feet with her tears in place of the water you did not provide" (See: [Assumed Knowledge and Implicit Information](#))

and wiped them with her hair (ULT) and wiped them with her hair (UST)

The woman used **her hair** in place of the missing towel. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and she has dried my feet with her hair in place of the towel you did not provide" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [turning](#)

ULT

⁴⁴ And [turning](#) to the woman, he said to Simon, "Do you see this woman? I entered into your [house](#). You did not give me [water](#) for my feet, but she has wet my feet with {her} tears and wiped them with her hair.

UST

⁴⁴ Then [he turned](#) toward the woman and said to Simon, "Think about what this woman has done! When I entered your [house](#){, you did not do what hosts usually do to welcome their guests.} You did not give me [any water](#) to wash my feet. But this woman has washed my feet with her tears and wiped them with her hair!

- house
- water

Translation Words - UST

- he turned
- house
- any water

Luke 7:45**You did not give me a kiss (ULT)****You did not greet me with a kiss (UST)**

It was customary in this culture for a host to greet a guest with a **kiss** on the cheek. Simon did not do this for Jesus. Alternate translation: "You did not greet me with a kiss on the cheek, as a welcoming host would have done" (See: [Assumed Knowledge and Implicit Information](#))

has not stopped kissing my feet (ULT)**has not stopped kissing my feet (UST)**

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 **stopped**. Alternate translation: "has continued to kiss my feet" (See: [Double Negatives](#))

has not stopped kissing my feet (ULT)**has not stopped kissing my feet (UST)**

The woman kissed the **feet** of Jesus, rather than his cheek, as a sign of extreme repentance and humility. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "has continued to kiss my feet to show her repentance and humility" (See: [Symbolic Action](#))

Translation Words - ULT

- [a kiss](#)
- [kissing](#)

Translation Words - UST

- [with a kiss](#)
- [kissing](#)

ULT

⁴⁵ You did not give me [a kiss](#), but from when I came in, she has not stopped [kissing](#) my feet.

UST

⁴⁵ You did not greet me [with a kiss](#). But from the moment I came in, she has not stopped [kissing](#) my feet!

Luke 7:46**You did not anoint...but she (ULT)****You did not anoint...but she (UST)**

Jesus continues to contrast Simon's poor hospitality with the actions of the woman. (See: [Connect — Contrast Relationship](#))

You did not anoint my head with oil (ULT)**You did not anoint my head with olive oil (UST)**

It was the custom in this culture to welcome an honored guest by pouring refreshing olive **oil** on his **head**. Alternate translation: "You did not welcome me by pouring oil on my head" (See: [Assumed Knowledge and Implicit Information](#))

has anointed my feet (ULT)**has anointed my feet (UST)**

The woman greatly honored Jesus by doing this. She demonstrated humility and expressed her own sense of unworthiness by anointing his **feet** instead of his head. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "has anointed my feet to show her humility" (See: [Symbolic Action](#))

Translation Words - ULT

- You did...anoint
- has anointed
- head
- with oil
- with perfumed oil

Translation Words - UST

- You did...anoint
- has anointed
- head
- with olive oil
- with fragrant perfume

ULT

⁴⁶ You did not anoint my head with oil, but she has anointed my feet with perfumed oil.

UST

⁴⁶ You did not anoint my head with olive oil, but she has anointed my feet with fragrant perfume.

Luke 7:47

I say to you (ULT)
I tell you (UST)

This phrase emphasizes the importance of the statement that follows. Alternate translation: “pay attention to this”

her sins, which {were} many, have been forgiven (ULT)
that God has forgiven her many sins (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: “God has forgiven her many sins” (See: [Active or Passive](#))

for she loved much (ULT)
and that is why she loves me very much (UST)

The implication is that her display of love was the evidence that her sins were forgiven. If it would be helpful to your readers, you could state that explicitly. It may be helpful to begin a new sentence here. Alternate translation: “We can tell this because she has shown that she greatly loves the one who forgave her” (See: [Assumed Knowledge and Implicit Information](#))

for she loved much (ULT)
and that is why she loves me very much (UST)

Your language may require you to state the object of **loved**. Alternate translation: “because she greatly loves the one who forgave her”

But the one to whom little is forgiven loves little (ULT)
But a person who thinks that God has only had to forgive him for a few sins will love me only a little bit (UST)

In this sentence Jesus states a general principle. However, he is saying implicitly that Simon specifically has shown very little love for him. A further implication is that **one to whom little is forgiven** is actually someone who thinks he is better than others and mistakenly thinks he does not need to be forgiven for very much. Alternate translation: “a person like you who thinks that God has only had to forgive him for a few things does not show much love” (See: [Assumed Knowledge and Implicit Information](#))

the one to whom...little is forgiven (ULT)
a person who thinks that...God has only had to forgive him for a few sins (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: “the person who thinks that God has only had to forgive him for a few things” (See: [Active or Passive](#))

ULT

⁴⁷ Therefore I say to you, her **sins**, which {were} many, **have been forgiven**—for **she loved** much. But the one to whom little **is forgiven** **loves** little.”

UST

⁴⁷ So I tell you **that God has forgiven** her many **sins**, and that is why **she loves me** very much. But a person who thinks that **God has** only **had to forgive him** for a few sins **will love me** only a little bit.”

Translation Words - ULT

- sins
- have been forgiven
- is forgiven
- she loved
- loves

Translation Words - UST

- that God has forgiven
- God has...had to forgive him
- sins
- she loves me
- will love me

Luke 7:48**Then he said to her (ULT)****Then Jesus said to the woman (UST)**

The pronoun **he** refers to Jesus, not to Simon. The word **her** refers to the woman. Alternate translation: "Then Jesus said to the woman" (See: [Pronouns — When to Use Them](#))

Your sins are forgiven (ULT)**I have forgiven your sins (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "I have forgiven your sins" (See: [Active or Passive](#))

Translation Words - ULT

- [sins](#)
- [are forgiven](#)

Translation Words - UST

- [I have forgiven](#)
- [sins](#)

ULT

⁴⁸ Then he said to her, "Your [sins are forgiven.](#)"

UST

⁴⁸ Then Jesus said to the woman, "[I have forgiven](#) your [sins.](#)"

Luke 7:49**reclining with him to eat (ULT)
who were eating with him (UST)**

Alternate translation: "who were eating together with him"

**Who is this who even forgives sins (ULT)
Who is this man who says that he can even
forgive sins (UST)**

The religious leaders knew that only God could forgive sins. They did not believe that Jesus was God. So they are using the question form to make an accusation. Alternate translation: "This man is not God, so he cannot forgive sins!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [forgives](#)
- [sins](#)

Translation Words - UST

- [says that he can...forgive](#)
- [sins](#)

ULT

⁴⁹ And those reclining with him to eat began to say among themselves, "Who is this who even [forgives sins](#)?"

UST

⁴⁹ Then those who were eating with him said among themselves, "Who is this man who [says that he can](#) even [forgive sins](#)?"

Luke 7:50

Your faith has saved you (ULT)
Because you have believed in me, God has saved you (UST)

If your readers would misunderstand the abstract noun **faith**, you could express the idea behind it with a verb such as “trust.” Alternate translation: “you have trusted in God, and God has saved you” (See: [Abstract Nouns](#))

Your faith has saved you (ULT)
Because you have believed in me, God has saved you (UST)

Jesus speaks figuratively of the woman's **faith** as if it had actively **saved** her. He means that it provided the conditions for her to receive salvation from God. Alternate translation: “you have trusted in God, and God has saved you” (See: [Personification](#))

Go in peace (ULT)
May God give you peace as you go (UST)

This was a way of saying goodbye while giving a blessing at the same time. It also reassured the woman, despite the disapproval of the religious leaders. Alternate translation: “May God give you peace as you go” or “You may go now, and do not worry about your sins anymore” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [faith](#)
- [has saved](#)
- [peace](#)

Translation Words - UST

- [Because...have believed in me](#)
- [God has saved](#)
- [May God give you peace](#)

ULT

⁵⁰ Then he said to the woman, “Your [faith has saved](#) you. Go in [peace](#).”

UST

⁵⁰ But Jesus said to the woman, “[Because you have believed in me, God has saved](#) you. [May God give you peace](#) as you go!”

Luke 8

Luke 8 General Notes

Structure and formatting

Jesus teaches the crowds with parables (8:1-21)
Jesus calms a storm on the Sea of Galilee (8:22-25)
Jesus drives out many demons from a man (8:26-39)
Jesus heals a woman and restores a dead girl to life (8:40-55)

Special concepts in this chapter

Miracles

In this chapter, Jesus makes a storm stop by speaking to it, he makes a dead girl alive by speaking to her, and he makes evil spirits leave a man by speaking to them. (See: [miracle](#), [wonder](#), [sign](#))

Important figures of speech in this chapter

Parables

Parables were short stories that Jesus told so that people who wanted to believe in him could easily understand the lesson he was trying to teach them. But people who did not want to believe in him would not be able to understand the message (Luke 8:4-15).

Other possible translation difficulties in this chapter

Brothers and sisters

Most people use the terms “brother” and “sister” for those who have the same parents as they do. They think of them as some of the most important people in their lives. Some people also call those with the same grandparents “brother” and “sister.” In this chapter, Jesus says that the most important people to him are those who obey his Father in heaven. (See: [brother](#))

Important textual issues in this chapter

“having spent all her living on doctors”

In [8:43](#), some ancient manuscripts of the Bible have the phrase “having spent all her living on doctors,” but other manuscripts do not. ULT includes the phrase in its text, but it mentions in a footnote that scholars are divided as to whether it was an original part of the book of Luke. If a translation of the Bible exists in your region, you may wish to include the phrase if it does, but leave it out if it does not include it. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: [Textual Variants](#))

Luke 8:1

And it happened that (ULT)

Luke uses this phrase 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](#))

through city and village (ULT) through various cities and villages (UST)

This is an idiom. Alternate translation: "around to different cities and villages" (See: [Idiom](#))

the kingdom of God (ULT) have God rule their lives (UST)

See how you decided to translate this phrase in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "how God would rule" (See: [Abstract Nouns](#))

the Twelve (ULT) twelve disciples (UST)

Luke is using the adjective **Twelve** 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: "his 12 apostles" or "the 12 men whom he had appointed to be apostles" (See: [Nominal Adjectives](#))

the Twelve (ULT) twelve disciples (UST)

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](#))

Translation Words - ULT

- [preaching](#)
- [kingdom of God](#)
- [Twelve](#)

Translation Words - UST

- [twelve disciples](#)
- [As they went, Jesus preached to people](#)
- [have...God...rule their lives](#)

ULT

¹ And it happened that soon afterward, he also began traveling through city and village, [preaching](#) and proclaiming the gospel about the [kingdom of God](#), and the [Twelve](#) {were} with him,

UST

¹ After that, Jesus and his [twelve disciples](#) traveled around through various cities and villages. [As they went, Jesus preached to people](#), telling them the good news that they could have [God rule their lives](#).

Luke 8:2

who had been healed from evil spirits and diseases (ULT)

whom he had delivered from evil spirits and healed from sicknesses (UST)

If your language does not use this passive form, you can state this in active form. Alternate translation: "whom Jesus had set free from evil spirits and healed of diseases" (See: [Active or Passive](#))

Mary who was called Magdalene (ULT)
These included Mary from the village of Magdala (UST)

Mary is the name of a woman, and **Magdalene** is a distinguishing term that most likely means that she came from the town of Magdala. (See: [How to Translate Names](#))

Mary who was called Magdalene (ULT)
These included Mary from the village of Magdala (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "Mary, who people called Magdalene" (See: [Active or Passive](#))

from whom seven demons had gone out (ULT)
Jesus had forced seven evil spirits to leave her (UST)

The **demons** did not go **out** on their own. It may be helpful to say explicitly that Jesus drove them out. Alternate translation: "from whom Jesus had driven out seven demons" or "whom Jesus had set free from seven demons" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [healed](#)
- [evil spirits](#)
- [demons](#)
- [evil](#)
- [Mary who was called Magdalene](#)
- [who was called](#)

Translation Words - UST

- [he had delivered...healed](#)
- [evil spirits](#)
- [evil spirits](#)
- [evil](#)
- [These included Mary from the village of Magdala](#)
- [from the village of Magdala](#)

ULT

² and certain women who had been [healed](#) from [evil](#) spirits and diseases: [Mary who was called](#) Magdalene, from whom seven [demons](#) had gone out;

UST

² {Also traveling with them were} several women whom [he had delivered](#) from [evil](#) spirits and [healed](#) from sicknesses. [These included Mary from the village of Magdala](#). Jesus had forced seven [evil spirits](#) to leave her.

Luke 8:3**Joanna...Susanna (ULT)****Joanna...Susanna (UST)**

These are the names of two women. (See: [How to Translate Names](#))

of Chuza...Herod's (ULT)**of Chuza...King Herod (UST)**

These are the names of two men. See how you translated the name Herod in 1:5. (See: [How to Translate Names](#))

Herod's manager (ULT)**who was a manager for King Herod (UST)**

Alternate translation: "the man who managed King Herod's household affairs"

were ministering to them (ULT)**to support Jesus and his disciples (UST)**

This is an idiom. Alternate translation: "were personally providing what Jesus and his 12 apostles needed" (See: [Idiom](#))

Translation Words - ULT

- [Herod's](#)
- [manager](#)
- [were ministering](#)
- [possessions](#)

Translation Words - UST

- [who was a manager for](#)
- [King Herod](#)
- [were using their own money](#)
- [to support](#)

ULT

³ and Joanna, the wife of Chuza, [Herod's manager](#); and Susanna; and many others; who [were ministering](#) to them out of their [possessions](#).

UST

³ {Another of these women was} Joanna. She was the wife of Chuza, [who was a manager for King Herod](#). {These women also included} Susanna and many others. They [were using their own money to support](#) Jesus and his disciples.

Luke 8:4**coming to him (ULT)****People were traveling...to see Jesus (UST)**

Here the pronoun **him** refers to Jesus. Alternate translation: “coming to Jesus” (See: [Pronouns — When to Use Them](#))

from each...city (ULT)**from many different towns (UST)**

This is an idiom. Alternate translation: “from different towns” (See: [Idiom](#))

he spoke in a parable (ULT)**He told...this story (UST)**

This means that Jesus told a brief story to teach something true in an understandable and memorable way. Alternate translation: “he told them this story to help them understand God’s ways better” (See: [Parables](#))

Translation Words - ULT

- [when...was gathering](#)
- [a parable](#)

Translation Words - UST

- [was gathering](#)
- [this story](#)

ULT

⁴ And [when](#) a large crowd [was gathering](#), and coming to him from each city, he spoke in [a parable](#):

UST

⁴ One day a very large crowd [was gathering](#). People were traveling from many different towns to see Jesus. He told them [this story](#):

Luke 8:5

The sower went out to sow his seed (ULT) A farmer went out to plant some grain seeds (UST)

Use either the singular or the plural to translate **seed** in this story, whichever would be more natural in your language. Alternate translation: "A farmer went out to scatter some seed in a field" or "A farmer went out to scatter some seeds in a field"

some fell

Alternate translation: "some of the seed fell" or "some of the seeds fell"

it was trampled underfoot (ULT) People stepped on those seeds (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "people walked on it" or "people walked on them" (See: [Active or Passive](#))

the birds of the sky (ULT) birds (UST)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of **sky**. Alternate translation: "birds" or "birds flew down and" (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

devoured it (ULT) ate them all up (UST)

Alternate translation: "ate it all" or "ate them all"

Translation Words - ULT

- sower
- to sow
- as...sowed
- seed
- of...sky
- devoured

Translation Words - UST

- farmer
- to plant
- As he was scattering...over the soil
- some grain seeds
- birds
- ate...all up

ULT

⁵ "The sower went out to sow his seed, and as he sowed, some fell along the road, and it was trampled underfoot, and the birds of the sky devoured it.

UST

⁵ "A farmer went out to plant some grain seeds. As he was scattering them over the soil, some of the seeds fell onto the hard pathway. People stepped on those seeds, and birds ate them all up.

Luke 8:6**it withered away (ULT)
the plants dried up (UST)**

Continue to use either the singular or the plural, whichever would be more natural in your language. Alternate translation: “each plant dried out and shriveled up” or “the plants dried out and shriveled up”

**because it had no moisture (ULT)
because their roots could not get past the
rock to reach to the moisture (UST)**

Alternate translation: “because there was no water for it in the rock” or “because there was no water for them in the rock”

ULT

⁶ And other seed fell on the rock, and when it grew up, it withered away, because it had no moisture.

UST

⁶ Some of the seeds fell on {shallow soil above a layer of} rock. As soon as those seeds grew, the plants dried up because their roots could not get past the rock to reach to the moisture.

Luke 8:7**and} choked it (ULT)
crowded out the grain plants, so that the
grain did not grow well (UST)**

The thorn plants took all the nutrients, water, and sunlight, so the farmer's plants could not grow well. Continue to use either the singular or the plural, whichever would be more natural in your language. Alternate translation: "crowded it out" or "crowded them out" or "kept it from growing well" or "kept them from growing well"

Translation Words - ULT

- of...thorns
- thorns

Translation Words - UST

- ground where thorn plants had left their own seeds
- stronger} thorns

ULT

⁷ And other seed fell in the midst of the thorns, and the thorns grew up with it {and} choked it.

UST

⁷ Some of the seeds fell on ground where thorn plants had left their own seeds. The new thorn plants grew up together with the young grain plants. The {stronger} thorns crowded out the grain plants, so that the grain did not grow well.

Luke 8:8

it produced fruit a hundred times greater (ULT)

they produced a crop that had a hundred times as many seeds (UST)

Here the word translated **fruit** has the specific sense of “a crop.” Since the farmer is sowing wheat seeds, this crop would be more seeds. Alternate translation: “it produced a hundred times as much seed as had landed in this soil” or “they produced a hundred times as many seeds as had landed in this soil”

The one who has ears to hear, let him hear (ULT)

You should think carefully about what you just heard me say (UST)

Jesus uses this phrase to emphasize that what he has just said is important and that it may take some effort to understand and put into practice. The phrase **ears to hear** figuratively represents the willingness to understand and obey by association with the part of the body by which his listeners would have been taking in his teaching. Alternate translation: “If anyone is willing to understand, let him understand and obey” (See: [Metonymy](#))

The one who has ears to hear, let him hear (ULT)

You should think carefully about what you just heard me say (UST)

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: “If you are willing to listen, then listen” or “If you are willing to understand, then understand and obey” (See: [First, Second or Third Person](#))

The one who has ears to hear, let him hear (ULT)

You should think carefully about what you just heard me say (UST)

If you choose to translate this in the second person, **you** would be plural, since Jesus is speaking to the crowd. (See: [Forms of You](#))

Translation Words - ULT

- [good](#)
- [fruit](#)
- [he called out](#)

Translation Words - UST

- [fertile](#)
- [a crop](#)
- [Jesus called out to the crowd](#)

ULT

⁸ And other seed fell on the [good](#) soil, and when it grew up, it produced [fruit](#) a hundred times greater.” After saying these things, [he called out](#), “The one who has ears to hear, let him hear.”

UST

⁸ But some of the grain seeds fell on [fertile](#) soil. They grew so well that they produced [a crop](#) that had a hundred times as many seeds.” After saying these things, [Jesus called out to the crowd](#), “You should think carefully about what you just heard me say!”

Luke 8:9

What is this parable (ULT)

What does that story mean (UST)

Alternate translation: "What does this story mean?"

Translation Words - ULT

- [disciples](#)
- [parable](#)

Translation Words - UST

- [disciples](#)
- [story](#)

ULT

⁹ Then his [disciples](#) questioned him, "What is this [parable](#)?"

UST

⁹ Then Jesus' [disciples](#) asked him, "What does that [story](#) mean?"

Luke 8:10

**To you has been granted to know (ULT)
God has given you the privilege of knowing (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "God has allowed you to understand" (See: [Active or Passive](#))

**the mysteries of the kingdom of God (ULT)
hidden things about how God will rule as king (UST)**

These are spiritual truths that people had not previously understood. Jesus is now revealing them. Alternate translation: "the secrets of the kingdom of God"

**of the kingdom of God (ULT)
about how God will rule as king (UST)**

See how you decided to translate this phrase in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "of how God will rule" (See: [Abstract Nouns](#))

**but to the rest in parables (ULT)
But {I speak} to everyone else only in parables (UST)**

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "but I speak in parables to the people who are not my disciples" (See: [Ellipsis](#))

**so that, 'Seeing, they may not see; and hearing, they may not understand (ULT)
so that, 'Although they see, they may not perceive, and although they hear, they may not understand (UST)**

Luke is quoting Jesus, and Jesus is quoting the prophet Isaiah. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. For clarity, you could also indicate the source of the words that Jesus is quoting. Alternate translation: "so that as the prophet Isaiah said, though they see, they will not perceive, and though they hear, they will not understand" (See: [Quotes within Quotes](#))

**Seeing, they may not see (ULT)
Although they see, they may not perceive (UST)**

Some languages may need to state the object of the verb. Alternate translation: "though they see things, they will not understand them" or "though they see things happen, they will not understand what they mean"

ULT

¹⁰ And he said, "To you has been granted **to know** the **mysteries** of the **kingdom of God**, but to the rest in **parables**, so that, 'Seeing, they may not see; and hearing, **they may not understand.**'

UST

¹⁰ And he said, "God has given you **the privilege of knowing hidden things about how God will rule as king**. But {I speak} to everyone else **only in parables**, so that, 'Although they see, they may not perceive, and although they hear, **they may not understand.**'

not...hearing, they may...understand (ULT)

not...although they hear, they may...understand (UST)

Some languages may need to state the object of the verb. Alternate translation: “though they hear instruction, they will not understand the truth”

Translation Words - ULT

- to know
- they may...understand
- mysteries
- of...kingdom of God
- parables

Translation Words - UST

- the privilege of knowing
- they may...understand
- hidden things
- about how...God...will rule as king
- I speak...only...parables

Luke 8:11**And the parable is this (ULT)
Now, this is what the story means (UST)**

Alternate translation: "this is what the story means"

**The seed is the word of God (ULT)
The seeds represent what God wants people
to understand (UST)**

Jesus uses the term **word** figuratively to refer to the message from God that people share by using words. Alternate translation: "The seed represents the message from God" (See: [Metonymy](#))

Translation Words - ULT

- [parable](#)
- [seed](#)
- [word of God](#)

Translation Words - UST

- [story](#)
- [seeds](#)
- [what...God...wants people to understand](#)

ULT

¹¹ And the [parable](#) is this: The [seed](#) is the [word of God](#).

UST

¹¹ Now, this is what the [story](#) means: The [seeds](#) represent [what God wants people to understand](#).

Luke 8:12

the ones...along the path are those who have heard (ULT)

The seeds that fell...on the pathway {show what happens when} people understand the message from God only superficially (UST)

Jesus begins to explain the figurative meanings of the seeds that fell in different places. Alternate translation: "The seeds that fell along the path represent people who hear the message" (See: [Metaphor](#))

but then the devil comes and takes away the word from their hearts (ULT)

This makes it easy for the devil to come and take that message away from their minds (UST)

The parable represented this figuratively as a bird snatching away seeds. Try to use words in your language that retain that image. Alternate translation: "but then the devil comes and snatches the message away from them" (See: [Metaphor](#))

but then the devil comes and takes away the word from their hearts (ULT)
This makes it easy for the devil to come and take that message away from their minds (UST)

The word **hearts** figuratively represents the thoughts and emotions. Alternate translation: "the devil comes and keeps them from understanding and appreciating the message" (See: [Metaphor](#))

but then the devil comes and takes away the word from their hearts (ULT)
This makes it easy for the devil to come and take that message away from their minds (UST)

Based on the figurative meaning of the parable, the implication is that these people did not appreciate the message deeply, just as seeds could not go down deep into the hard-packed soil of the path. And so the devil would be able to break up their superficial awareness and concentration by distracting them with everyday concerns. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the devil distracts them and they forget about the message they heard" (See: [Assumed Knowledge and Implicit Information](#))

the word (ULT)
that message (UST)

Jesus is using the term **word** figuratively to refer to the message that people share by using words. Alternate translation: "the message" (See: [Metonymy](#))

ULT

¹² And the ones along the path are those who have heard, but then the **devil** comes and takes away the **word** from their **hearts**, so **they may** not **believe** {and} **be saved**.

UST

¹² The seeds that fell on the pathway {show what happens when} people understand the message from God only superficially. This makes it easy for the **devil** to come and take that **message** away from their **minds**. As a result, **they** do not **believe it**, and so **God does** not **save them**.

so they may not believe {and} be saved (ULT)**As a result, they do not believe it, and so God does not save them (UST)**

This phrase explains the devil's purpose. If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: "because the devil does not want them to trust in God so that God will save them" (See: [Active or Passive](#))

Translation Words - ULT

- devil
- word
- hearts
- they may...believe
- and} be saved

Translation Words - UST

- devil
- message
- minds
- they do...believe it
- and so God does...save them

Luke 8:13

And the ones on the rock {are} those who (ULT)

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: "In the parable, the seeds that fell on the rocky soil represent people" (See: [Metaphor](#))

the rock (ULT) the rocky ground (UST)

Alternate translation: "the rocky soil" or "the shallow soil above the rocky layer"

receive the word with joy (ULT) the message from God and receive it joyfully (UST)

Jesus uses the term **word** figuratively to refer to the message that people share by using words. Alternate translation: "who ... gladly believe the message" (See: [Metonymy](#))

in a time of testing (ULT) As soon as difficult things happen to them (UST)

Alternate translation: "when they experience hardship"

they go away (ULT) they stop trusting in God (UST)

Jesus is using the way such people **go away** from the community of believers to mean figuratively that they stop believing. Alternate translation: "they stop believing" or "they stop being disciples" (See: [Metonymy](#))

Translation Words - ULT

- [receive](#)
- [word](#)
- [joy](#)
- [believe](#)
- [a time](#)
- [a time](#)
- [of testing](#)

Translation Words - UST

- [message from God](#)
- [and receive it](#)
- [joyfully](#)
- [only...a short time](#)
- [As soon as difficult things happen to them](#)

ULT

¹³ And the ones on the rock {are} those who, when they hear, [receive](#) the [word](#) with [joy](#). But they have no root; they [believe](#) for [a time](#), and in [a time of testing](#) they go away.

UST

¹³ The seeds that fell on the rocky ground {show what happens when} people hear the [message from God and receive it joyfully](#), but they do not commit themselves seriously. They [only believe](#) for [a short time](#). [As soon as difficult things happen to them](#), they stop trusting in God.

- believe
- As soon as difficult things happen to them

Luke 8:14

And the ones that fell among the thorns, these are the ones (ULT)

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: "In the parable, the seeds that fell among the thorns represent people" (See: [Metaphor](#))

by cares and riches and pleasures of {this} life...they are choked (ULT)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the cares and riches and pleasures of this life choke them" (See: [Active or Passive](#))

cares (ULT) the worries (UST)

Alternate translation: "things that people worry about"

pleasures of {this} life (ULT) pleasures of this life (UST)

Alternate translation: "the things in this life that people enjoy"

they do not produce mature fruit (ULT) they do not become spiritually mature (UST)

The phrase **mature fruit** figuratively means spiritual maturity that is evidenced by godly character and loving actions. Alternate translation: "they do not mature into people of godly character who act out of love" (See: [Metaphor](#))

Translation Words - ULT

- [thorns](#)
- [of...life](#)

Translation Words - UST

- [thorny plants](#)
- [of...life](#)

ULT

¹⁴ And the ones that fell among the [thorns](#), these are the ones who hear, but as they go on their way, they are choked by cares and riches and pleasures of {this} [life](#), and they do not produce mature fruit.

UST

¹⁴ The seeds that fell among the [thorny plants](#) {show what happens to some other} people who hear the message from God. As they go on in life, they allow the worries, riches, and pleasures of this [life](#) to occupy all their attention. As a result, they do not become spiritually mature.

Luke 8:15

But the ones on the good soil, these are the ones (ULT)

But the seeds that fell on the fertile ground {show what happens when} people (UST)

Jesus continues to explain the figurative meanings of the seeds that fell in different places. Alternate translation: "In the parable, the seeds that fell on the good soil represent people" (See: [Metaphor](#))

**having heard the word (ULT)
hear the message about God and accept it (UST)**

Jesus uses the term **word** figuratively to refer to the message that people share by using words. Alternate translation: "when they hear the message" (See: [Metonymy](#))

**with an honest and good heart (ULT)
with great sincerity (UST)**

The terms **honest** and **good** mean similar things. Jesus uses the two terms together for emphasis and clarity. You do not need to repeat both words in your translation if that might be confusing for your readers. Alternate translation: "with genuine intentions" (See: [Doublet](#))

**with an honest and good heart (ULT)
with great sincerity (UST)**

In this expression, the **heart** figuratively represents the thoughts and emotions. Alternate translation: "with genuine intentions" (See: [Metaphor](#))

**bear fruit with endurance (ULT)
because they keep this commitment, they become spiritually mature (UST)**

Here, **fruit** figuratively means spiritual maturity that is evidenced by godly character and loving actions. Alternate translation: "because they persevere, they mature into people of godly character who act out of love" (See: [Metaphor](#))

Translation Words - ULT

- [good](#)
- [good](#)
- [word](#)
- [an...heart](#)
- [who...hold it securely](#)
- [bear fruit](#)
- [endurance](#)

ULT

¹⁵ But the ones on the [good](#) soil, these are the ones who, having heard the [word](#) with an [honest](#) and [good heart](#), [hold it securely](#) and [bear fruit](#) with [endurance](#).

UST

¹⁵ But the seeds that fell on the [fertile](#) ground {show what happens when} people hear the [message about God](#) and accept [it](#) with [great sincerity](#). They [make a firm commitment](#), and [because they keep this commitment](#), they [become spiritually mature](#).

Translation Words - UST

- fertile
- great sincerity
- message about God...it
- great sincerity
- They make a firm commitment
- because they keep this commitment
- they become spiritually mature

Luke 8:16**And no one lights a lamp (ULT)
Think about this. When people light a lamp...
not...not (UST)**

After Jesus finished explaining the story about the seeds, he gave his disciples another example to illustrate that God wants them to understand spiritual truths. If it would be helpful to your readers, you could express this explicitly in your translation. Alternate translation: "Then Jesus gave them another example. 'No one lights a lamp'" (See: [Parables](#))

**those who enter (ULT)
everyone who enters the room (UST)**

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. Alternate translation: "those who enter the room" (See: [Ellipsis](#))

Translation Words - ULT

- a lamp
- a lampstand
- light

Translation Words - UST

- a lamp
- a lampstand
- by...light

ULT

¹⁶ And no one lights a lamp {and} covers it with a bowl or puts it under a bed. Rather, he puts it on a lampstand so that those who enter may see the light.

UST

¹⁶ Think about this. When people light a lamp, they do not cover it with a basket. They do not put it under a bed. Instead, they put it on a lampstand. That way everyone who enters the room can see by its light.

Luke 8:17

nothing...is hidden that will not become visible (ULT)

everything that is now hidden...someday everyone will be able to see...everything that is now hidden (UST)

If your readers would misunderstand this, you could translate this double negative as a positive statement. Alternate translation: "everything that is hidden will become visible" (See: [Double Negatives](#))

nor secret that will certainly not be known and come into visibility (ULT)

And someday everyone will see in the open everything that is now secret (UST)

If your readers would misunderstand this, you could also translate this double negative as a positive statement. Alternate translation: "and everything that is secret will be known and become visible" (See: [Double Negatives](#))

nor secret that will certainly not be known and come into visibility (ULT)
And someday everyone will see in the open everything that is now secret (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "and God will reveal every secret and make it visible" (See: [Active or Passive](#))

nor secret that will certainly not be known and come into visibility (ULT)
And someday everyone will see in the open everything that is now secret (UST)

The phrases **be known** and **come into visibility** mean similar things. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases. Alternate translation: "and God will clearly reveal every secret" (See: [Doublet](#))

Translation Words - ULT

- [will...be known](#)

Translation Words - UST

- [someday everyone will see in the open](#)

ULT

¹⁷ For nothing is hidden that will not become visible, nor secret that will certainly not [be known](#) and come into visibility.

UST

¹⁷ This illustrates that someday everyone will be able to see everything that is now hidden. And [someday everyone will see in the open](#) everything that is now secret.

Luke 8:18

**So be careful how you listen (ULT)
So make sure that you are listening carefully
{to what I tell you (UST)**

The phrase **be careful** does not mean that listening is dangerous. Rather, it means that people should listen carefully, because, as Jesus has just said, God wants to reveal spiritual secrets. Alternate translation: “so make sure that you listen well” or “so listen carefully and reflect on what you hear”

**whoever...has, it will be given to him (ULT)
if someone...believes God’s truth, God will
enable him to understand even more (UST)**

The implication in context is that the phrase **whoever has, it will be given to him** refers to understanding and believing. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “whoever seeks sincerely to understand will be given more understanding” (See: [Assumed Knowledge and Implicit Information](#))

**whoever...has, it will be given to him (ULT)
if someone...believes God’s truth, God will enable him to understand even
more (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “whoever seeks sincerely to understand will understand better” or “God will give greater understanding to anyone who seeks sincerely to understand” (See: [Active or Passive](#))

**but whoever does not have, even what he thinks he has will be taken away
from him (ULT)
But if someone does not believe God’s truth, God will cause him not to
understand even {the little} he thinks he has understood (UST)**

The implication once again is that the phrase **whoever does not have, even what he thinks he has will be taken away from him** refers to understanding and believing. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “But whoever does not have understanding, even what understanding he thinks he has will be taken away from him” (See: [Assumed Knowledge and Implicit Information](#))

**but whoever does not have, even what he thinks he has will be taken away
from him (ULT)
But if someone does not believe God’s truth, God will cause him not to
understand even {the little} he thinks he has understood (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “whoever presumes that he already understands will understand less and less” or “God will not give greater understanding to anyone who presumes that he already understands” (See: [Active or Passive](#))

ULT

18 So be careful how you listen, for whoever has, it will be given to him, but whoever does not have, even what he thinks he has will be taken away from him.”

UST

18 So make sure that you are listening carefully {to what I tell you}, because if someone believes God’s truth, God will enable him to understand even more. But if someone does not believe God’s truth, God will cause him not to understand even {the little} he thinks he has understood.”

Luke 8:19**Then (ULT)****One day (UST)**

Luke uses **then** to introduce a new event and to indicate that it came after the event he has just described. (See: [Connect — Sequential Time Relationship](#))

brothers (ULT)**brothers (UST)**

These were Jesus' younger brothers. They were 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 can use it here. (See: [Kinship](#))

Translation Words - ULT

- [brothers](#)

Translation Words - UST

- [brothers](#)

ULT

¹⁹ Then his mother and [brothers](#) came to him, but they were not able to get near him because of the crowd.

UST

¹⁹ One day Jesus' mother and [brothers](#) came to see him, but they could not get near him because there was {such} a {large} crowd {around him in the house where he was}.

Luke 8:20**it was reported...to him (ULT)
people told...him (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. The subject should be plural, since in the next verse Jesus responds to "them." Alternate translation: "people told him" (See: [Active or Passive](#))

**Your...your...you (ULT)
Your...your...you (UST)**

Since the person who said this was speaking to Jesus alone, **your** and **you** are singular. (See: [Forms of You](#))

**wanting to see you (ULT)
wanting to see you (UST)**

Alternate translation: "and they would like to see you"

Translation Words - ULT

- [it was reported](#)
- [brothers](#)

Translation Words - UST

- [people told](#)
- [brothers](#)

ULT

²⁰ Then [it was reported](#) to him, "Your mother and your [brothers](#) are standing outside, wanting to see you."

UST

²⁰ Then [people told](#) him, "Your mother and your [brothers](#) are standing outside, wanting to see you."

Luke 8:21**But answering, he said to them (ULT)****But he replied to them (UST)**

Together the two words **answering** and **said** mean that Jesus responded to the information that people gave him. Alternate translation: "But Jesus responded to them" (See: [Hendiadys](#))

My mother and my brothers are those who hear and do the word of God (ULT)**Those who hear the message from God and obey it are as dear to me as my mother and my brothers (UST)**

Jesus means figuratively that people who believe and obey the message from God become like a family to one another. Alternate translation: "Those who hear the word of God and obey it are like a mother and brothers to me" (See: [Metaphor](#))

the word of God (ULT)**the message from God...it (UST)**

Jesus uses the term **word** figuratively to refer to the message from God that people share by using words. Alternate translation: "the message from God" (See: [Metonymy](#))

Translation Words - ULT

- [brothers](#)
- [word of God](#)

Translation Words - UST

- [message from God...it](#)
- [brothers](#)

ULT

²¹ But answering, he said to them, "My mother and my [brothers](#) are those who hear and do the [word of God](#)."

UST

²¹ But he replied to them, "Those who hear the [message from God](#) and obey [it](#) are as dear to me as my mother and my [brothers](#)."

Luke 8:22

And it happened that (ULT)

Luke uses this phrase 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](#))

on one of {those} days (ULT)

On another day (UST)

Luke uses the term **days** figuratively to refer to a particular time. Alternate translation: “around that time” (See: [Idiom](#))

both he and his disciples got into a boat, and he said to them, “Let us go over to the other side of the lake (ULT)

It seems unlikely that Jesus and his disciples would have gotten into a boat before they were planning to sail somewhere. So here Luke is probably describing the result before the reason. If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: “Jesus said to his disciples, ‘Let us go over to the other side of the lake.’ So they all got into a boat together” (See: [Connect — Reason-and-Result Relationship](#))

of the lake (ULT)

of the lake (UST)

This means the Lake of Genneseret, which is also called the Sea of Galilee. But since Jesus would have referred to it simply as “the lake” while he and his disciples were on it, you do not need to use the proper name in your translation. (See: [How to Translate Names](#))

they put out (ULT)

they started to sail across the lake (UST)

This expression means that they began to travel across the lake in their boat. Alternate translation: “they headed out across the lake” (See: [Idiom](#))

Translation Words - ULT

- [of...days](#)
- [disciples](#)
- [of...lake](#)

Translation Words - UST

- [day](#)
- [disciples](#)
- [of...lake](#)

ULT

²² And it happened that, on one of {those} [days](#), both he and his [disciples](#) got into a boat, and he said to them, “Let us go over to the other side of the [lake](#).” So they put out.

UST

²² On another [day](#) Jesus got into a boat with his [disciples](#). He said to them, “I would like us to go across to the other side of the [lake](#).” So they started to sail across the lake.

Luke 8:23

as...voyaged...they (ULT)
as...were sailing...they (UST)

The term **voyaged** means that Jesus and the disciples traveled by water. Alternate translation: “as they traveled across the lake”

he fell asleep (ULT)
Jesus fell asleep (UST)

The pronoun **he** refers to Jesus. Alternate translation: “Jesus began to sleep” (See: [Pronouns — When to Use Them](#))

a windstorm came down on the lake (ULT)
a powerful windstorm began on the lake (UST)

Luke says **came down** because these winds blew down from the hills surrounding the lake. Alternate translation: “very strong winds suddenly began to blow on the lake” (See: [Idiom](#))

they were being filled (ULT)
the boat was filling with water (UST)

Luke says **they**, meaning the disciples, to refer figuratively by association to the boat they were in. Alternate translation: “the boat was being filled” (See: [Metonymy](#))

they were being filled (ULT)
the boat was filling with water (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state what was doing the action. Alternate translation: “water started to fill up their boat” (See: [Active or Passive](#))

they were being filled (ULT)
the boat was filling with water (UST)

The implication is that the strong winds were causing high waves that pushed water over the sides of the boat, and that this water was filling the boat. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “the strong winds were causing high waves that pushed water over the sides of their boat, so that the water began to fill it up” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [he fell asleep](#)
- [lake](#)

Translation Words - UST

- [Jesus fell asleep](#)
- [lake](#)

ULT

²³ But as they voyaged, [he fell asleep](#). Then a windstorm came down on the [lake](#), and they were being filled and were in danger.

UST

²³ But as they were sailing, [Jesus fell asleep](#). Then a powerful windstorm began on the [lake](#). Soon the boat was filling with water, and they were in danger.

Luke 8:24

Master (ULT)**Master (UST)**

Master is the title by which disciples addressed their teacher in this culture. If your language and culture have a similar term, you can use it here in your translation.

saying, “Master! Master! We are perishing!”

The repetition indicates that the disciples called to Jesus urgently and continually. Alternate translation: “crying out continually, ‘Master! We’re going to die!’”

We are perishing (ULT)**We are all going to die (UST)**

Since the disciples want Jesus to understand that he is in danger too, the word **we** would include him. Alternate translation: “We’re all going to die” (See: [Exclusive and Inclusive ‘We’](#))

he rebuked (ULT)**and scolded (UST)**

Alternate translation: “spoke sharply to”

the waves of the water (ULT)**the violent waves (UST)**

In your language, it might seem that the wording here expresses unnecessary extra information. If so, you can abbreviate it. However, you could also translate this as expressing emphasis. Alternate translation: “the waves” or “the violent waves” (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

they ceased, and there was a calm (ULT)**The wind stopped blowing, the waves stopped hitting the boat, and everything became calm (UST)**

These two phrases mean similar things. Luke uses the repetition to emphasize what great power Jesus demonstrated. If your readers would misunderstand this, you could combine these phrases. However, you could also translate both phrases and show how the second expresses the results of the first. Alternate translation: “the storm ended” or “the storm ended, so that the lake became calm again” (See: [Parallelism](#))

Translation Words - ULT

- [Master](#)
- [Master \(2\)](#)
- [We are perishing](#)
- [awoke](#)
- [he rebuked](#)
- [of...water](#)

ULT

²⁴ Then they approached {and} woke him up, saying, “[Master! Master! We are perishing!](#)” But he [awoke](#), [he rebuked](#) the wind and the waves of the [water](#), and they ceased, and there was a calm.

UST

²⁴ So Jesus’ disciples came over to wake him up. They said to him, “[Master! Master! We are all going to die!](#)” He [woke up and scolded](#) the wind and the [violent waves](#). The wind stopped blowing, the waves stopped hitting the boat, and everything became calm.

Translation Words - UST

- Master
- Master (2)
- We are all going to die
- woke up
- and scolded
- violent waves

Luke 8:25

Where {is} your faith (ULT)

You acted as if you had no faith (UST)

Jesus does not expect his disciples to tell him where their faith is. Rather, he is using the question form to correct them. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "You should have trusted God!" (See: [Rhetorical Question](#))

Who then is this, that he commands even the winds and the water, and they obey him?

If your readers would misunderstand this, you could turn this into two sentences, one asking the question, and the other giving the reason for the question. Alternate translation: "Who then is this? He commands even the winds and the water, and they obey him!"

Who then is this (ULT)

Who could Jesus be (UST)

This is a genuine question, not a statement in question form. The disciples are looking for information about what kind of person Jesus could be if he can do this. Alternate translation: "What kind of man is this"

the water (ULT)

the waves (UST)

The disciples are figuratively describing the violent waves that had threatened the boat by reference to the water that these waves arose from. Alternate translation: "the waves" (See: [Metonymy](#))

Translation Words - ULT

- [faith](#)
- [they were afraid](#)
- [and} marveled](#)
- [he commands](#)
- [water](#)
- [they obey](#)

Translation Words - UST

- [You acted as if you had no faith](#)
- [The disciples were alarmed](#)
- [and amazed {because of what had just happened}](#)
- [He is able to command](#)
- [waves](#)
- [they obey](#)

ULT

²⁵ Then he said to them, "Where {is} your [faith](#)?" Then [they were afraid](#) {and} [marveled](#), saying to one another, "Who then is this, that [he commands](#) even the winds and the [water](#), and [they obey](#) him?"

UST

²⁵ Then he said to them, "[You acted as if you had no faith!](#)" [The disciples were alarmed and amazed](#) {because of what [had just happened](#)}. They kept asking each other, "Who could Jesus be? [He is able to command](#) even the winds and the [waves](#), and [they obey](#) him."

Luke 8:26

the region of the Gerasenes (ULT)
the region where the Gerasene people lived (UST)

The name **Gerasenes** refers to people from the city of Gerasa. (See: [How to Translate Names](#))

opposite Galilee (ULT)
on the opposite side of the lake from the district of Galilee (UST)

Alternate translation: "on the other side of the lake from Galilee"

Translation Words - ULT

- [Galilee](#)

Translation Words - UST

- [from...district of Galilee](#)

ULT

²⁶ And they sailed to the region of the Gerasenes, which is opposite [Galilee](#).

UST

²⁶ Jesus and his disciples continued sailing and came to the region where the Gerasene people lived. It was on the opposite side of the lake from the [district of Galilee](#).

Luke 8:27

when...came out...he (ULT)

When...came out of the boat...Jesus (UST)

Here Luke is writing in a compact way. He means that Jesus **came out** of the boat. Alternate translation: “when Jesus got out of the boat” (See: [Ellipsis](#))

a certain man from the city (ULT)

a certain man from the town in that area (UST)

This phrase introduces a new character in a story. If your language has an expression of its own that serves this purpose, you can use it here. Alternate translation: “a man who was from the city of Gerasa” (See: [Introduction of New and Old Participants](#))

who had demons (ULT)

This man had demons in him (UST)

Alternate translation: “who was controlled by demons” or “whom demons controlled”

And for a long time (ULT)

Luke uses this phrase to introduce background information about the man who had demons. Alternate translation: “Now for a long time” (See: [Background Information](#))

the tombs (ULT)

the burial caves (UST)

The term **the tombs** refers to places in which people laid to rest the bodies of loved ones who have died. In this context it may possibly mean caves cut into the rock or small buildings that the man could use for shelter. (See: [Translate Unknowns](#))

Translation Words - ULT

- [demons](#)
- [for a...time](#)
- [he had...worn](#)
- [clothes](#)
- [a house](#)
- [tombs](#)

Translation Words - UST

- [demons](#)
- [For a...time](#)
- [this man had...worn](#)
- [clothes](#)
- [a house](#)

ULT

²⁷ And when he came out onto the land, a certain man from the city, who had [demons](#), met him. And [for a long time he had](#) not [worn clothes](#), and he did not live in [a house](#), but in the [tombs](#).

UST

²⁷ When Jesus came out of the boat onto the land, a certain man from the town in that area met him. This man had [demons](#) in him. [For a long time this man had](#) not [worn clothes](#) and had not lived in [a house](#). Instead, he lived in the [burial caves](#).

- [burial caves](#)

Luke 8:28

when he saw...Jesus (ULT)
When the man saw...Jesus (UST)

The pronoun **he** refers to the man who had demons. Alternate translation: “when the man whom the demons controlled saw Jesus” (See: [Pronouns — When to Use Them](#))

he cried out (ULT)
he cried out (UST)

Alternate translation: “he screamed” or “he shrieked”

fell down before him (ULT)
and lay facedown before him (UST)

Be sure that it is clear in your translation that the man did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect for him. Alternate translation: “respectfully bowed down at Jesus’ feet” or “respectfully lay down on the ground in front of Jesus” (See: [Symbolic Action](#))

said in a loud voice (ULT)
He shouted (UST)

This is an idiom that means the man raised the volume of his voice. Alternate translation: “shouted out” (See: [Idiom](#))

What to me and to you (ULT)
What do you want with me (UST)

This is an idiom. Alternate translation: “What do you and I have in common” or “What reason do you have to get involved with me” (See: [Idiom](#))

What to me and to you (ULT)
What do you want with me (UST)

The man is using the question form to insist on something urgently. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: “You and I have nothing in common!” or “You have no reason to get involved with me!” (See: [Rhetorical Question](#))

Son of the Most High God (ULT)
Son of the Most High God (UST)

Son of the Most High God is an important title for Jesus. See how you translated the expression **the Most High** in 1:32. (See: [Translating Son and Father](#))

Translation Words - ULT

- [Jesus](#)

ULT

²⁸ And when he saw [Jesus](#), [he cried out](#), [fell down before](#) him, and said [in a loud voice](#), “What to me and to you, [Jesus](#), [Son of the Most High God](#)? [I beg](#) you, do not [torment](#) me.”

UST

²⁸ When the man saw [Jesus](#), [he cried out and lay facedown](#) before him. [He shouted](#), “What do you want with me, [Jesus](#), [Son of the Most High God](#)? [I beg](#) you, do not [torment](#) me!”

- Jesus
- he cried out
- do...torment
- fell down before
- in a...voice
- Son of...God
- Most High
- I beg

Translation Words - UST

- Jesus
- Jesus
- he cried out
- and lay facedown
- He shouted
- Son of...God
- Most High
- I beg
- do...torment

Luke 8:29

For (ULT) The man said this because (UST)

Luke is giving the reason for the result he described in the previous verse. Alternate translation: “The man said this because” (See: [Connect — Reason-and-Result Relationship](#))

For he had commanded the unclean spirit to come out from the man (ULT) The man said this because} Jesus had just commanded the evil spirit to come out of him (UST)

If your language would put the reason before the result, you could create a verse bridge and put this sentence in [8:28](#), after the man bows down to Jesus but before he speaks, changing the tense of the verb to fit the context. You could also put the next sentence in this verse at the end of [8:27](#). (See: [Verse Bridges](#))

For many times (ULT) Even so, many times (UST)

Luke uses this phrase to introduce further background information about what the demon had done to the man before Jesus met him. Alternate translation: “Many times in the past” (See: [Background Information](#))

For many times it had seized him, and he was bound with chains and shackles {and} kept under guard (ULT) In the past, people had bound him with chains and shackles and kept a close watch on him. Even so, many times the evil spirit would suddenly seize him by force (UST)

If your readers would misunderstand this, you could reverse the order of these phrases. Luke appears to be describing how the demon would seize the man after he was bound and while he was being guarded. Alternate translation: “For though he was bound with chains and shackles and kept under guard, many times it had seized him” (See: [Order of Events](#))

he was bound with chains and shackles {and} kept under guard, and breaking {his} bonds (ULT) people had bound him with chains and shackles and kept a close watch on him...Then the man would break free (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation (no comma following): “though the people in the area had bound him with chains and shackles and kept him under guard, he would break his bonds and” (See: [Active or Passive](#))

ULT

²⁹ For [he had commanded](#) the [unclean spirit](#) to come out from the man. For many [times it had seized](#) him, and [he was bound](#) with chains and shackles {and} kept under guard, and breaking {his} [bonds](#), he would be driven by the [demon](#) into the [wilderness](#).

UST

²⁹ {The man said this because} [Jesus had just commanded](#) the [evil spirit](#) to come out of him. In the past, [people had bound him](#) with chains and shackles and kept a close watch on him. Even so, many [times the evil spirit would suddenly seize him by force](#). Then [the man would break free](#), and [the demon](#) would make him go out into [deserted places](#).

he would be driven by the demon (ULT) and the demon would make him go out (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the demon would make him go" (See: [Active or Passive](#))

Translation Words - ULT

- he had commanded
- unclean spirit
- demon
- unclean
- times
- it had seized
- he was bound
- bonds
- wilderness

Translation Words - UST

- Jesus had just commanded
- evil spirit
- the demon
- evil
- people had bound him
- the man would break free
- times
- the evil spirit would suddenly seize...by force
- deserted places

Luke 8:30**your (ULT)****your (UST)**

Since Luke indicates in the previous verse that Jesus is speaking to the unclean spirit here, **your** is singular, even though the demon responds that he is speaking for “many,” and even though in the following verses Luke says **they** and **them** for the multiple demons. (See: [Forms of You](#))

Legion (ULT)**My name is} Thousands (UST)**

Translate the word **Legion** with a word in your language that refers to a large number of soldiers. Show that this was the name of the demon by using the convention in your language for proper names. Alternate translation: “Army” or “Battalion” or “Brigade” (See: [How to Translate Names](#))

Translation Words - ULT

- [Jesus](#)
- [name](#)
- [demons](#)

Translation Words - UST

- [Jesus](#)
- [name](#)
- [demons](#)

ULT

³⁰ Then [Jesus](#) questioned him, “What is your [name](#)?” and he said, “Legion,” for many [demons](#) had entered into him.

UST

³⁰ Then [Jesus](#) asked him, “What is your [name](#)?” The demon replied, “{My name is} Thousands.” He said that because many [demons](#) had entered the man.

Luke 8:31**they were begging him (ULT)
The demons kept begging Jesus (UST)**

Alternate translation: "the demons kept begging Jesus"

**the abyss (ULT)
the deep pit where God punishes demons
(UST)**

The term **abyss** literally means a bottomless pit, and here it describes a place of punishment. If it would be helpful to your readers, you could translate the term with an explanatory phrase, as UST does, saying "the deep pit where God punishes demons." (See: [Translate Unknowns](#))

ULT

³¹ And [they were begging](#) him that [he would](#) not [command](#) them to go away into the [abyss](#).

UST

³¹ [The demons kept begging](#) Jesus not to [command](#) them to go into the [deep pit where God punishes demons](#).

Translation Words - ULT

- [they were begging](#)
- [he would...command](#)
- [abyss](#)

Translation Words - UST

- [The demons kept begging](#)
- [to command](#)
- [deep pit where God punishes demons](#)

Luke 8:32**And a large herd of pigs was there feeding on the hillside (ULT)**

Luke supplies this background information to help readers understand what happens next. (See: [Background Information](#))

**was...there...feeding on the hillside (ULT)
There was...nearby...grazing on the hillside (UST)**

Alternate translation: "was nearby eating grass on the side of a hill"

they begged him to permit them to go into them (ULT)**The demons begged Jesus to allow them to enter the pigs (UST)**

If it would be helpful to your readers, you could clarify who and what these pronouns refer to. Alternate translation: "the demons begged Jesus to let them go into the pigs" (See: [Pronouns — When to Use Them](#))

and...them...he gave...permission (ULT)

Luke does not say specifically why Jesus allowed the demons to go into the pigs. But Jesus did not necessarily do so because the demons begged him. He may have had other reasons of his own. So it would probably be best to translate this in a neutral way, as ULT and UST both do, rather than beginning with a word such as "So," which would imply that Jesus agreed to this because the demons begged him.

Translation Words - ULT

- of pigs
- they begged

Translation Words - UST

- of pigs
- The demons begged

ULT

³² And a large herd of pigs was there feeding on the hillside, and they begged him to permit them to go into them. And he gave them permission.

UST

³² There was a large herd of pigs grazing on the hillside nearby. The demons begged Jesus to allow them to enter the pigs, and he allowed them.

Luke 8:33**Then the demons came out (ULT)****So the demons left (UST)**

The term translated as **then** could mean that the demons came out of the man because Jesus told them they could go into the pigs. You could begin this sentence with the word **so**, as UST does, to show that. (See: [Connect — Reason-and-Result Relationship](#))

rushed (ULT)**rushed (UST)**

Alternate translation: “ran very fast”

and was drowned (ULT)**and drowned (UST)**

If your readers would misunderstand this, you could express this with an active form. You do not need to specify someone who did this action to the pigs, because no one caused them to drown once they were in the water.

Alternate translation: “and drowned” (See: [Active or Passive](#))

Translation Words - ULT

- [demons](#)
- [pigs](#)
- [lake](#)

Translation Words - UST

- [demons](#)
- [pigs](#)
- [lake](#)

ULT

³³ Then the [demons](#) came out from the man and entered into the [pigs](#), {and} the herd rushed down the steep slope into the [lake](#) and was drowned.

UST

³³ So the [demons](#) left the man and entered the [pigs](#), and the herd of pigs rushed down the steep bank into the [lake](#) and drowned.

Luke 8:34**in the city and in the countryside (ULT)
to all the people who lived around them (UST)**

Here Luke uses a figure of speech to refer to that whole region by naming the two constituent parts of it. Alternate translation: “throughout the whole area” (See: [Merism](#))

**in the city and in the countryside (ULT)
to all the people who lived around them (UST)**

You could also translate this more literally. The implication is that this means the city of Gerasa, since Luke says in [8:29](#) that Jesus and his disciples came to the region where this city was located. Alternate translation: “in the city of Gerasa and in the surrounding countryside” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [they ran off](#)
- [reported it](#)

Translation Words - UST

- [they ran away](#)
- [They reported what they had seen](#)

ULT

³⁴ And when those tending the pigs saw what had happened, [they ran off](#) and [reported it](#) in the city and in the countryside.

UST

³⁴ When those who were taking care of the pigs saw what happened, [they ran away!](#) [They reported what they had seen](#) to all the people who lived around them.

Luke 8:35

they went out (ULT)
the people went out (UST)

Here, as well as in the other two instances in this verse, **they** refers to the people of that region, as in [8:37](#). The term **went out** indicates the remote area where the man had been living. If it would be helpful to your readers, you could express those things explicitly. Alternate translation: “people from all over that region went out to that remote area” (See: [Assumed Knowledge and Implicit Information](#))

found...Jesus...man from whom the demons had gone out (ULT)
they saw that...They saw that...They realized how powerful Jesus must be...Jesus...man from whom the demons had gone out (UST)

Alternate translation: “saw the man whom the demons had left”

clothed (ULT)
he had clothes on (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “wearing clothes” (See: [Active or Passive](#))

being sound-minded (ULT)
his mind was normal again (UST)

Alternate translation: “behaving normally”

sitting...at the feet of Jesus (ULT)
was sitting...at the feet of Jesus (UST)

This is an idiom. Alternate translation: “sitting on the ground in front of Jesus” (See: [Idiom](#))

they were afraid (ULT)
they became afraid (UST)

The implication is that they were afraid of what else such a powerful person as Jesus might do. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “they were afraid of what else Jesus might do, since they recognized what great power he had” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [of Jesus](#)
- [demons](#)

ULT

³⁵ Then they went out to see what had happened, and they came to [Jesus](#) and found the man from whom the [demons](#) had gone out sitting at the feet of [Jesus](#), [clothed](#) and being sound-minded, and [they were afraid](#).

UST

³⁵ Then the people went out to see what had happened. When they came to where [Jesus](#) was, they saw that the man from whom the [demons](#) had gone out was sitting at the feet of [Jesus](#). They saw that [he had clothes on](#) and his mind was normal again. {They realized how powerful Jesus must be,} and [they became afraid](#).

- clothed
- they were afraid

Translation Words - UST

- Jesus
- of Jesus
- demons
- he had clothes on
- they became afraid

Luke 8:36**those who had seen (ULT)****Those who had seen what had happened (UST)**

Alternate translation: "those who had seen what had happened"
(See: [Ellipsis](#))

**the one who had been possessed by demons
had been saved (ULT)****Jesus had rescued the man who had been
controlled by demons (UST)**

If your readers would misunderstand this, you could express both of these things with active forms. Alternate translation: "Jesus had delivered the man from the demons who had controlled him" (See: [Active or Passive](#))

Translation Words - ULT

- [reported](#)
- [who had been possessed by demons](#)
- [had been saved](#)

Translation Words - UST

- [told](#)
- [Jesus had rescued](#)
- [who had been controlled by demons](#)

ULT

³⁶ Then those who had seen [reported](#) to them how the one [who had been possessed by demons](#) had been saved.

UST

³⁶ Those who had seen what had happened [told](#) the people who had just arrived how [Jesus had rescued](#) the man [who had been controlled by demons](#).

Luke 8:37

all the multitude of the region (ULT)
many people from that place where...lived (UST)

This phrase means “everyone who lived in that area.” It is a generalization for emphasis, since every single resident of that region did not make this request. Rather, this was the general request of the crowd that came out to see what had happened. Alternate translation: “the crowd that had gathered from the region” (See: [Hyperbole](#))

of the region of the Gerasenes (ULT)
from that place where the Gerasenes lived (UST)

Alternate translation: “the area where the Gerasene people lived”

for they were seized by great fear (ULT)
because they were very afraid (UST)

If your readers would misunderstand this, you could put this phrase first in the sentence, since it gives the reason for the result that the rest of the sentence describes. (See: [Connect — Reason-and-Result Relationship](#))

they were seized by great fear (ULT)
they were very afraid (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “they became very afraid” (See: [Active or Passive](#))

they were seized by great fear (ULT)
they were very afraid (UST)

Luke speaks of this **fear** figuratively as if it were something that could actively take hold of these people. Alternate translation: “they became very afraid” (See: [Personification](#))

Then he got into the boat (ULT)
So Jesus and his disciples got into the boat (UST)

Luke figuratively says **he**, meaning Jesus, to describe the entire group of Jesus and his disciples. Alternate translation: “Jesus and his disciples got into the boat” (See: [Synecdoche](#))

to return (ULT)
to go back across the lake (UST)

The implication is that Jesus and his disciples were going to return to Galilee. Alternate translation: “to go back across the lake” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁷ And all the multitude of the region of the Gerasenes asked him to depart from them, for **they were seized** by great **fear**. Then he got into the boat **to return**.

UST

³⁷ Then many people from that place where the Gerasenes lived asked Jesus to leave their area, because **they were** very **afraid**. So Jesus and his disciples got into the boat **to go back across the lake**.

Translation Words - ULT

- they were seized
- by...fear
- to return

Translation Words - UST

- they were
- afraid
- to go back across the lake

Luke 8:38**And (ULT)****Before they left (UST)**

The events in this verse and the next verse happened before Jesus left in the boat. It may be helpful to state that clearly at the beginning here. Alternate translation (followed by comma): "Before Jesus and his disciples left," (See: [Order of Events](#))

begged...him...to be with him (ULT)**begged Jesus...saying...Please, let me go with you (UST)**

If your readers would misunderstand this, you could translate this as a direct quotation, as UST does, breaking the sentence here. Alternate translation: "pleaded with Jesus, 'Let me go with you!'" (See: [Direct and Indirect Quotations](#))

but he sent him away (ULT)**But instead, Jesus sent him away (UST)**

The pronoun **he** refers to Jesus, and the word **him** refers to the man. Alternate translation: "Jesus sent the man away" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [demons](#)
- [begged](#)

Translation Words - UST

- [demons](#)
- [begged Jesus](#)

ULT

³⁸ And the man from whom the [demons](#) had gone out [begged](#) him to be with him, but he sent him away, saying,

UST

³⁸ Before they left, the man from whom the [demons](#) had gone out [begged](#) [Jesus](#), saying, "Please, let me go with you!" But instead, Jesus sent him away by saying to him,

Luke 8:39**your house (ULT)****your home (UST)**

Jesus is using the word **house** figuratively to mean the people who live in the man's **house**. Alternate translation: "your household" or "your family" (See: [Metonymy](#))

describe all that God has done for you (ULT)**tell {everyone} how much God has done for you (UST)**

Alternate translation: "tell them everything about what God has done for you"

throughout the whole city (ULT)**throughout the whole city (UST)**

The implication is that this means the city of Gerasa, since Luke says in [8:29](#) that Jesus and his disciples came to the region where this city was located. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "throughout the whole city of Gerasa" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Return](#)
- [house](#)
- [God](#)
- [proclaiming](#)
- [Jesus](#)

Translation Words - UST

- [No, go back](#)
- [home](#)
- [God](#)
- [and told people](#)
- [Jesus](#)

ULT

³⁹ "Return to your [house](#) and describe all that [God](#) has done for you." So he went on his way, [proclaiming](#) throughout the whole city all that [Jesus](#) had done for him.

UST

³⁹ "No, go back to your [home](#) and tell {everyone} how much [God](#) has done for you!" So the man went away and [told people](#) throughout the whole city how much [Jesus](#) had done for him.

Luke 8:40**Then when Jesus returned (ULT)
And when Jesus and his disciples got back
across the lake to Capernaum (UST)**

Luke figuratively says **he**, meaning Jesus, to describe the entire group of Jesus and his disciples. Alternate translation: “Now when Jesus returned with his disciples” (See: [Synecdoche](#))

**the crowd welcomed him, for they were all
expecting him (ULT)**

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the results that the first phrase describes. Alternate translation: “the crowd had been expecting him, and so they greeted him joyfully” (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [Jesus](#)
- [returned](#)

Translation Words - UST

- [Jesus and his disciples](#)
- [got back across the lake to Capernaum](#)

ULT

⁴⁰ Then when [Jesus returned](#), the crowd welcomed him, for they were all expecting him.

UST

⁴⁰ And when [Jesus and his disciples got back across the lake to Capernaum](#), a crowd of people welcomed them. They had all been waiting for him there.

Luke 8:41

behold (ULT) Just then (UST)

Luke uses **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a man came whose name {was} Jairus (ULT) a man named Jairus...came near to Jesus (UST)

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. Alternate translation: "there was a man whose name was Jairus, and he came" (See: [Introduction of New and Old Participants](#))

was} Jairus (ULT) Jairus (UST)

Jairus is the name of a man. (See: [How to Translate Names](#))

a ruler of the synagogue (ULT) one of the leaders of the synagogue there (UST)

Alternate translation: "one of the leaders at the local synagogue" or "a leader of the people who met at the synagogue in that city"

falling at the feet of Jesus (ULT) he lay facedown before him (UST)

Be sure that it is clear in your translation that Jairus did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect for him. Alternate translation: "respectfully bowed down at Jesus' feet" or "respectfully lay down on the ground in front of Jesus" (See: [Symbolic Action](#))

Translation Words - ULT

- [name](#)
- [a ruler](#)
- [of...synagogue](#)
- [falling](#)
- [of Jesus](#)
- [he begged](#)
- [house](#)

Translation Words - UST

- [named](#)
- [one of the leaders](#)
- [of...synagogue there](#)

ULT

⁴¹ 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](#),

UST

⁴¹ Just then a man [named](#) Jairus, who was [one of the leaders](#) of the [synagogue there](#), came near to Jesus, and [he lay facedown](#) before [him](#). [He pleaded with](#) Jesus to come to his [house](#).

- he lay facedown
- him
- He pleaded with
- house

Luke 8:42**was dying (ULT)****was dying (UST)**

The implication is that Jairus wanted Jesus to heal her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “was about to die, and he wanted Jesus to heal her” (See: [Assumed Knowledge and Implicit Information](#))

And as he was going (ULT)**Now as Jesus went {with him (UST)**

You may need to say first in your language that Jesus had agreed to go with Jairus. You could put that information in a separate sentence. Alternate translation: “So Jesus agreed to go with him. Now as he was on his way” (See: [Assumed Knowledge and Implicit Information](#))

And (ULT)**Now (UST)**

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: “Now” (See: [Background Information](#))

the crowds were crowding around him (ULT)**many people were crowding around him (UST)**

Alternate translation: “the people were crowding tightly around Jesus”

Translation Words - ULT

- years old
- was dying

Translation Words - UST

- years old
- was dying

ULT

⁴² because he {had} a one and only daughter, who was about 12 years old, and she was dying. And as he was going, the crowds were crowding around him.

UST

⁴² He did this because he had an only daughter, who was about 12 years old, and she was dying. {He wanted Jesus to heal her.} Now as Jesus went {with him}, many people were crowding around him.

Luke 8:43

there was a woman (ULT)
there was a woman (UST)

This introduces a new character into the story. If your language has an expression of its own that serves this purpose, you can use it here. (See: [Introduction of New and Old Participants](#))

with a flow of blood (ULT)
who had been suffering...from a disease that caused continual bleeding (UST)

Luke uses the phrase **a flow of blood** refers to her condition discreetly by using a mild expression. She was probably bleeding from her womb even when it was not the normal time for that. If your language has a polite way of referring to this condition, you can use that expression here. (See: [Euphemism](#))

having spent all {her} living on doctors (ULT)
had spent all her money to pay doctors to help her (UST)

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this phrase in your translation. The note below discusses a translation issue in this phrase for those who decide to include it. (See: [Textual Variants](#))

all {her} living (ULT)
all her money (UST)

This phrase uses the term **living** figuratively to mean the money that was needed for **living**. Alternate translation: “all of her money” or “all the money she had to live on” (See: [Metonymy](#))

was not able to be healed by anyone (ULT)
but none of them was able to heal her (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “whom no one had been able to heal” or, if you include the phrase from the textual variant, “who had spent all of her money on doctors, but none of them had been able to heal her” (See: [Active or Passive](#))

Translation Words - ULT

- of blood
- years
- living
- to be healed

Translation Words - UST

- who had been suffering...from a disease that caused continual bleeding
- years
- money

ULT

⁴³ And there was a woman with a flow of blood for 12 years, who, having spent all {her} living on doctors, ^[1] was not able to be healed by anyone.

UST

⁴³ Now in the crowd there was a woman who had been suffering for 12 years from a disease that caused continual bleeding. She had spent all her money ^[1] to pay doctors to help her, but none of them was able to heal her.

- to heal her

Luke 8:44**and} touched the edge of his cloak (ULT)
and touched the edge of his robe (UST)**

Jewish men wore tassels on the edges of their robes, as commanded in God's Law. The woman likely **touched** one of those tassels. Alternate translation: "touched a tassel on his robe" (See: [Translate Unknowns](#))

Translation Words - ULT

- [of...cloak](#)
- [of blood](#)

Translation Words - UST

- [of...robe](#)
- [bleeding](#)

ULT

⁴⁴ She approached from behind {and} touched the edge of his [cloak](#), and immediately her flow [of blood](#) stopped.

UST

⁴⁴ She came up behind Jesus and touched the edge of his [robe](#). At once her [bleeding](#) stopped.

Luke 8:45

the crowds are crowding around and pressing against you (ULT)

there are many people crowding around you and pressing up against you. {So any one of them might have touched you (UST)}

By saying this, Peter was implying that anyone could have touched Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “there are many people crowding around you and pressing in against you, so any one of them might have touched you” (See: [Assumed Knowledge and Implicit Information](#))

are crowding around and pressing against you (ULT)

crowding around you and pressing up against you. {So any one of them might have touched you (UST)}

These two expressions mean similar things. Peter is using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases. Alternate translation: “pressing against you from every side” (See: [Doublet](#))

Translation Words - ULT

- [Jesus](#)
- [Peter](#)
- [Master](#)

Translation Words - UST

- [Jesus](#)
- [Peter](#)
- [Master](#)

ULT

⁴⁵ And [Jesus](#) said, “Who {is} the one who touched me?” But when all denied it, [Peter](#) said, “[Master](#), the crowds are crowding around and pressing against you.”

UST

⁴⁵ [Jesus](#) said, “Who touched me?” Everyone {around Jesus} said that they had not touched him. [Peter](#) said, “[Master](#), there are many people crowding around you and pressing up against you. {So any one of them might have touched you!}”

Luke 8:46**Someone touched me (ULT)
someone {deliberately} touched me (UST)**

The implication is that Jesus means someone reached out and **touched** him intentionally. He is not referring to the accidental jostling of the crowd. Alternate translation: "Someone deliberately touched me" (See: [Assumed Knowledge and Implicit Information](#))

**I...know power has gone out from me (ULT)
I...know that...power has gone out from me
{to heal that person (UST)**

Jesus did not lose power or become weak. Rather, he recognized that power had gone out from him and healed someone. Alternate translation: "I felt power go out from me and heal someone" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jesus
- know
- power

Translation Words - UST

- Jesus
- know that
- power

ULT

⁴⁶ But Jesus said, "Someone touched me, for I know power has gone out from me."

UST

⁴⁶ But Jesus said, "I know that someone {deliberately} touched me, because power has gone out from me {to heal that person}."

Luke 8:47**that she could not hide (ULT)****that she could not hide (UST)**

The implication is that she could not hide the fact that she had touched Jesus deliberately. Alternate translation: “that she could not keep it a secret that she was the one who had touched Jesus” (See: [Assumed Knowledge and Implicit Information](#))

came trembling (ULT)**She came trembling to Jesus (UST)**

If it would be helpful to your readers, you could state the implicit reason why she was **trembling**. Alternate translation: “she came trembling with fear” (See: [Assumed Knowledge and Implicit Information](#))

fell down before him (ULT)**respectfully} lay facedown on the ground****before him (UST)**

Be sure that it is clear in your translation that the woman did not fall down accidentally. Rather, bowing or lying down in front of Jesus was a sign of humility and respect for him. Alternate translation: “respectfully bowed down in front of Jesus” or “respectfully lay down on the ground in front of Jesus” (See: [Symbolic Action](#))

she had been healed (ULT)**she gotten better (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “she had become healthy” (See: [Active or Passive](#))

Translation Words - ULT

- [trembling](#)
- [fell down before](#)
- [people](#)
- [she declared](#)
- [she had been healed](#)

Translation Words - UST

- [trembling](#)
- [respectfully} lay facedown on the ground](#)
- [people](#)
- [she explained](#)
- [she gotten better](#)

ULT

⁴⁷ Then the woman, having seen that she could not hide, came [trembling](#) and [fell down before](#) him. Before all the [people she declared](#) for what reason she had touched him, and how [she had been healed](#) immediately.

UST

⁴⁷ Then the woman realized that she could not hide. She came [trembling](#) to Jesus and [respectfully} lay facedown on the ground](#) before him. As the other [people](#) were listening, [she explained](#) why she had touched Jesus and how [she gotten better](#) immediately.

Luke 8:48**Daughter (ULT)****My dear woman (UST)**

This was a kind way of speaking to a woman. Your language may have another way of expressing the same kindness. Alternate translation: "My dear" (See: [Idiom](#))

your faith has saved you (ULT)
because you believed {that I could heal you},
you are now well (UST)

If your readers would misunderstand the abstract noun **faith**, you could express the idea behind it with a verb such as "believe." Alternate translation: "because you believed, you have become well" (See: [Abstract Nouns](#))

your faith has saved you (ULT)
because you believed {that I could heal you}, you are now well (UST)

Jesus speaks figuratively of the woman's **faith** as if it had actively healed her. He means that it provided the conditions for the healing that she received from God. Alternate translation: "because you believed, you have become well" (See: [Personification](#))

your faith has saved you (ULT)
because you believed {that I could heal you}, you are now well (UST)

In this context, the word **saved** has a specific meaning. Alternate translation: "because you believed, you have become well"

Go in peace (ULT)
Now go on your way, and may God's peace be with you (UST)

This is a way of saying goodbye and giving a blessing at the same time. Alternate translation: "May God give you peace as you go" or "As you go, do not worry anymore" (See: [Idiom](#))

Translation Words - ULT

- [faith](#)
- [has saved](#)
- [peace](#)

Translation Words - UST

- [because...believed...that I could heal you](#)
- [are now well](#)
- [and may God's peace be with you](#)

ULT

⁴⁸ Then he said to her, "Daughter, your [faith has saved](#) you. Go in [peace](#)."

UST

⁴⁸ And Jesus said to her, "My dear woman, [because](#) you [believed](#) {[that I could heal you](#)}, you [are now well](#). Now go on your way, [and may God's peace be with you](#)."

Luke 8:49**While he was still speaking (ULT)
While Jesus was still speaking {to the woman
(UST)**

This refers implicitly to what Jesus was saying in the previous verse. Alternate translation: "While Jesus was still saying these things to the woman" (See: [Assumed Knowledge and Implicit Information](#))

**someone comes (ULT)
a man...came (UST)**

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: "someone came"

**someone...from the synagogue leader (ULT)
a man from Jairus' house (UST)**

This does not mean someone whom Jairus sent, since Jairus was with Jesus. Rather, this means someone who had been at his house watching over his daughter with the others. Alternate translation: "someone who had been at the home of Jairus" (See: [Metonymy](#))

**Do not trouble the Teacher any longer (ULT)
So do not take up any more of the teacher's time (UST)**

This statement implies that Jesus will not be able to do anything to help, since the girl is dead. Alternate translation: "There is nothing more that Jesus can do for you, so do not make him come to your house" (See: [Assumed Knowledge and Implicit Information](#))

**the Teacher (ULT)
the teacher (UST)**

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Translation Words - ULT

- [has died](#)
- [Do...trouble](#)
- [Teacher](#)

Translation Words - UST

- [has died](#)
- [take up any more of...s time](#)
- [teacher](#)

ULT

⁴⁹ While he was still speaking, someone comes from the synagogue leader, saying, "Your daughter [has died](#). Do not [trouble](#) the [Teacher](#) any longer."

UST

⁴⁹ While Jesus was still speaking {to the woman}, a man from Jairus' house came and said to Jairus, "Your daughter [has died](#). So do not [take up any more of the teacher's time](#)."

Luke 8:50**he answered him (ULT)****he said to Jairus (UST)**

The pronoun **he** refers to Jesus, and the pronoun **him** refers to Jairus, not the messenger. Jesus did not respond directly to the messenger. Rather, he reassured Jairus, despite the news. Alternate translation: "Jesus said to Jairus" (See: [Pronouns — When to Use Them](#))

she will be saved (ULT)**she will live again (UST)**

In this context, the word **saved** has a specific meaning, comparable in this context to the meaning "healed." Alternate translation: "she will come back to life"

she will be saved (ULT)**she will live again (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "she will come back to life" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [Do...be afraid](#)
- [believe](#)

Translation Words - UST

- [Jesus](#)
- [Do...be afraid](#)
- [believe {in me}](#)

ULT

⁵⁰ But when [Jesus](#) heard this, he answered him, "Do not [be afraid](#); only [believe](#), and she will be saved."

UST

⁵⁰ But when [Jesus](#) heard that, he said to Jairus, "Do not [be afraid](#). Just [believe {in me}](#), and she will live again."

Luke 8:51

And when he came to the house (ULT)

Luke figuratively says **he**, meaning Jesus, to describe the entire group that was coming with Jesus, which included his disciples and Jairus and likely others. Alternate translation: “when they arrived at the house” (See: [Synecdoche](#))

he did not allow...anyone...except (ULT) Jesus did not allow...anyone...except for (UST)

If, in your language, it would appear that Luke was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “Jesus only allowed” (See: [Connect — Exception Clauses](#))

the father of the child (ULT) the girl’s father (UST)

The phrase **the father of the child** refers to Jairus. Alternate translation: “Jairus, the girl’s father”

Translation Words - ULT

- [house](#)
- [Peter](#)
- [John](#)
- [James](#)
- [father](#)
- [of...child](#)

Translation Words - UST

- [house](#)
- [Peter](#)
- [John](#)
- [James](#)
- [girl’s](#)
- [father](#)

ULT

⁵¹ And when he came to the [house](#), he did not allow anyone to enter with him, except [Peter](#) and [John](#) and [James](#), and the [father](#) of the [child](#), and the mother.

UST

⁵¹ When he arrived outside the [house](#), Jesus did not allow anyone to go in the house with him except for [Peter](#), [John](#), and [James](#), and the [girl’s father](#) and mother.

Luke 8:52

**they were...mourning...all...and beating their breasts for her (ULT)
were loudly demonstrating how sad they were...all the people there...were loudly demonstrating how sad they were...that the girl had died (UST)**

This was the customary way of showing grief in that culture. The term that ULT translates as **mourning** could mean that the people were pounding on their chests as a sign of grief, although Luke uses a much more specific expression to say that directly in [18:13](#). If you think your readers might not understand the significance of these actions, you could explain generally what the people were doing. Or you could describe the actions and say why the people were doing them. Alternate translation: "they were all loudly expressing their grief" or "all the people there were wailing and pounding on their chests to show how sad they were that the girl had died" (See: [Symbolic Action](#))

not...she has...died, but sleeps (ULT)

Alternate translation: "she is not dead, she is only sleeping"

Translation Words - ULT

- [beating their breasts](#)
- [she has...died](#)
- [sleeps](#)

Translation Words - UST

- [were loudly demonstrating how sad they were](#)
- [She is...dead](#)
- [She is only sleeping](#)

ULT

⁵² And they were all mourning and [beating their breasts](#) for her, but he said, "Do not wail, for [she has](#) not [died](#), but [sleeps](#)."

UST

⁵² And all the people there [were loudly demonstrating how sad they were](#) that the girl had died. But Jesus said to them, "Stop crying! [She is](#) not [dead](#)! [She is only sleeping](#)!"

Luke 8:53

they laughed at him, knowing that she had died (ULT)

the people laughed at him because they knew that the girl was dead (UST)

Alternate translation: "they laughed at Jesus because they knew that Jairus's daughter had died" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [knowing](#)
- [she had died](#)

Translation Words - UST

- [because they knew](#)
- [the girl was dead](#)

ULT

⁵³ And they laughed at him, [knowing](#) that [she had died](#).

UST

⁵³ And the people laughed at him [because they knew](#) that [the girl was dead](#).

Luke 8:54

he...taking hold of her hand (ULT)
Jesus...took hold of her hand (UST)

Alternate translation: "Jesus took hold of the girl's hand and" (See: [Pronouns — When to Use Them](#))

arise (ULT)
get up (UST)

This was not a command that the girl was capable of obeying. Instead, this was a command that directly caused her to be raised from the dead. Alternate translation: "your life is restored, so get up" (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- of...hand
- called out
- Child
- arise

Translation Words - UST

- of...hand
- and called {to her
- Child
- get up

ULT

⁵⁴ But he, taking hold of her [hand](#), [called out](#), saying, "[Child](#), [arise!](#)"

UST

⁵⁴ But Jesus took hold of her [hand and called {to her}](#), saying, "[Child](#), [get up!](#)"

Luke 8:55**her spirit returned (ULT)
she came back to life (UST)**

The people of this time considered life to be the result of the spirit coming into a person. You could express this in the way that would be most meaningful in your culture. Alternate translation: “she started breathing again” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [spirit](#)
- [returned](#)
- [she rose up](#)

Translation Words - UST

- [came back to life](#)
- [came back to life](#)
- [she got up](#)

ULT

⁵⁵ And her [spirit returned](#), and [she rose up](#) immediately, and he ordered something to be given to her to eat.

UST

⁵⁵ And immediately she [came back to life](#) and [she got up](#). Jesus told them to give her something to eat.

Luke 8:56**to tell no one (ULT)****not to tell anyone else {yet (UST)}**

If your readers would misunderstand this, you could make the verb negative and the subject positive. Alternate translation: “not to tell anyone”

Translation Words - ULT

- were astonished
- commanded

Translation Words - UST

- were amazed
- told

ULT

⁵⁶ And her parents were astonished, but he commanded them to tell no one what had happened.

8:43 ^[1].

UST

⁵⁶ And her parents were amazed, but Jesus told them not to tell anyone else {yet} what had happened.

8:43 ^[1] should be included here.

Luke 9

Luke 9 General Notes

Structure and formatting

Jesus sends his 12 apostles to teach and heal (9:1-9)
Jesus miraculously feeds 5,000 people (9:10-17)
Jesus speaks with his disciples about who he is (9:18-27)
The glory of Jesus is revealed on a mountaintop (9:28-36)
Jesus drives a demon out of a boy (9:37-43)
Jesus speaks about being his disciple (9:44-50)
Jesus begins to travel to Jerusalem (9:51-62)

Special concepts in this chapter

Elijah

God had promised the Jews that the prophet Elijah would return before the Messiah came. So some people who saw Jesus do miracles thought Jesus was Elijah (9:9, 9:19). He was not. However, Elijah did come to earth to speak with Jesus (9:30). (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [Christ, Messiah](#) and [Elijah](#))

Glory

Scripture often speaks of God's glory as a great, brilliant light. When people see this light, they are afraid. Luke says in this chapter that Jesus' clothing shone with this glorious light so that his followers could see that Jesus truly was God's Son. At the same time, God told them that Jesus was his Son. (See: [glory](#), [glorious](#), [glorify](#) and [fear](#), [afraid](#), [frighten](#))

Other possible translation difficulties in this chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus speaks a paradox in this chapter: "Whoever would save his life will lose it, but whoever loses his life for my sake will save it" (9:24).

"Receiving"

This word appears several times in this chapter and means different things. When Jesus says, "If someone receives a little child like this in my name, he also is receiving me, and if someone receives me, he is also receiving the one who sent me" (9:48), he is speaking of people serving the child. When Luke says, "the people there did not receive him" (9:53), he means that the people did not believe in or accept Jesus. (See: [believe](#), [believer](#), [belief](#), [unbeliever](#), [unbelief](#))

Luke 9:1

when he had called...together...the Twelve (ULT)
Jesus called together...his twelve disciples (UST)

See how you translated this in 8:1. You may have decided to translate the nominal adjective **the Twelve** with an equivalent phrase. Alternate translation: “when he had called together his 12 apostles” or “when he had called together the 12 men whom he had appointed to be apostles” (See: [Nominal Adjectives](#))

the Twelve (ULT)
his twelve disciples (UST)

You may have decided instead in 8:1 to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here. (See: [How to Translate Names](#))

power and authority (ULT)
the right and power (UST)

Power and **authority** mean similar things. Luke uses them together to show that Jesus gave his 12 disciples both the ability and the right to heal people. If your readers would misunderstand this, you could translate this phrase with a combination of words that includes both of these ideas. Alternate translation: “the right to use power” (See: [Doublet](#))

all the demons (ULT)
all kinds of demons (UST)

This could mean one of two things. Alternate translation: “every demon” or “every kind of demon”

to cure diseases (ULT)
to heal {people’s} diseases (UST)

Alternate translation: “to heal people of their sicknesses”

Translation Words - ULT

- [when he had called...together](#)
- [Twelve](#)
- [power](#)
- [authority](#)
- [demons](#)
- [to cure](#)

Translation Words - UST

- [Jesus called together](#)
- [twelve disciples](#)

ULT

¹ And [when he had called](#) the [Twelve together](#), he gave them [power](#) and [authority](#) over all the [demons](#), and [to cure](#) diseases,

UST

¹ Then [Jesus called together](#) his [twelve disciples](#) and gave them [the right](#) and [power](#) to drive out all kinds of [demons](#) and [to heal](#) {people’s} diseases.

- the right
- power
- demons
- to heal

Luke 9:2**he sent them out (ULT)****He sent them out (UST)**

Your language may require you to say where Jesus **sent** the disciples.
Alternate translation: "sent them to various places" or "told them to go to various places"

the kingdom of God (ULT)**how God would rule as king (UST)**

See how you decided to translate this phrase in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule."
Alternate translation: "how God would rule" (See: [Abstract Nouns](#))

Translation Words - ULT

- [he sent...out](#)
- [to proclaim](#)
- [kingdom of God](#)
- [to heal](#)

Translation Words - UST

- [He sent...out](#)
- [to announce {the good news about](#)
- [how...God...would rule as king](#)
- [He told them to heal](#)

ULT

² and [he sent them out to proclaim](#) the [kingdom of God](#) and [to heal](#) the sick.

UST

² [He sent them out to announce {the good news about}](#) [how God would rule as king](#). [He told them to heal](#) people who were sick.

Luke 9:3

And he said to them (ULT)
Before they left,} he said to them (UST)

It may be helpful to state that Jesus said these things to the disciples before they went out. Alternate translation: "Before the 12 disciples left, Jesus said to them"

Take nothing (ULT)
Do not take anything with you...Do...take (UST)

If your readers would misunderstand this, you could make the verb negative and the subject positive. Alternate translation: "Do not bring anything"

for the road (ULT)
for your journey (UST)

Jesus uses the term **road** figuratively to refer to the journey that his disciples will make by traveling along roads. Alternate translation: "for your journey" (See: [Metonymy](#))

staff (ULT)
a walking stick (UST)

The term **staff** means a large stick that people used for balance when climbing or when walking on uneven ground, and also for defense against animals and people. Alternate translation: "walking stick" (See: [Translate Unknowns](#))

bag (ULT)
a traveler's bag (UST)

The term **bag** means something a traveler would use to carry things that were needed on a journey. Alternate translation: "knapsack" (See: [Translate Unknowns](#))

bread (ULT)
food (UST)

Jesus figuratively uses one kind of food, **bread**, to represent food in general. Alternate translation: "food" (See: [Synecdoche](#))

silver (ULT)
money (UST)

Jesus figuratively uses a means by which value is stored and exchanged, **silver**, to represent money by association. Alternate translation: "money" (See: [Metonymy](#))

ULT

³ And he said to them, "Take nothing for the road—neither **staff**, nor bag, nor **bread**, nor **silver**—nor have two **tunics**."

UST

³ {Before they left,} he said to them, "Do not take anything with you for your journey. Do not take a **walking stick** or a traveler's bag or **food** or **money**. Do not bring an extra **tunic**."

nor have two tunics (ULT)

Do not bring an extra tunic (UST)

Here 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. When he says that these men should not each have two tunics, he means that they each should only have one tunic. Alternate translation: “and do not bring an extra tunic” (See: [Litotes](#))

Translation Words - ULT

- [staff](#)
- [bread](#)
- [silver](#)
- [tunics](#)

Translation Words - UST

- [a walking stick](#)
- [food](#)
- [money](#)
- [an...tunic](#)

Luke 9:4**whatever house you enter into (ULT)****Whatever house you enter (UST)**

The implication is that the disciples can **enter** a house because the people living there have welcomed them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "any house where you are welcomed" (See: [Assumed Knowledge and Implicit Information](#))

stay there (ULT)**stay in that house (UST)**

Alternate translation: "stay in that same house"

And...go out from there (ULT)

Alternate translation: "until you leave that place"

Translation Words - ULT

- [house](#)

Translation Words - UST

- [house](#)

ULT

⁴ And whatever [house](#) you enter into, stay there and go out from there.

UST

⁴ Whatever [house](#) you enter, stay in that house until you leave that area.

Luke 9:5

And wherever they do not receive you, when you go out (ULT)

If the people in any town do not welcome you, you should not stay there. Instead, leave... and, as you go (UST)

It may be helpful to make this two sentences. Alternate translation: "Here is what you should do in any town where people do not receive you. When you leave"

shake off the dust from your feet (ULT)
shake its dust off your feet (UST)

This action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a town to remain on them. If there is a similar gesture in your culture, you could consider using it here in your translation. (See: [Symbolic Action](#))

as a testimony against them (ULT)
That will be a warning to them {for rejecting you (UST)

Alternate translation: "as a warning to them"

Translation Words - ULT

- [they do...receive](#)
- [a testimony](#)

Translation Words - UST

- [do...welcome](#)
- [That will be a warning...for rejecting you](#)

ULT

⁵ And wherever [they do](#) not [receive](#) you, when you go out from that city, shake off the dust from your feet as [a testimony](#) against them."

UST

⁵ If the people in any town do not [welcome](#) you, you should not stay there. Instead, leave that town and, as you go, shake its dust off your feet. [That will be a warning](#) to them {[for rejecting you](#)}."

Luke 9:6

they went out (ULT) Jesus' disciples left (UST)

Alternate translation: "they left the place where Jesus was"

healing everywhere (ULT) Everywhere they went...they healed sick people (UST)

Luke says **everywhere** as a figurative generalization. Alternate translation: "healing wherever they went" (See: [Hyperbole](#))

Translation Words - ULT

- [healing](#)

Translation Words - UST

- [they healed sick people](#)

ULT

⁶ Then they went out {and} were going through the villages, proclaiming the gospel and [healing](#) everywhere.

UST

⁶ Then Jesus' disciples left and traveled through many villages. Everywhere they went, they talked to people about the good news from God, and [they healed sick people](#).

Luke 9:7

And Herod (ULT)

This phrase marks a break in the main story line. Luke is giving background information about Herod. Alternate translation: “Meanwhile, Herod” (See: [Background Information](#))

Herod the tetrarch (ULT)
Herod, the ruler over the district of Galilee (UST)

See how you translated the term **tetrarch** in [3:1](#) Alternate translation: “Herod, who ruled the region of Galilee” (See: [Translate Unknowns](#))

he was perplexed (ULT)
he was perplexed (UST)

Alternate translation: “he was confused” or “he could not understand”

because it was said by some (ULT)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “because some people were saying” (See: [Active or Passive](#))

that John had risen from the dead (ULT)
that John the Baptizer had become alive again (UST)

Luke reports in [3:20](#) that Herod put John in prison. When John sends messengers to Jesus in [7:18-19](#), he does this from prison. But by this point in the story, John is dead, because Herod has executed him. Luke assumes that his readers will know that. If it would be helpful to your readers, you could tell them explicitly. Alternate translation: “that John the Baptist, whom Herod had executed, had risen from the dead” (See: [Assumed Knowledge and Implicit Information](#))

John (ULT)
John the Baptizer (UST)

Luke assumes that his readers will know he is referring to John the Baptist. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “John the Baptist” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Herod
- tetrarch
- John
- had risen
- the dead

ULT

⁷ And Herod the tetrarch heard about all that was happening, and he was perplexed, because it was said by some that John had risen from the dead,

UST

⁷ Herod, the ruler over the district of Galilee, heard about everything that was happening, and he was perplexed. Some people were saying that John the Baptizer had become alive again.

Translation Words - UST

- Herod
- ruler over the district of Galilee
- John the Baptizer
- had become alive again
- had become alive again

Luke 9:8**and by some that Elijah had appeared (ULT)**

The expression **it was said** carries forward from the previous verse and applies to this phrase. Alternate translation: “and it was said by some that Elijah had appeared” (See: [Ellipsis](#))

but by others that one of the ancient prophets had risen (ULT)**Still others were saying that one of the other prophets from long ago had become alive again (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “and some people were saying that Elijah had appeared” (See: [Active or Passive](#))

but by others that one of the ancient prophets had risen (ULT)**Still others were saying that one of the other prophets from long ago had become alive again (UST)**

The expression **it was said** also applies to this phrase. Alternate translation: “but it was said by others that one of the prophets from long ago had come back to life” (See: [Ellipsis](#))

but by others that one of the ancient prophets had risen (ULT)**Still others were saying that one of the other prophets from long ago had become alive again (UST)**

If your readers would misunderstand this, you could express this with an active form as well. Alternate translation: “but others were saying that one of the prophets from long ago had come back to life” (See: [Active or Passive](#))

Translation Words - ULT

- [Elijah](#)
- [of...prophets](#)
- [had risen](#)

Translation Words - UST

- [the prophet Elijah](#)
- [prophets](#)
- [had become alive again](#)

ULT

⁸ and by some that [Elijah](#) had appeared, but by others that one of the ancient [prophets had risen](#).

UST

⁸ Other people were saying that [the prophet Elijah](#) had appeared again. Still others were saying that one of the other [prophets](#) from long ago [had become alive again](#).

Luke 9:9**I beheaded John, but who is this (ULT)
It cannot be John, because I had his head cut off. So who is this man (UST)**

Herod is assuming that it is impossible for John to have risen from the dead. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "It cannot be John, because I had his head cut off, so who is this" (See: [Assumed Knowledge and Implicit Information](#))

**I beheaded John (ULT)
It cannot be John, because I had his head cut off (UST)**

Herod speaks of himself figuratively as the person who did this action, representing the entire group of people who were responsible for it. Herod's soldiers would actually have carried out the execution, on his orders. Alternate translation: "I commanded my soldiers to cut off John's head" (See: [Synecdoche](#))

Translation Words - ULT

- [Herod](#)
- [John](#)
- [he was seeking](#)

Translation Words - UST

- [Herod](#)
- [John](#)
- [he kept looking for a way](#)

ULT

⁹ But [Herod](#) said, "I beheaded [John](#), but who is this about whom I hear such things?" So [he was seeking](#) to see him.

UST

⁹ But [Herod](#) said, "It cannot be [John](#), because I had his head cut off. So who is this man? I keep hearing such amazing things about him!" And [he kept looking for a way](#) to see Jesus.

Luke 9:10**when the apostles returned (ULT)**
When the apostles returned from their trip (UST)

The implication is that the apostles returned to where Jesus was. Alternate translation: “when the apostles came back to where Jesus was” (See: [Assumed Knowledge and Implicit Information](#))

as much as they had done (ULT)
everything that they had done (UST)

The phrase **as much as they had done** refers to what they did when they went to the cities where Jesus sent them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “what had happened as they proclaimed the good news and healed the sick in the cities where Jesus had sent them” (See: [Assumed Knowledge and Implicit Information](#))

a city called Bethsaida (ULT)
the town of Bethsaida (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “a city whose name was Bethsaida” (See: [Active or Passive](#))

Bethsaida (ULT)
Bethsaida (UST)

Bethsaida is the name of a city. (See: [How to Translate Names](#))

Translation Words - ULT

- [when...returned](#)
- [apostles](#)
- [called](#)

Translation Words - UST

- [When...returned from their trip](#)
- [apostles](#)
- [of](#)

ULT

¹⁰ And [when](#) the [apostles returned](#), they described to him as much as they had done. Then taking them, he withdrew by himself to a city [called](#) Bethsaida.

UST

¹⁰ [When](#) the [apostles returned from their trip](#), they told Jesus everything that they had done. Then he took them aside to go by themselves with him to the town [of](#) Bethsaida.

Luke 9:11

the kingdom of God (ULT) how God was going to rule as king (UST)

See how you decided to translate this phrase in 4:43. If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as “rule.” Alternate translation: “how God would rule” (See: [Abstract Nouns](#))

Translation Words - ULT

- when...came to know
- he welcomed
- kingdom of God
- of healing
- he was healing

Translation Words - UST

- when...learned where Jesus had gone
- He welcomed
- how...God...was going to rule as king
- who were sick
- He...healed

ULT

¹¹ But when the crowds came to know, they followed him. And he welcomed them {and} spoke to them about the kingdom of God, and he was healing those who had need of healing.

UST

¹¹ But when the crowds learned where Jesus had gone, they followed him there. He welcomed them and spoke to them about how God was going to rule as king. He also healed those who were sick.

Luke 9:12

And the day began to end (ULT) Now it was getting late in the day (UST)

Luke provides this background information to help readers understand what happens next. Alternate translation: "Now it was getting towards the end of the day" or "Now the end of the day was approaching" (See: [Background Information](#))

the Twelve (ULT) the twelve disciples (UST)

See how you translated this in [8:1](#). You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: "his 12 apostles" or "the 12 men whom he had appointed to be apostles" (See: [Nominal Adjectives](#))

the Twelve (ULT) the twelve disciples (UST)

You may have decided instead in [8:1](#) to translate this as a title, **the Twelve**, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here. (See: [How to Translate Names](#))

Translation Words - ULT

- [day](#)
- [Twelve](#)
- [desolate](#)

Translation Words - UST

- [day](#)
- [twelve disciples](#)
- [isolated](#)

ULT

¹² 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."

UST

¹² Now it was getting late in the [day](#), so the [twelve disciples](#) came to him and said, "Please send this large crowd of people away so that they can go to the surrounding villages and farms to get some food and find places to stay, since we are out here in this [isolated](#) place."

Luke 9:13**There are not...more than (ULT)****All...have are...All...have are (UST)**

The disciples are figuratively expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "There are only" (See: [Litotes](#))

five loaves (ULT)**five small loaves of bread (UST)**

This means **loaves** of bread, which are lumps of flour dough that a person has shaped and baked. Alternate translation: "five loaves of bread" (See: [Translate Unknowns](#))

unless we go {and} buy food for all these people (ULT)**We could never go buy enough food for all these people (UST)**

The disciples are not making a serious suggestion here. They actually mean to communicate the opposite of the literal meaning of their words. Alternate translation: "and we certainly cannot go and buy food for all these people" (See: [Irony](#))

Translation Words - ULT

- [loaves](#)
- [people](#)

Translation Words - UST

- [small loaves of bread](#)
- [people](#)

ULT

¹³ But he said to them, "You give them something to eat." But they said, "There are not more than five [loaves](#) and two fish with us—unless we go {and} buy food for all these [people](#)."

UST

¹³ But he said to them, "You must give them something to eat!" They replied, "All we have are five [small loaves of bread](#) and two small fish. We could never go buy enough food for all these [people](#)!"

Luke 9:14**about 5,000 men (ULT)****about 5000 men (UST)**

Luke assumes that readers will know that this number does not include the women and children who were likely also present. (This is not a case where a masculine term includes women.) If it would be helpful to your readers, you could state that explicitly. Alternate translation: "about 5,000 men, not counting the women and children" (See: [Assumed Knowledge and Implicit Information](#))

Have them recline to eat (ULT)**Have the people sit down...Put (UST)**

Alternate translation: "Tell them to sit down to eat"

Translation Words - ULT

- [disciples](#)

Translation Words - UST

- [disciples](#)

ULT

¹⁴ (For there were about 5,000 men.) Then he said to his [disciples](#), "Have them recline to eat in groups of about 50 each."

UST

¹⁴ {They said this} because there were about 5000 men there. Then Jesus said to the [disciples](#), "Have the people sit down in groups. Put about 50 people in each group."

Luke 9:15**And (ULT)****So (UST)**

Luke uses this word to introduce the results of what the previous sentence described. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

thus they did (ULT)**the disciples did that (UST)**

These two phrases the same thing. Luke is using repetition for clarity and perhaps, by drawing things out, to create some suspense about what will happen next. If your readers would misunderstand this, you could combine these phrases. Alternate translation: "the disciples had all the people sit down as Jesus had instructed" (See: [Parallelism](#))

ULT

¹⁵ And thus they did, and made them all recline to eat.

UST

¹⁵ So the disciples did that, and the people all sat down.

Luke 9:16

Then taking the five loaves (ULT)

Then Jesus took the five loaves of bread (UST)

Alternate translation: "Then Jesus took the five loaves of bread"

looking up to heaven (ULT)

He looked up toward heaven (UST)

This describes Jesus looking toward the sky. The Jews believed that **heaven**, the abode of God, was located above the sky. Alternate translation: "looking up beyond the sky towards God in heaven" (See: [Assumed Knowledge and Implicit Information](#))

he blessed them (ULT)

and praised God for them...the bread and fish...them (UST)

The word **them** refers to the loaves of bread and the fish, not to the people who had sat down to eat. Alternate translation: "he gave thanks for the food"

Translation Words - ULT

- [loaves](#)
- [heaven](#)
- [he blessed](#)
- [to...disciples](#)

Translation Words - UST

- [loaves of bread](#)
- [heaven](#)
- [and praised God](#)
- [to...disciples](#)

ULT

¹⁶ Then taking the five [loaves](#) and the two fish, looking up to [heaven](#), [he blessed](#) them and broke them into pieces, and he gave them to the [disciples](#) to serve to the crowd.

UST

¹⁶ Then Jesus took the five [loaves of bread](#) and the two fish. He looked up toward [heaven and praised God](#) for them. Then he divided the bread and fish into pieces and gave them to the [disciples](#) for them to distribute to the people.

Luke 9:17

they all ate and were satisfied (ULT)
They all ate, and everyone had enough to eat (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “they all ate until they had had enough” (See: [Active or Passive](#))

baskets (ULT)
which filled...baskets (UST)

Here, **baskets** refers to containers made of woven material. In biblical times, baskets were often made from strong plant materials, such as peels of wood or reeds that grew near the water. If your readers would not be familiar with baskets, you could use a general term. Alternate translation: “containers” (See: [Translate Unknowns](#))

Translation Words - ULT

- [baskets](#)

Translation Words - UST

- [which filled...baskets](#)

ULT

¹⁷ And they all ate and were satisfied, and what was left over to them was picked up—12 [baskets](#) of broken pieces.

UST

¹⁷ They all ate, and everyone had enough to eat. Then the disciples collected the leftover pieces of food, [which filled 12 baskets!](#)

Luke 9:18**And it happened that (ULT)****One day (UST)**

Luke uses this phrase 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](#))

praying alone (ULT)**praying in private (UST)**

The disciples were with Jesus, but he was praying personally and privately by himself. Alternate translation: "praying by himself"

Translation Words - ULT

- [praying](#)
- [disciples](#)

Translation Words - UST

- [praying](#)
- [disciples](#)

ULT

¹⁸ And it happened that, while he was [praying](#) alone, the [disciples](#) were with him, and he questioned them, saying, "Who do the crowds say that I am?"

UST

¹⁸ One day while Jesus was [praying](#) in private, with his [disciples](#) nearby, he asked them, "Who do the crowds say that I am?"

Luke 9:19**they...answering...said (ULT)****They...replied, "{Some people say that (UST)**

Together the two words **answering** and **said** mean that the disciples responded to the question that Jesus asked them. Alternate translation: "they responded" (See: [Hendiadys](#))

John the Baptist, but others Elijah, and others (ULT)**you are} John the Baptizer, but others say that you are the prophet Elijah, and still others say (UST)**

The disciples are answering Jesus in a compressed way, leaving out words that a sentence would ordinarily need to be complete. Alternate translation: "Some say that you are John the Baptist, but others say that you are Elijah, and others say" (See: [Ellipsis](#))

that one of the ancient prophets has risen (ULT)**that you are one of the other prophets from long ago who has come back to life again (UST)**

It may be helpful to clarify how this answer relates to Jesus' question. Alternate translation: "that you are one of the prophets from long ago who has come back to life" (See: [Assumed Knowledge and Implicit Information](#))

has risen (ULT)**who has come back to life again (UST)**

This means **risen** from the dead. Alternate translation: "has come back to life" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [John the Baptist](#)
- [Elijah](#)
- [of...prophets](#)
- [has risen](#)

Translation Words - UST

- [you are} John the Baptizer](#)
- [you are the prophet Elijah](#)
- [prophets](#)
- [who has come back to life again](#)

ULT

¹⁹ So answering, they said, "[John the Baptist](#), but others [Elijah](#), and others that one of the ancient [prophets has risen](#)."

UST

¹⁹ They replied, "{Some people say that [you are} John the Baptizer](#), but others say that [you are the prophet Elijah](#), and still others say that you are one of the other [prophets](#) from long ago [who has come back to life again](#)."

Luke 9:20**Then he said to them (ULT)**

Alternate translation: "Jesus said to his disciples"

Then Peter answering said (ULT)

Together the two words **answering** and **said** mean that Peter responded to the follow-up question that Jesus asked his disciples.
Alternate translation: "Then Peter responded" (See: [Hendiadys](#))

The Christ of God (ULT)**You are the Messiah, who has come from God (UST)**

Christ is the Greek word for "Messiah." Alternate translation: "You are the Messiah whom God promised to send" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Peter](#)
- [Christ](#)
- [of God](#)

Translation Words - UST

- [Peter](#)
- [You are...Messiah](#)
- [who has come from God](#)

ULT

20 Then he said to them, "But who do you say that I am?" Then [Peter](#) answering said, "The [Christ of God](#)."

UST

20 He asked them, "What about you? Who do you say that I am?" [Peter](#) replied, "[You are the Messiah, who has come from God](#)."

Luke 9:21

them, commanding them to tell this to no one (ULT)

warned...them...strongly...not to tell that to anyone yet (UST)

If your readers would misunderstand this, you could make the verb rather than the object negative. You could also express this as a direct quotation. Alternate translation: "commanding them not to tell this to anyone" or "commanding them, 'Do not tell this to anyone'" (See: [Direct and Indirect Quotations](#))

Translation Words - ULT

- [commanding them](#)

Translation Words - UST

- [warned...strongly](#)

ULT

²¹ But he strongly warned them, [commanding them](#) to tell this to no one,

UST

²¹ Then Jesus [warned](#) them [strongly](#) not to tell that to anyone yet.

Luke 9:22

It is necessary for the Son of Man to suffer many things (ULT)
I, the Son of Man, must suffer many things (UST)

Here Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: “I, the Son of Man, am going to have to suffer many things” (See: [First, Second or Third Person](#))

It is necessary for the Son of Man to suffer many things (ULT)
I, the Son of Man, must suffer many things (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: “I, the Messiah, am going to have to suffer many things” (See: [Assumed Knowledge and Implicit Information](#))

and to be rejected by the elders and chief priests and scribes (ULT)

If your readers would misunderstand this, you could express this with an active form. It may be helpful to begin a new sentence here. Alternate translation: “The elders, chief priests, and scribes will reject him” or (if you translated in the first person) “The elders, chief priests, and scribes will reject me” (See: [Active or Passive](#))

and to be killed (ULT)
and kill me (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “and they will kill him” or (if you translated in the first person) “and they will kill me” (See: [Active or Passive](#))

and to be raised on the third day (ULT)
Then, on the third day after that, I will come back to life again (UST)

This word at the beginning of this phrase indicates a contrast between what this phrase describes and what the previous phrases described. Alternate translation: “but he will be raised on the third day” or (if you translated in the first person) “but I will be raised on the third day” (See: [Connect — Contrast Relationship](#))

and to be raised on the third day (ULT)
Then, on the third day after that, I will come back to life again (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “but he will come back to life on the third day” or (if you translated in the first person) “but I will come back to life on the third day” (See: [Active or Passive](#))

ULT

²² saying, “It is necessary for the [Son of Man to suffer](#) many things and [to be rejected](#) by the [elders](#) and [chief priests](#) and [scribes](#), and to be killed, and [to be raised](#) on the third [day](#).”

UST

²² Then he said, “I, the [Son of Man](#), must [suffer](#) many things: The [elders](#), [chief priests](#), and [teachers of the Jewish laws](#) will [reject me](#) and kill me. Then, on the third [day](#) after that, [I will come back to life again](#).”

and to be raised on the third day (ULT)**Then, on the third day after that, I will come back to life again (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “but he will come back to life on day three” or (if you translated in the first person) “but I will come back to life on day three” (See: [Ordinal Numbers](#))

and to be raised on the third day (ULT)**Then, on the third day after that, I will come back to life again (UST)**

In the idiom of this culture, today was the “first day,” tomorrow was the “second day,” and the day after tomorrow was the **third day**. To make sure that this is clear to your readers, you may wish to use a different expression than “the third day” or “day three,” especially if, in your culture, this would mean one day longer than Jesus intends. Otherwise, your readers may be confused when they read later in the book that Jesus died on a Friday and came back to life on a Sunday, if that would be “the second day” or “day two” according to the way your culture reckons time. Alternate translation: “and he will spend the next full day in the grave, but on the day after that, he will come back to life” or (if you translated in the first person) “and I will spend the next full day in the grave, but on the day after that, I will come back to life” (See: [Idiom](#))

Translation Words - ULT

- [Son of Man](#)
- [to suffer](#)
- [to be rejected](#)
- [elders](#)
- [chief priests](#)
- [scribes](#)
- [to be raised](#)
- [on...day](#)

Translation Words - UST

- [I...Son of Man](#)
- [suffer](#)
- [elders](#)
- [chief priests](#)
- [teachers of the Jewish laws](#)
- [will reject me](#)
- [on...day](#)
- [I will come back to life again](#)

Luke 9:23

to them all (ULT)**to them all (UST)**

Alternate translation: "to all of his disciples who were with him"

to come after me (ULT)**to be my disciple (UST)**

To follow or to **come after** Jesus represents being one of his disciples. Alternate translation: "be my disciple" (See: [Metaphor](#))

let him deny himself (ULT)**you must not do only what you want to do (UST)**

Alternate translation: "he must forsake his own desires"

take up his cross daily (ULT)**every day you must be willing to suffer, even to the point of giving up your life (UST)**

The image is of a condemned prisoner being forced to carry the cross on which he would be crucified to the place where he would be executed. Luke assumes that his readers will recognize this image from their own culture. But if it would not be familiar to your readers, you could use a more general expression. Alternate translation: "he must be willing every day to suffer and die for my sake" (See: [Assumed Knowledge and Implicit Information](#))

take up his cross daily (ULT)**every day you must be willing to suffer, even to the point of giving up your life (UST)**

To **take up** a **cross** figuratively represents being willing to suffer and die. Alternate translation: "he must be willing every day to suffer and die for my sake" (See: [Metaphor](#))

and follow me (ULT)**That is how to be my disciple (UST)**

Here, to **follow** Jesus means to obey him. Alternate translation: "and obey me in that way" (See: [Metaphor](#))

Translation Words - ULT

- [cross](#)
- [daily](#)

Translation Words - UST

- [day](#)
- [you must be willing to suffer, even to the point of giving up your life](#)

ULT

²³ Then he said to them all, "If anyone wants to come after me, let him deny himself and take up his [cross daily](#) and follow me.

UST

²³ Then he said to them all, "If any one of you wants to be my disciple, you must not do only what you want to do. Rather, every [day you must be willing to suffer, even to the point of giving up your life](#). That is how to be my disciple.

Luke 9:24

**but whoever would lose his life for my sake
(ULT)**

**but those who give up their lives in order to
become my disciples (UST)**

This phrase is an idiom. Jesus is not encouraging his disciples to do self-destructive things. Alternate translation: "but whoever is willing to give up everything for me" (See: [Idiom](#))

Translation Words - ULT

- [to save](#)
- [will save](#)
- [life](#)
- [life](#) (2)

Translation Words - UST

- [to save](#)
- [will save...eternally](#)
- [lives](#)
- [lives](#) (2)

ULT

²⁴ For whoever would desire [to save](#) his [life](#) will lose it, but whoever would lose his [life](#) for my sake, this one [will save](#) it.

UST

²⁴ {You must do that} because those who try [to save](#) their own [lives](#) will lose them eternally, but those who give up their [lives](#) in order to become my disciples [will save](#) their lives [eternally](#).

Luke 9:25

For what is a man profited, having gained the whole world, but destroying or losing himself (ULT)

After all, how does it benefit you if you gain everything in this world but you then end up losing, or even destroying, your own self (UST)

Jesus does not expect his disciples to tell him what benefit this would be. Rather, he is using the question form as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "It would not benefit a person to get everything he wanted in this world and yet be lost eternally." (See: [Rhetorical Question](#))

ULT

²⁵ For what is a man **profited**, **having gained** the whole **world**, but **destroying** or **losing** himself?

UST

²⁵ After all, how **does it benefit** you if **you gain everything in this world** but you then **end up losing**, or even **destroying**, your own self?

For what is a man profited, having gained the whole world, but destroying or losing himself (ULT)

After all, how does it benefit you if you gain everything in this world but you then end up losing, or even destroying, your own self (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "For what benefit would it be to a person to gain the whole world but to lose or destroy himself" (See: [Active or Passive](#))

For what is a man profited, having gained the whole world, but destroying or losing himself (ULT)

After all, how does it benefit you if you gain everything in this world but you then end up losing, or even destroying, your own self (UST)

The terms **losing** and **destroying** mean the same thing. Jesus uses them together for emphasis. Alternate translation: "For what benefit would it be to a person to get everything he wanted in this world but to completely destroy himself" (See: [Doublet](#))

a man (ULT)

you (UST)

Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: "a person" (See: [When Masculine Words Include Women](#))

For what is a man profited, having gained the whole world, but destroying or losing himself (ULT)

After all, how does it benefit you if you gain everything in this world but you then end up losing, or even destroying, your own self (UST)

Jesus says **the whole world** as an overstatement for emphasis. Alternate translation: "For what benefit would it be to a person to get everything he wanted in this world but to lose or destroy himself" (See: [Hyperbole](#))

Translation Words - ULT

- is...profited
- having gained
- world
- losing

Translation Words - UST

- does it benefit
- if you gain
- everything in this world
- you...end up losing

Luke 9:26

my words (ULT) that they follow my teaching (UST)

Jesus is using the term **words** figuratively to describe the things he teaches by using words. Alternate translation: "my teaching" (See: [Metonymy](#))

the Son of Man (ULT) Then, I, the Son of Man (UST)

Here Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man" (See: [First, Second or Third Person](#))

the Son of Man (ULT) Then, I, the Son of Man (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "I, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

of the Father (ULT) of God the Father (UST)

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

Translation Words - ULT

- [is ashamed of](#)
- [will be ashamed of](#)
- [Son of Man](#)
- [glory](#)
- [of...Father](#)
- [holy](#)
- [of...angels](#)

Translation Words - UST

- [is afraid to say](#)
- [will say that...does not belong to me](#)
- [Then, I...Son of Man](#)
- [of...angels](#)
- [glory...the glory](#)
- [of God...Father](#)
- [holy](#)

ULT

²⁶ For whoever [is ashamed of](#) me and my words, the [Son of Man will be ashamed of](#) this one when he comes in {his} own [glory](#), and of the [Father](#) and of the [holy angels](#).

UST

²⁶ Suppose someone [is afraid to say](#) that they believe in me and that they follow my teaching. [Then, I, the Son of Man, will say that](#) such a person [does not belong to me](#). This will happen when I come back in my [glory](#) and in [the glory of God](#) the [Father](#) and of the [holy angels](#).

Luke 9:27**But I say to you truly (ULT)
But you can be sure of this (UST)**

Jesus uses this phrase to emphasize the importance of what he will say next. Alternate translation: "Now listen very carefully" (See: [Idiom](#))

there are some of those who are standing here who will certainly not taste death until they see the kingdom of God (ULT)

Jesus is using the third person to talk about the people he is talking to. If your readers would misunderstand this, you could translate this in the second person. Alternate translation: "some of you who are standing here will not die before you see the kingdom of God" (See: [First, Second or Third Person](#))

**will certainly not taste death until they see the kingdom of God (ULT)
will not die until you see God ruling as king (UST)**

Jesus is figuratively expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "will see the kingdom of God before they die" or (if you are translating in the second person) "will see the kingdom of God before you die" (See: [Litotes](#))

**will...taste death (ULT)
will...die (UST)**

This is an idiom. Alternate translation: "die" (See: [Idiom](#))

**the kingdom of God (ULT)
God ruling as king (UST)**

See how you decided to translate this phrase in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "God ruling as king" (See: [Abstract Nouns](#))

Translation Words - ULT

- truly
- death
- kingdom of God

Translation Words - UST

- you can be sure of this
- will...die
- God...ruling as king

ULT

²⁷ But I say to you truly, there are some of those who are standing here who will certainly not taste death until they see the kingdom of God."

UST

²⁷ But you can be sure of this: Some of you who are standing here now will not die until you see God ruling as king!"

Luke 9:28

And it happened that (ULT)

Luke uses this phrase 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](#))

after these words (ULT) after Jesus said those things (UST)

The phrase **these words** refers to what Jesus said to his disciples in the preceding verses. Luke uses the term **words** figuratively to describe the things that Jesus said by using words. Alternate translation: "after Jesus said these things to his disciples" (See: [Metonymy](#))

Translation Words - ULT

- [days](#)
- [Peter](#)
- [John](#)
- [James](#)
- [to pray](#)

Translation Words - UST

- [days](#)
- [Peter](#)
- [John](#)
- [James](#)
- [to pray {there}](#)

ULT

²⁸ And it happened that, about eight [days](#) after these words, taking along [Peter](#) and [John](#) and [James](#), he went up on the mountain [to pray](#).

UST

²⁸ About eight [days](#) after Jesus said those things, he took [Peter](#), [John](#), and [James](#) with him and went up onto a mountain [to pray {there}](#).

Luke 9:29

And it happened that (ULT)

Luke uses this phrase to introduce a new development within this episode. Use a word, phrase, or other method in your language that is natural for this purpose. (See: [Introduction of a New Event](#))

Translation Words - ULT

- was praying
- of...face

Translation Words - UST

- While...was praying
- of...face

ULT

²⁹ And it happened that, as he was praying, the appearance of his face became different, and his clothing flashed white like lightning.

UST

²⁹ While he was praying, the appearance of his face became very different, and his clothes began to shine brightly.

Luke 9:30

behold (ULT)

All at once (UST)

Here, Luke uses the word **behold** to alert readers to pay attention to the surprising information that follows. Alternate translation: "suddenly" (See: [Metaphor](#))

Translation Words - ULT

- [Moses](#)
- [Elijah](#)

Translation Words - UST

- [Moses](#)
- [Elijah](#)

ULT

³⁰ And behold, two men began talking with him, who were [Moses](#) and [Elijah](#),

UST

³⁰ All at once, two {prophets from long ago} were there talking with Jesus. They were [Moses](#) and [Elijah](#).

Luke 9:31**who were seen in glory (ULT)
These men appeared surrounded in glory
(UST)**

This phrase gives information about how Moses and Elijah looked. If your readers would misunderstand this, you could express this with an active form. Alternate translation: “who appeared in glorious splendor” or “who were shining brightly” (See: [Active or Passive](#))

**his departure (ULT)
about how he was going to die (UST)**

Luke is using a polite way of referring to Jesus’ death. Alternate translation: “how Jesus would leave this world” or “how Jesus would die” (See: [Euphemism](#))

**in...which he was about to fulfill...Jerusalem (ULT)
surrounded in...This was something that was going to happen soon...
Jerusalem (UST)**

Alternate translation: “which was soon going to happen in Jerusalem”

Translation Words - ULT

- [glory](#)
- [to fulfill](#)
- [Jerusalem](#)

Translation Words - UST

- [glory](#)
- [was going to happen](#)
- [Jerusalem](#)

ULT

³¹ who were seen in [glory](#), speaking about his departure, which he was about to [fulfill](#) in [Jerusalem](#).

UST

³¹ These men appeared surrounded in [glory](#). They spoke with Jesus about how he was going to die. This was something that [was going to happen](#) soon in [Jerusalem](#).

Luke 9:32

And (ULT)

Luke uses this word to introduce background information about what Peter, James, and John were doing while Jesus was speaking with Moses and Elijah. Alternate translation: “Now” (See: [Background Information](#))

Peter..Peter..and those with him were weighted with sleep (ULT)

Peter..Peter..and the other disciples who were with him were very sleepy (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “sleep was weighing heavily upon Peter and James and John” (See: [Active or Passive](#))

Peter..Peter..and those with him were weighted with sleep (ULT)

Peter..Peter..and the other disciples who were with him were very sleepy (UST)

Luke speaks of **sleep** figuratively as if it were something that could be like a weight pressing down on a person. Alternate translation: “Peter and James and John all felt very sleepy” (See: [Personification](#))

they saw his glory (ULT)

they saw how brightly Jesus was shining. They...saw (UST)

As in [2:9](#), the implication is that this **glory** manifested visibly as a bright light. Alternate translation: “they saw brilliant light shining around Jesus” or “they saw a very bright light coming from Jesus” (See: [Assumed Knowledge and Implicit Information](#))

and the two men who were standing with him

The phrase **the two men** refers to Moses and Elijah. Alternate translation: “and they also saw Moses and Elijah”

Translation Words - ULT

- [Peter](#)
- [weighted](#)
- [with sleep](#)
- [glory](#)

Translation Words - UST

- [Peter](#)
- [very](#)
- [sleepy](#)
- [how brightly...was shining](#)

ULT

³² And [Peter](#) and those with him were [weighted with sleep](#), but when they became fully awake, they saw his [glory](#) and the two men who were standing with him.

UST

³² [Peter](#) and the other disciples who were with him were [very sleepy](#). But when they woke up fully, they saw [how brightly](#) Jesus [was shining](#). They also saw Moses and Elijah standing with him.

Luke 9:33

And it happened that (ULT)

Luke uses this phrase to introduce a new development within this episode. Use a word, phrase, or other method in your language that is natural for this purpose. (See: [Introduction of a New Event](#))

as they were going away from him (ULT) As Moses and Elijah were starting to leave Jesus (UST)

The pronoun **they** refers to Moses and Elijah, not to the disciples. Alternate translation: “as Moses and Elijah were about to leave Jesus” (See: [Pronouns — When to Use Them](#))

for us...let us make (ULT) for us...We should make (UST)

Since Peter wants to make it possible for Moses and Elijah to stay, when he says **for us**, he likely means “all six of us.” So if your language distinguishes between exclusive and inclusive “us,” use the inclusive form in that case. However, when Peter says **let us**, he is likely referring to himself and to James and John, so use the exclusive form of “us” in that case. (See: [Exclusive and Inclusive ‘We’](#))

tents (ULT) shelters (UST)

The term **tents** means simple, temporary places in which to sit or sleep. Peter probably had in mind that he and the other two disciples would build them from the materials available on the mountain such as tree branches. Alternate translation: “shelters” (See: [Translate Unknowns](#))

not knowing what he says (ULT) But he really did not realize what he was saying (UST)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. It may be helpful to make this a separate sentence. Alternate translation: “He did not know what he was saying”

Translation Words - ULT

- [Peter](#)
- [Jesus](#)
- [Master](#)
- [good](#)
- [for Moses](#)
- [for Elijah](#)
- [knowing](#)

ULT

³³ And it happened that, as they were going away from him, Peter said to Jesus, “Master, it is good for us to be here, so let us make three tents, one for you, and one for Moses, and one for Elijah” (not knowing what he says).

UST

³³ As Moses and Elijah were starting to leave Jesus, Peter said to him, “Master, it is good for us to be here! We should make three shelters, one for you, one for Moses, and one for Elijah!” But he really did not realize what he was saying.

Translation Words - UST

- Peter
- him
- Master
- good
- for Moses
- for Elijah
- he really did...realize

Luke 9:34

But as he was saying this (ULT)

Alternate translation: "While Peter was saying these things" (See: [Pronouns — When to Use Them](#))

they were afraid (ULT)

The disciples were afraid (UST)

These adult disciples were not afraid of clouds. Rather, given all the unusual things that had already taken place on this mountain, they were afraid of what might happen to them once the cloud came completely over them. Alternate translation: "they were very apprehensive" (See: [Assumed Knowledge and Implicit Information](#))

they entered into the cloud (ULT)

as...the cloud...surrounded...them (UST)

This can be expressed in terms of what the cloud did. Alternate translation: "the cloud surrounded them"

Translation Words - ULT

- [they were afraid](#)

Translation Words - UST

- [The disciples were afraid](#)

ULT

³⁴ But as he was saying this, a cloud appeared and overshadowed them, and [they were afraid](#) as they entered into the cloud.

UST

³⁴ As he was saying these things, a cloud formed and covered them. [The disciples were afraid](#) as the cloud surrounded them.

Luke 9:35**there was a voice from the cloud (ULT)
God's voice spoke to them from the cloud (UST)**

Luke expects readers to understand that this voice could only have belonged to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "God spoke to them from the cloud" (See: [Assumed Knowledge and Implicit Information](#))

**my Son (ULT)
my Son (UST)**

This is an important title for Jesus, the **Son** of God. (See: [Translating Son and Father](#))

**the one who is chosen (ULT)
whom I have chosen (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could indicate who has done the action. Alternate translation: "the one I have chosen" (See: [Active or Passive](#))

Translation Words - ULT

- a voice
- my...Son
- who is chosen

Translation Words - UST

- God's voice
- my...Son
- I have chosen

ULT

³⁵ And there was a voice from the cloud, saying, "This is my Son, the one who is chosen; listen to him."

UST

³⁵ God's voice spoke to them from the cloud, saying, "This is my Son, whom I have chosen; listen to him!"

Luke 9:36

when the voice had happened (ULT)
When the voice had finished speaking (UST)

Alternate translation: "after the voice had spoken"

Jesus was found alone (ULT)
the three disciples saw that} only Jesus was there (UST)

The term **found** is an idiom that means "could be found" or "was there." Alternate translation: "only Jesus was there" (See: [Idiom](#))

Jesus was found alone (ULT)
the three disciples saw that} only Jesus was there (UST)

If your readers would misunderstand this, you could state **Jesus was found alone** with an active form. Alternate translation: "only Jesus was there" (See: [Active or Passive](#))

they were silent and told no one (ULT)

These two phrases mean the same thing. (The Greek verb in the first phrase does not always mean to make no sound. It can also mean to keep a secret.) Luke uses the two phrases together for emphasis. In your translation, you could also use repetition for emphasis, or, if your readers would misunderstand this, you could combine the phrases. Alternate translation: "they kept it a secret and did not tell anyone" or "they said nothing about it to anyone" (See: [Doublet](#))

told no one...anything (ULT)
they did...tell anyone...not (UST)

Luke uses a double negative in Greek for emphasis here, "told no one ... nothing." The second negative does not cancel the first to create a positive meaning, "told someone ... something." If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. (See: [Double Negatives](#))

in those days (ULT)
For a long time (UST)

Here Luke uses the term **days** figuratively to refer to a particular time. Alternate translation: "at that time" (See: [Idiom](#))

Translation Words - ULT

- [voice](#)
- [Jesus](#)
- [told](#)
- [days](#)

ULT

³⁶ And when the [voice](#) had happened, [Jesus](#) was found alone. Then they were silent and [told](#) no one in those [days](#) anything of the things they had seen.

UST

³⁶ When the [voice](#) had finished speaking, {the three disciples saw that} only [Jesus](#) was there. They kept all this to themselves. [For a long time they did not tell](#) anyone what they had seen.

Translation Words - UST

- voice
- Jesus
- For a long time
- they did...tell

Luke 9:37

And it happened that (ULT)

Luke uses this phrase 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](#))

Translation Words - ULT

- on...day

Translation Words - UST

- day

ULT

³⁷ And it happened that, on the next **day**, when they came down from the mountain, a large crowd met him.

UST

³⁷ The next **day**, when they had come down from the mountain, a large crowd of people met Jesus.

Luke 9:38

behold (ULT) Suddenly (UST)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a man from the crowd (ULT) a man from the crowd (UST)

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. Alternate translation: "there was a man in the crowd who" (See: [Introduction of New and Old Participants](#))

Teacher (ULT) Teacher (UST)

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

to look upon (ULT) do something to help (UST)

This is an idiom. Alternate translation: "help" (See: [Idiom](#))

Translation Words - ULT

- [cried out](#)
- [Teacher](#)
- [I beg](#)
- [son](#)
- [one and only {child}](#)

Translation Words - UST

- [called out](#)
- [Teacher](#)
- [I plead](#)
- [son](#)
- [only child](#)

ULT

³⁸ And behold, a man from the crowd [cried out](#), saying, "[Teacher](#), [I beg](#) you to look upon my [son](#), for he is my [one and only {child}](#).".

UST

³⁸ Suddenly a man from the crowd [called out](#), "[Teacher](#), [I plead](#) with you, do something to help my [son](#)! He is my [only child](#)."

Luke 9:39**behold (ULT)****Here is what is happening (UST)**

The man uses the term **behold** to call Jesus' attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a spirit (ULT)**An evil spirit (UST)**

The man uses this phrase to introduce the spirit into his story. If your language has its own way of doing that, you can use it here in your translation. Alternate translation: "there is an evil spirit that" (See: [Introduction of New and Old Participants](#))

with foam (ULT)**and causes...to foam at the mouth (UST)**

When a person is having convulsions, they can have trouble breathing or swallowing. This causes white foam to form around their mouths. Alternate translation: "and foam comes out of his mouth" (See: [Translate Unknowns](#))

it departs from him with difficulty (ULT)**This spirit hardly ever leaves my child (UST)**

The man is figuratively expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: "it attacks him very often" (See: [Litotes](#))

crushing him (ULT)**and, when it does, it injures him severely (UST)**

The man speaks figuratively of the spirit as if it were a heavy weight whose attacks crush the boy. This is a reference to the injuries that the spirit causes. Alternate translation: "injuring him badly" (See: [Metaphor](#))

Translation Words - ULT

- a spirit
- he...cries out

Translation Words - UST

- An evil spirit
- causes him to scream

ULT

³⁹ And behold, a spirit seizes him and he suddenly cries out, and it throws him into convulsions with foam. And it departs from him with difficulty, crushing him.

UST

³⁹ Here is what is happening. An evil spirit suddenly seizes him and causes him to scream. It shakes him violently and causes him to foam at the mouth. This spirit hardly ever leaves my child and, when it does, it injures him severely.

Luke 9:40

(There are no notes for this verse.)

Translation Words - ULT

- I begged
- disciples
- they would cast...out
- they were...able

Translation Words - UST

- I pleaded with
- disciples
- command...to come out of him
- they were...able to do it

ULT

⁴⁰ And I begged your disciples so that they would cast it out, but they were not able."

UST

⁴⁰ I pleaded with your disciples to command the evil spirit to come out of him, but they were not able to do it!"

Luke 9:41

Then answering, Jesus said (ULT)

Together **answering** and **said** mean that Jesus responded to the man's request. Alternate translation: "Then Jesus responded" (See: [Hendiadys](#))

O unbelieving and perverted generation, until when will I be with you and bear with you (ULT)

This generation of people does not believe, and so its thinking is corrupt! How much longer must I be with you before you believe (UST)

Jesus is speaking figuratively to something that he knows cannot hear him. He is addressing the entire **generation** of people who were living at that time, and they are not all present to hear him. He is doing this to show in a very strong way how he feels about this generation. He is actually speaking to the people who can hear him, the crowd that has gathered there. If your readers might not understand this kind of figurative speech, you could translate Jesus' words as if he were speaking directly to the crowd, since they are included in the generation that Jesus is figuratively addressing. Alternate translation: "You have all gone wrong because you do not believe, so I hope I do not have to stay here and put up with you for very long!" (See: [Apostrophe](#))

O unbelieving and perverted generation, until when will I be with you and bear with you (ULT)

This generation of people does not believe, and so its thinking is corrupt! How much longer must I be with you before you believe (UST)

Jesus is using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "You have all gone wrong because you do not believe, so I hope I do not have to stay here and put up with you for very long!" (See: [Rhetorical Question](#))

unbelieving and perverted (ULT) does not believe, and so its thinking is corrupt (UST)

The terms **unbelieving** and **perverted** mean similar things. Jesus uses them together for emphasis. If your readers would misunderstand this, you could combine them into a single phrase. Alternate translation: "You have all gone wrong because you do not believe" (See: [Doublet](#))

until when will I be with you and bear with you (ULT) How much longer must I be with you before you believe (UST)

In both cases here, **you** is plural in Greek because Jesus is addressing a **generation** that is made up of many people. However, **generation** is a collective noun, and if your language would treat a collective noun as singular in a context like this, you could use the singular form of **you**. (See: [Forms of You](#))

ULT

⁴¹ Then answering, Jesus said, "O unbelieving and perverted generation, until when will I be with you and bear with you? Bring your son here."

UST

⁴¹ In response, Jesus said, "This generation of people does not believe, and so its thinking is corrupt! How much longer must I be with you before you believe?" {Then he said to the boy's father,} "Bring your son here to me!"

Bring your son here (ULT)

Then he said to the boy's father,} "Bring your son here to me (UST)

Jesus is now speaking to the father of the boy, and so **your** is singular here. (See: [Forms of You](#))

Translation Words - ULT

- Jesus
- unbelieving
- perverted
- generation
- bear with
- son

Translation Words - UST

- Jesus
- This generation of people
- does not believe
- its thinking is corrupt
- before...believe
- son

Luke 9:42**while...he was coming (ULT)****While...they were bringing the boy to him (UST)**

The pronoun **he** refers to the boy, not to the father. Alternate translation: "while the boy was coming" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- demon
- unclean spirit
- Jesus
- rebuked
- unclean
- healed
- to...father

Translation Words - UST

- demon
- evil spirit
- Jesus
- rebuked
- evil
- healed
- father

ULT

⁴² And while he was coming, the **demon** threw him down and shook him with convulsions. But **Jesus rebuked** the **unclean** spirit and **healed** the boy and gave him back to his **father**.

UST

⁴² While they were bringing the boy to him, the **demon** threw the boy down to the ground and shook him severely. But **Jesus rebuked** the **evil** spirit and **healed** the boy. Then he returned him to his **father**.

Luke 9:43

Then they were all amazed at the majesty of God (ULT)

Then all the people there were completely amazed at the great power God had shown (UST)

Jesus performed the miracle, but the crowd recognized that **God** was the power behind the healing. Alternate translation: "Then they were all amazed that God would work so powerfully through Jesus in this way" (See: [Assumed Knowledge and Implicit Information](#))

everything that he was doing (ULT)
all the miracles Jesus was doing (UST)

The word **he** refers to Jesus, not to God the Father. Alternate translation: "everything Jesus was doing" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- they were...amazed
- while...were marveling
- majesty
- of God
- disciples

Translation Words - UST

- were completely amazed
- While they were...still marveling
- great power
- God had shown
- disciples

ULT

⁴³ Then **they were** all **amazed** at the **majesty of God**. But **while** all **were marveling** at everything that he was doing, he said to his **disciples**,

UST

⁴³ Then all the people there **were completely amazed** at the **great power God had shown**. **While they were** all **still marveling** at all the miracles Jesus was doing, he said to his **disciples**,

Luke 9:44

**You put these words in your ears (ULT)
Listen carefully to what I am about to tell you
(UST)**

Jesus is using an idiom to tell his disciples to pay careful attention to what he is about to say. Alternate translation: "Now listen carefully to this and remember it" (See: [Idiom](#))

**For the Son of Man is going to be handed over
(ULT)
because someone will soon hand me, the Son
of Man, over (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "Someone is going to betray the Son of Man" (See: [Active or Passive](#))

**For the Son of Man is going to be handed over (ULT)
because someone will soon hand me, the Son of Man, over (UST)**

Jesus is speaking about himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "Someone is going to betray me, the Son of Man" (See: [First, Second or Third Person](#))

**For the Son of Man is going to be handed over (ULT)
because someone will soon hand me, the Son of Man, over (UST)**

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "someone is going to betray me, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

**into the hands of men (ULT)
to my enemies (UST)**

The term **hands** figuratively represent power and control. Alternate translation: "to his enemies, who will have power over him" or (if you translated in the first person) "to my enemies, who will have power over me" (See: [Metaphor](#))

**into the hands of men (ULT)
to my enemies (UST)**

It may be helpful to make explicit who these **men** are. Alternate translation: "to his enemies, who will have power over him" or (if you translated in the first person) "to my enemies, who will have power over me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Son of Man](#)
- [the hands](#)

ULT

⁴⁴ "You put these words in your ears: For the [Son of Man](#) is going to be handed over into [the hands](#) of men."

UST

⁴⁴ "Listen carefully to what I am about to tell you, because someone will soon hand [me](#), the [Son of Man](#), over to [my enemies](#)."

Translation Words - UST

- me...Son of Man
- my enemies

Luke 9:45**this word...about this word (ULT)
what he meant by this...about what he had
said (UST)**

Luke uses the term **word** figuratively to describe what Jesus said by using words. Alternate translation: "this saying ... about this saying" or "this statement ... about this statement" (See: [Metonymy](#))

**it was hidden from them (ULT)
God prevented them from understanding it
(UST)**

If your readers would misunderstand this, you could express this with an active form, and you can state who did the action. Alternate translation: "God hid its meaning from them" (See: [Active or Passive](#))

Translation Words - ULT

- [did not understand](#)
- [they could...understand](#)
- [they were afraid](#)

Translation Words - UST

- [did not understand](#)
- [they would...know](#)
- [they were afraid](#)

ULT

⁴⁵ But they [did not understand](#) this word, and it was hidden from them, so [they could not understand](#) it, and [they were afraid](#) to question him about this word.

UST

⁴⁵ But the disciples [did not understand](#) what he meant by this. God prevented them from understanding it so that [they would not know](#) yet what he meant, and [they were afraid](#) to ask him about what he had said.

Luke 9:46

among them (ULT)

among themselves (UST)

Be sure that it is clear in your translation that the pronoun **them** does not include Jesus. He was not arguing, along with the disciples, about who was the **greatest**. Alternate translation: “among the disciples” (See: [Pronouns — When to Use Them](#))

which of them might be the greatest (ULT)

which one of them would be the most

important (UST)

Alternate translation: “which one of them was the greatest”

ULT

⁴⁶ Then an argument started among them as to which of them might be the greatest.

UST

⁴⁶ Sometime later, the disciples began to argue among themselves about which one of them would be the most important.

Luke 9:47

knowing the reasoning in their hearts (ULT) knew what they were thinking (UST)

Here Luke uses **hearts** figuratively to represent the disciples' thoughts and evaluations. Alternate translation: "knowing what they were thinking" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [knowing](#)
- [in...hearts](#)
- [a little child](#)

Translation Words - UST

- [Jesus](#)
- [knew](#)
- [what...were thinking](#)
- [a young child](#)

ULT

⁴⁷ But [Jesus](#), [knowing](#) the reasoning in their [hearts](#), took [a little child](#), put him next to him,

UST

⁴⁷ But [Jesus](#) [knew what](#) they [were thinking](#), so he brought [a young child](#) over and had the child stand beside him.

Luke 9:48

this child (ULT) a little child like this one (UST)

Jesus is using the **child** as an extreme example. He is illustrating that since he will be present in even the most humble of his followers, the disciples do not need to argue among themselves about which of them is the greatest. Everyone who is working on behalf of Jesus possesses his full honor and dignity. Alternate translation: "even someone as seemingly insignificant as this child" (See: [Hyperbole](#))

in my name (ULT) because of me (UST)

Here, **name** is a figurative way of referring to a person by reference to something associated with him. Alternate translation: "as someone who is working on my behalf" (See: [Metonymy](#))

welcomes me (ULT) it is the same as welcoming me (UST)

This is a metaphor, but if your readers would misunderstand this, you could translate it as a simile. Alternate translation: "it is as if he is welcoming me" (See: [Metaphor](#))

the one who sent me (ULT) God, who sent me (UST)

Jesus assumes that his disciples will know that this means God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "God, who sent me" (See: [Assumed Knowledge and Implicit Information](#))

he is great (ULT) the ones whom God considers to be most important (UST)

Here Jesus uses the pronoun **he** in a generic sense that includes both men and women. Alternate translation: "that is the person whom God considers to be great" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [welcomes](#)
- [welcomes](#)
- [welcomes](#) (2)
- [welcomes](#) (2)
- [child](#)
- [name](#)
- [who sent](#)

Translation Words - UST

- [welcomes](#)
- [it is the same as welcoming](#)

ULT

⁴⁸ and said to them, "Whoever [welcomes](#) this [child](#) in my [name](#), [welcomes](#) me, and whoever [welcomes](#) me, [welcomes](#) the one [who sent](#) me. For the one who is least among you all, he is great."

UST

⁴⁸ He said to them, "If someone [welcomes a little child](#) like this one because of [me](#), [it is the same as welcoming](#) me. And if someone [welcomes](#) me, [it is the same as welcoming God, who sent](#) me. Remember that those among you who seem to be the least important are the ones whom God considers to be most important."

- welcomes (2)
- it is the same as welcoming (2)
- a little child
- me
- God, who sent

Luke 9:49

Then answering, John said (ULT)

Together **answering** and **said** mean that John responded to what Jesus had just said. Alternate translation: "Then John responded" (See: [Hendiadys](#))

we saw...with us (ULT)

we saw...he was...working closely with you the way we are (UST)

When John says **we**, he is speaking of himself and some other disciples who spoke to this man, so **we** would be exclusive, if your language uses that form. However, when John says **us**, he seems to be referring to the disciples and Jesus traveling together, and since he is speaking to Jesus, **us** would be inclusive. (See: [Exclusive and Inclusive 'We'](#))

in your name (ULT)

who was using your name (UST)

The term **name** is a figurative way of referring to a person by reference to something associated with them. This expression means the person was acting with the power and authority of Jesus. Alternate translation: "on your behalf" or "as your representative" (See: [Metonymy](#))

he does not follow with us (ULT)

he was not working closely with you the way we are (UST)

In this case, to **follow** Jesus does not seem to mean to be one of his disciples, as in [5:27](#), since this man was acting in Jesus' **name**. Rather, in this context it seems to refer to traveling together in this group with Jesus. Alternate translation: "he does not travel with you in our group" (See: [Metaphor](#))

Translation Words - ULT

- [John](#)
- [Master](#)
- [casting out](#)
- [demons](#)
- [name](#)

Translation Words - UST

- [John](#)
- [Master](#)
- [who was using...name](#)
- [to command...to come out of people](#)
- [demons](#)

ULT

⁴⁹ Then answering, [John](#) said, "[Master](#), we saw someone [casting out demons](#) in your [name](#) and we prevented him, because he does not follow with us."

UST

⁴⁹ [John](#) replied to Jesus, "[Master](#), we saw a man [who was using your name to command demons to come out of people](#). But we told him to stop doing that, because he was not working closely with you the way we are."

Luke 9:50

Do not prevent him (ULT)

Do not stop him from doing that (UST)

Jesus is figuratively expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. You can state this positively. Alternate translation: "Allow him to continue" (See: [Litotes](#))

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

⁵⁰ But [Jesus](#) said to him, "Do not prevent him, for whoever is not against you is for you."

UST

⁵⁰ But [Jesus](#) told John, "Do not stop him from doing that! If someone is not doing something that is harmful to you, then what he is doing is helpful to you!"

Luke 9:51

And it happened that (ULT)

Luke uses this phrase 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 days of his being taken up were being fulfilled (ULT)

When it was getting close to the time when God would take him back up to heaven (UST)

If your readers would misunderstand this, you could use active verbal forms in place of these two passive forms, and in the second case you could state who would do the action. Alternate translation: “when it was almost time for God to take him up” (See: [Active or Passive](#))

when the days...were being fulfilled (ULT)

When it was getting close to the time (UST)

Here Luke uses **days** figuratively to refer to a particular time. Alternate translation: “when it was almost time” (See: [Idiom](#))

of his being taken up (ULT)

when God would take him back up to heaven (UST)

The implication is that God would take Jesus back up to heaven, and the further implication is that this would be after Jesus died. If it would be helpful to your readers, you could express one or both of those things explicitly. Alternate translation: “for God to take him up to heaven” or “for him to die and for God to take him back up to heaven” (See: [Assumed Knowledge and Implicit Information](#))

set {his} face (ULT)

firmly resolved (UST)

Set his face is an idiom. Alternate translation: “he firmly decided” (See: [Idiom](#))

Translation Words - ULT

- [days](#)
- [face](#)
- [Jerusalem](#)

Translation Words - UST

- [time](#)
- [firmly resolved](#)
- [Jerusalem](#)

ULT

⁵¹ And it happened that, when the [days](#) of his being taken up were being fulfilled, then he set {his} [face](#) to go to [Jerusalem](#).

UST

⁵¹ When it was getting close to the [time](#) when God would take him back up to heaven, Jesus [firmly resolved](#) to go to [Jerusalem](#).

Luke 9:52

before his face (ULT) ahead of him (UST)

The term **face** figuratively means the front of a person. Alternate translation: “ahead of him” (See: [Metaphor](#))

a Samaritan village (ULT) a village in the region of Samaria (UST)

Samaritan is a name that refers to a place that is in the region of Samaria or to a person who is from that region. Samaria was between Galilee and Judea, and the people who lived there were not Jewish and they were hostile to the Jews. The terms **Samaritan** and Samaria occur several times in this book. (See: [How to Translate Names](#))

so as to prepare for him (ULT) to try to arrange for him to stay there (UST)

This phrase means to make arrangements in anticipation of his arrival there, such as for food to eat, a place to stay, and possibly also a place to speak. Alternate translation: “to arrange his accommodations” (See: [Idiom](#))

Translation Words - ULT

- [he sent](#)
- [messengers](#)
- [Samaritan](#)
- [so as](#)

Translation Words - UST

- [He sent](#)
- [some messengers](#)
- [in the region of Samaria](#)
- [to try](#)

ULT

⁵² And [he sent messengers](#) before his face, and they went {and} entered into a [Samaritan village](#) [so as](#) to prepare for him.

UST

⁵² [He sent some messengers](#) ahead of him. They traveled on and went into a village [in the region of Samaria](#) [to try](#) to arrange for him to stay there.

Luke 9:53

they did not welcome him (ULT)
the Samaritans would not let Jesus stay in
their village (UST)

Alternate translation: "the Samaritans did not want him to stay with them"

his face was going to Jerusalem (ULT)
he was on his way to Jerusalem (UST)

Luke is using one part of Jesus to represent all of him. Luke may use the **face** because Jesus was facing in the direction he was traveling. Or this may echo the expression "he set his face" in 9:52. Alternate translation: "he was traveling toward Jerusalem" (See: [Synecdoche](#))

because his face was going to Jerusalem (ULT)
because he was on his way to Jerusalem (UST)

The Samaritans and the Jews hated each other. Therefore the Samaritans did not want to help Jesus travel to Jerusalem, which was the Jewish capital and the place where the Jews held their major religious observances. Alternate translation: "because they did not want to help any Jew make a journey to Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- they did...welcome
- face
- Jerusalem

Translation Words - UST

- the Samaritans would...let...stay in their village
- he
- Jerusalem

ULT

⁵³ But they did not welcome him, because his face was going to Jerusalem.

UST

⁵³ But the Samaritans would not let Jesus stay in their village, because he was on his way to Jerusalem.

Luke 9:54

**when...saw (ULT)
got angry when they} saw {that the
Samaritans were not going to welcome them
(UST)**

The word **saw** figuratively represents notice and attention. Alternate translation: "recognized that the Samaritans were not going to accommodate Jesus" (See: [Metaphor](#))

**do you want us to tell fire to come down from
heaven and consume them (ULT)
do you want us to command fire to come
down from heaven and destroy these people
(UST)**

James and John suggested this method of judgment because they knew that this was how the prophets such as Elijah had called down judgment upon people who rejected God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "do you want us to tell fire to come down from heaven to consume them, as Elijah did" (See: [Assumed Knowledge and Implicit Information](#))

**do you want us to tell (ULT)
do you want us to command (UST)**

By **us**, James and John mean themselves, but not Jesus, so **us** is exclusive. (See: [Exclusive and Inclusive 'We'](#))

Translation Words - ULT

- [disciples](#)
- [James](#)
- [John](#)
- [Lord](#)
- [fire](#)
- [heaven](#)
- [consume](#)

Translation Words - UST

- [disciples](#)
- [James](#)
- [John](#)
- [Lord](#)
- [fire](#)
- [heaven](#)
- [destroy](#)

ULT

⁵⁴ And when the [disciples James](#) and [John](#) saw, they said, "Lord, do you want us to tell [fire](#) to come down from [heaven](#) and [consume](#) them?"

UST

⁵⁴ Two of his [disciples, James](#) and [John](#), {got angry when they} saw {that the Samaritans were not going to welcome them}. So they asked Jesus, "Lord, do you want us to command [fire](#) to come down from [heaven](#) and [destroy](#) these people?"

Luke 9:55

he turned...and} rebuked them (ULT)
Jesus turned {to them...and sternly told them
they were wrong to say that (UST)

The pronoun **them** refers to James and John. Jesus did not condemn the Samaritans, as the disciples expected. Alternate translation: "Jesus turned around and rebuked James and John" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- he turned
- and} rebuked

Translation Words - UST

- Jesus turned {to them
- and sternly told...they were wrong to say that

ULT

⁵⁵ But he turned {and} rebuked them,

UST

⁵⁵ But Jesus turned {to them} and sternly told them they were wrong to say that.

Luke 9:56

(There are no notes for this verse.)

ULT

⁵⁶ and they went on to another village.

UST

⁵⁶ So they went to a different village.

Luke 9:57

someone (ULT)

someone (UST)

This was not one of the disciples. Alternate translation: "a certain person"

ULT

⁵⁷ And as they were going along the road, someone said to him, "I will follow you wherever you go."

UST

⁵⁷ As Jesus and the disciples were walking along the road, someone said to him, "I will go with you wherever you go!"

Luke 9:58

The foxes have dens, and the birds of the sky, nests (ULT)

Foxes have holes in the ground to live in, and birds have nests (UST)

Jesus is using a figure of speech. By naming a creature that lives on land and a creature that flies in the air, Jesus is referring to all creatures. Alternate translation: "Every creature has a place to live" (See: [Merism](#))

The foxes have dens (ULT)

Foxes have holes in the ground to live in... have (UST)

The word **foxes** describes land animals that are similar to small dogs. The word **dens** refers to holes that these animals dig in the ground as shelters. If your readers would not be familiar with this animal and its habits, you could describe them in general terms. Alternate translation: "Little animals live in holes in the ground" (See: [Translate Unknowns](#))

the birds of the sky, nests (ULT)

birds...nests (UST)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of **sky**, to complement the idea of "ground" in the previous phrase. Alternate translation: "birds live in nests" or "birds that fly in the air live in nests" (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

the birds of the sky, nests (ULT)

birds...nests (UST)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: "birds live in nests" or "birds that fly in the air live in nests" (See: [Ellipsis](#))

the...Son of Man (ULT)

the...I...Son of Man (UST)

Jesus is speaking about himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man" (See: [First, Second or Third Person](#))

the...Son of Man (ULT)

the...I...Son of Man (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "I, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵⁸ And Jesus said to him, "The foxes have dens, and the birds of the sky, nests, but the Son of Man does not have anywhere to lay {his} head."

UST

⁵⁸ Jesus replied, "Foxes have holes in the ground to live in, and birds have nests, but I, the Son of Man, do not have a home to sleep in!"

does not have anywhere to lay {his} head (ULT)
do not have a home to sleep in (UST)

Jesus implies that if this person were to follow him, he too might not have a home. Alternate translation: “does not have a home anywhere, so if you become his disciple, expect that you will not have a home either” or (if you translated in the first person) “do not have a home anywhere, so if you become my disciple, expect that you will not have a home either” (See: [Assumed Knowledge and Implicit Information](#))

does not have anywhere to lay {his} head (ULT)
do not have a home to sleep in (UST)

This expression figuratively means “does not have anywhere to sleep,” by association with something that a person does in order to sleep, **lay** down his **head**. And a place to sleep, by association, means a home, since that is where people sleep. Alternate translation: “does not have a home anywhere” or (if you translated in the first person) “do not have a home anywhere” (See: [Metonymy](#))

does not have anywhere to lay {his} head (ULT)
do not have a home to sleep in (UST)

Jesus actually did find places to sleep wherever he went to teach and heal, but he says figuratively that he has no such place at all to emphasize that he has no permanent home. Alternate translation: “does not have a permanent home” or (if you translated in the first person) “do not have a permanent home” (See: [Hyperbole](#))

Translation Words - ULT

- [Jesus](#)
- [of...sky](#)
- [Son of Man](#)
- [head](#)

Translation Words - UST

- [Jesus](#)
- [birds](#)
- [I...Son of Man](#)
- [to sleep in](#)

Luke 9:59**Follow me (ULT)****Come with me (UST)**

As in [5:27](#), to **follow** Jesus means to become one of his disciples.
Alternate translation: "I want you to be one of my disciples" (See: [Metaphor](#))

permit me to go first to bury my father (ULT)**let me first go home and bury my father (UST)**

It is unclear whether the man's father had died and that he would bury him immediately, or whether the man wanted to wait for a longer amount of time until his father died so that he could bury him then. The main point is that the man wanted to do something else first before going with Jesus. Alternate translation: "before I do that, let me go and bury my father"

permit me to go first to bury my father (ULT)**let me first go home and bury my father (UST)**

One possible meaning of this expression is that the man wanted to wait until he had received his inheritance from his father so that he could live on that money while traveling with Jesus. If so, then he would be referring to the inheritance by association with his father's death, and he would be referring to his father's death by association with his burial. Alternate translation: "let me wait until I receive my inheritance" (See: [Metonymy](#))

Translation Words - ULT

- [Lord](#)
- [to bury](#)
- [father](#)

Translation Words - UST

- [Lord](#)
- [and bury](#)
- [father](#)

ULT

⁵⁹ Then he said to another, "Follow me."
But he said, "[Lord](#), permit me to go first [to bury](#) my [father](#)."

UST

⁵⁹ Jesus said to a different person, "Come with me!" But that person said, "[Lord](#), let me first go home [and bury](#) my [father](#)."

Luke 9:60**Let the dead bury {their} own dead (ULT)****Let the dead bury their own dead (UST)**

Jesus does not mean literally that dead people will bury other dead people. Instead, the expression **the dead** likely refers figuratively to those who do not follow Jesus and so are spiritually dead. Alternate translation: "Let people who are not concerned about spiritual things take care of everyday matters" (See: [Metaphor](#))

the dead (ULT)**the dead (UST)**

Jesus 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: "people who are dead" or "people who are not concerned about spiritual things" (See: [Nominal Adjectives](#))

the kingdom of God (ULT)**that they can have God rule their lives (UST)**

See how you decided to translate this phrase in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "how God will rule" (See: [Abstract Nouns](#))

Translation Words - ULT

- [dead](#)
- [dead](#)
- [bury](#)
- [and} proclaim](#)
- [kingdom of God](#)

Translation Words - UST

- [dead](#)
- [dead](#)
- [bury](#)
- [and tell people everywhere](#)
- [that they can have...God...rule their lives](#)

ULT

⁶⁰ But he said to him, "Let the [dead bury {their} own dead](#). But you, go [and} proclaim](#) the [kingdom of God](#)."

UST

⁶⁰ But Jesus said to him, "Let the [dead bury](#) their own [dead](#). I want you to go [and tell people everywhere that they can have God rule their lives](#)."

Luke 9:61**I will follow you (ULT)****I will come with you and be your disciple (UST)**

As in 5:27, to **follow** Jesus means to become one of his disciples.
Alternate translation: "I want to be one of your disciples" (See: [Metaphor](#))

Then...first permit me (ULT)

Alternate translation: "but before I do that, please let me"

to those in my home (ULT)**go home...to my family (UST)**

This person is referring figuratively to his family by association with where they live. Alternate translation: "to my family" (See: [Metonymy](#))

Translation Words - ULT

- [Lord](#)
- [home](#)

Translation Words - UST

- [Lord](#)
- [go home...to...family](#)

ULT

⁶¹ Then still another said, "I will follow you, [Lord](#), but first permit me to say goodbye to those in my [home](#)."

UST

⁶¹ Someone else said, "[Lord](#), I will come with you and be your disciple, but first let me [go home](#) to say goodbye to my [family](#)."

Luke 9:62

No one, having put his hand on a plow, yet looking to the things behind, is fit for the kingdom of God (ULT)

Anyone who is like a farmer who tries to plow his field while looking behind him is not able to serve God as his ruler (UST)

Jesus responds with an illustration that is designed to teach this person about what is required to be his disciple. He means that a person is not suitable for the kingdom to God if his past loyalties are more important to him. If it would be helpful to your readers, you could explain this illustration. Alternate translation, add: “No one can plow straight if he is looking backwards, and in the same way, no one will be useful in the kingdom of God if his past loyalties are more important to him” (See: [Metaphor](#))

No one, having put his hand on a plow (ULT)

Anyone who is like a farmer who tries to plow his field...not (UST)

Jesus refers figuratively to a person using a plow by describing one part of that activity, guiding the plow with the **hand**. Alternate translation: “No one who is using a plow” (See: [Synecdoche](#))

No one, having put his hand on a plow (ULT)

Anyone who is like a farmer who tries to plow his field...not (UST)

A **plow** is a tool that farmers use to break up soil to prepare a field for planting. Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow. If your readers would not be familiar with this kind of tool, you could use a general expression. Alternate translation: “No one who needs to go straight forward” (See: [Translate Unknowns](#))

looking to the things behind (ULT)

looking behind him (UST)

The implication is that anyone who is looking backwards while plowing cannot guide the plow where it needs to go. That person must focus on looking forward in order to plow well. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “looking backwards, and so not going in the right direction” (See: [Assumed Knowledge and Implicit Information](#))

is fit for the kingdom of God (ULT)

is...able to serve God as his ruler (UST)

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as “rule.” Alternate translation: “can really let God rule his life” (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jesus](#)
- [hand](#)

ULT

⁶² But [Jesus](#) replied, “No one, having put his [hand](#) on a [plow](#), yet looking to the things behind, is fit for the [kingdom of God](#).”

UST

⁶² [Jesus](#) said to him, “Anyone [who is like a farmer who tries to plow his field](#) while looking behind him is not able to [serve God as his ruler](#).”

- a plow
- for...kingdom of God

Translation Words - UST

- Jesus
- who is like a farmer who tries to plow his field
- who is like a farmer who tries to plow his field
- to serve...God...as his ruler

Luke 10

Luke 10 General Notes

Structure and formatting

Jesus sends seventy-two disciples to teach and heal (10:1-24)

Jesus tells the Parable of the Good Samaritan (10:25-37)

Jesus visits Mary and Martha (10:38-43)

Special concepts in this chapter

Harvest

Harvest refers to the time when people gather in the food they have planted so they can eat some of it right away and store the rest for future use. Jesus uses this as a metaphor to teach his followers that they need to go and tell other people about him so that those people can become part of God's kingdom. (See: [faith](#))

Neighbor

The Jews helped their Jewish neighbors who needed help, and they expected their Jewish neighbors to help them. Jesus wanted them to understand that people who were not Jews were also their neighbors, so he told them a story about this (10:29-37). (See: [Parables](#))

Important textual issues in this chapter

"72"

In 10:1 and 10:17, some ancient manuscripts of the Bible read "72," but others read "70." ULT reads "72," but it mentions in a footnote that scholars are divided as to which number was originally in the book of Luke.

"Jesus"

In 10:39, many of the best ancient manuscripts read "Jesus," but some read "the Lord." ULT reads "Jesus."

In both of these cases, 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 follow the example of ULT. (See: [Textual Variants](#))

Luke 10:1

And after these things (ULT)

Luke uses this phrase to mark a new event in the story. If your language has a similar expression that it uses for this same purpose, you can use that here. (See: [Introduction of a New Event](#))

the Lord (ULT)

Jesus (UST)

Here Luke refers to Jesus by the title **the Lord** to show his authority. Alternate translation: “the Lord Jesus”

72 (ULT)

72 (UST)

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to say **72** or “70” in your translation. (See: [Textual Variants](#))

sent them out by twos (ULT)

He sent them out in pairs (UST)

This phrase is an idiom. Alternate translation: “sent them out two by two” or “sent them out in groups of two” (See: [Idiom](#))

before his face (ULT)

to go ahead of him (UST)

Here, **face** figuratively means the front of a person. Alternate translation: “ahead of him” or “to prepare the way for him” (See: [Metaphor](#))

Translation Words - ULT

- Lord
- appointed
- sent...out

Translation Words - UST

- Jesus
- appointed...to go and prepare people to hear him
- He sent...out

ULT

¹ And after these things, the **Lord** also **appointed** 72 ^[1] others, and **sent** them **out** by twos before his face to every city and place where he himself was about to go.

UST

¹ After that, **Jesus appointed** 72 other disciples {**to go and prepare people to hear him**}. **He sent** them **out** in pairs to go ahead of him to every town and village where he was intending to go himself.

Luke 10:2

And he said to them (ULT)

Jesus said these things to the 72 disciples before they actually went out. Alternate translation: "He had said to them" or "Before they went out, he told them" (See: [Order of Events](#))

The harvest is plentiful, but the laborers are few

This statement means, "There is a big crop, but there are not enough workers to bring it in." Jesus is speaking figuratively. Alternate translation: "There are many people who are ready to enter God's kingdom, but there are not enough disciples to help them understand how to do that" (See: [Metaphor](#))

the Lord of the harvest (ULT)

God{, who wants all of those people to believe (UST)

Jesus continues to speak figuratively and extends his metaphor by describing God as **the Lord of the harvest**. Alternate translation: "God, who leads people to believe" (See: [Biblical Imagery — Extended Metaphors](#))

that he would send out laborers into his harvest (ULT)

and plead with him for more disciples who can go and help them (UST)

Jesus extends his metaphor even further by describing disciples who help others to trust in him as **laborers** in the **harvest**. Alternate translation: "to send more disciples to go and help people trust in me" (See: [Biblical Imagery — Extended Metaphors](#))

Translation Words - ULT

- [harvest](#)
- [of...harvest](#)
- [harvest](#)
- [laborers](#)
- [laborers](#)
- [Lord](#)
- [he would send out](#)

Translation Words - UST

- [Many people are ready to believe in me](#)
- [who wants all of those people to believe](#)
- [who can go and help them](#)
- [whom I can send out to help them](#)
- [more disciples](#)
- [God](#)
- [and plead with him for](#)

ULT

² And he said to them, "The [harvest](#) {is} plentiful, but the [laborers](#) {are} few. Therefore urge the [Lord](#) of the [harvest](#) that [he would send out laborers](#) into his [harvest](#)."

UST

² He said to them, "[Many people are ready to believe in me](#), but there are only a few of you [whom I can send out to help them](#). So pray to [God](#){, [who wants all of those people to believe](#),} and plead with him for more disciples [who can go and help them](#)."

Luke 10:3

Go (ULT)**Go now (UST)**

If it would be helpful to your readers, you could state explicitly where Jesus wants these disciples to go. Alternate translation: “Go to the cities and places where I am sending you” (See: [Assumed Knowledge and Implicit Information](#))

Behold (ULT)**but remember that (UST)**

Jesus uses the term **behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: “Listen carefully now” (See: [Metaphor](#))

I send you out as lambs in the midst of wolves (ULT)**I am sending you out to tell my message to people who will be hostile to you (UST)**

Wolves attack and kill sheep. This simile is a warning to the disciples whom Jesus is sending out that there will be people who will want to harm them. You could explain the meaning of this figurative expression in your translation. (However, you could also reproduce the simile, as suggested in the next note.) Alternate translation: “when I send you out, there are going to be some people who will want to harm you” (See: [Simile](#))

I send you out as lambs in the midst of wolves (ULT)**I am sending you out to tell my message to people who will be hostile to you (UST)**

Jesus’ disciples would have known that **lambs** are gentle animals that have been domesticated for their wool, milk, meat, and leather, and that **wolves** are predatory land animals, similar to large dogs, that hunt and kill in packs. If you would like to reproduce the simile, but your readers would not be familiar with these animals, you could use general terms. Alternate translation: “I am sending you out like harmless animals that will encounter a group of predators” (See: [Translate Unknowns](#))

you (ULT)**you (UST)**

Since Jesus is speaking to these 72 disciples as a group, **you** is plural here and through [10:12](#). (See: [Forms of You](#))

Translation Words - ULT

- [I send...out](#)
- [as](#)
- [lambs](#)
- [of wolves](#)

Translation Words - UST

- [I am sending...out](#)

ULT

³ Go. Behold, I send you out as lambs in the midst of wolves.

UST

³ Go now, but remember that I am sending you out to tell my message to people who will be hostile to you.

- to tell my message to people who will be hostile to you
- to tell my message to people who will be hostile to you
- to tell my message to people who will be hostile to you

Luke 10:4

Do not carry a money bag, nor a sack, nor sandals (ULT)

Do not bring along any money. Do not bring {a lot of things with you in} a pack. Do not bring {extra shoes (UST)

Here Jesus is using the word **carry** in an idiomatic sense to mean “bring along.” He is not envisioning that these disciples might carry their sandals in their hands. Alternate translation: “Do not bring any money or provisions or extra clothes with you” (See: [Idiom](#))

Do not carry a money bag, nor a sack, nor sandals (ULT)

Do not bring along any money. Do not bring {a lot of things with you in} a pack. Do not bring {extra shoes (UST)

While Jesus probably means what he says literally about not bringing these specific items, he is also using them figuratively with larger meanings. The **money bag** represents the money it would contain. The **sack** represents the provisions someone would carry in it for a journey. The **sandals** represent, in this culture, more clothing and equipment than is strictly needed. Alternate translation: “Do not bring any money or provisions or extra clothes with you” (See: [Metonymy](#))

Do not carry a money bag, nor a sack, nor sandals (ULT)

Do not bring along any money. Do not bring {a lot of things with you in} a pack. Do not bring {extra shoes (UST)

If it would be helpful to your readers, you could state explicitly why Jesus does not want his disciples to bring these things with them. As he will explain in [10:7](#), he wants the people who receive his message to provide for those who bring the message. Alternate translation: “Do not bring any money or provisions or extra clothes with you, because the people who receive my message will provide for you” (See: [Assumed Knowledge and Implicit Information](#))

greet no one on the road (ULT)

Do not {stop and} talk with people along the way (UST)

Jesus is generalizing to indicate that these disciples should go quickly to the places where he is sending them to prepare the way for him. He is not telling them to be rude. Alternate translation: “make your journey as quickly as possible” (See: [Hyperbole](#))

Translation Words - ULT

- [Do...carry](#)
- [sandals](#)

Translation Words - UST

- [Do...bring along...Do...bring...Do...bring](#)
- [extra shoes](#)

ULT

⁴ Do not [carry](#) a money bag, nor a sack, nor [sandals](#), and greet no one on the road.

UST

⁴ Do not [bring along](#) any money. Do not [bring](#) {a lot of things with you in} a pack. Do not [bring](#) {extra shoes}. Do not {stop and} talk with people along the way.

Luke 10:5

**say, 'Peace {be} to this house (ULT)
say to the people who live there, 'May God
bless everyone in this house with peace (UST)**

Luke is quoting Jesus, and Jesus is quoting what he wants his disciples to say. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "say that you want there to be peace in that house" (See: [Quotes within Quotes](#))

**Peace {be} to this house (ULT)
May God bless everyone in this house with peace (UST)**

The term **house** refers figuratively to the people who live in the house. Alternate translation: "May the people in this household have peace" (See: [Metonymy](#))

**Peace {be} to this house (ULT)
May God bless everyone in this house with peace (UST)**

This was an idiomatic expression, based on the Hebrew concept of "shalom," that was both a greeting and a blessing. Alternate translation: "I greet all of you in this household and I wish for God to bless you" (See: [Idiom](#))

Translation Words - ULT

- [house](#)
- [to...house](#)
- [Peace {be](#)

Translation Words - UST

- [a house](#)
- [everyone in...house](#)
- [May God bless...with peace](#)

ULT

⁵ Whatever [house](#) you enter into, first say, 'Peace {be} to this [house](#)!'

UST

⁵ Whenever you enter [a house](#), first say to the people who live there, 'May God [bless everyone in this house with peace](#)!'

Luke 10:6

a son of peace (ULT)
the people...desire God's peace...they do...
desire God's peace (UST)

The expression **son of** refers figuratively to a person who shares the qualities of something. Alternate translation: "a person who wants peace with God and with people" (See: [Idiom](#))

your peace will rest upon him (ULT)
then they will experience the peace you are offering them...that peace (UST)

Here, **upon** creates a spatial metaphor. It means that this person will experience the peace that God gives in a special and lasting way. Alternate translation: "he will deeply experience the peace that you wish him" (See: [Metaphor](#))

if...not (ULT)
if...not (UST)

It may be helpful to restate the entire phrase. Alternate translation: "if there is no one there who wants peace with God and with people" (See: [Ellipsis](#))

it will return to you (ULT)
then you will experience...yourselves (UST)

Jesus describes **peace** as a living thing that could choose to leave one person and go to another person. Alternate translation: "you will experience that peace yourselves instead" (See: [Personification](#))

Translation Words - ULT

- a son
- of peace
- peace
- it will return

Translation Words - UST

- the people...they
- desire God's peace...do...desire God's peace
- peace...peace
- then you will experience

ULT

⁶ And if a son of peace is there, your peace will rest upon him; but if not, it will return to you.

UST

⁶ If the people who live there desire God's peace, then they will experience the peace you are offering them. But if they do not desire God's peace, then you will experience that peace yourselves.

Luke 10:7

And remain in that house (ULT)

Jesus was not saying that they should stay in the house all the time and never leave it, but that they should make it their base of operations for as long as they were in that place. Alternate translation: "stay at that house"

what {is} from them (ULT) whatever they provide for you (UST)

This phrase is an idiom. Alternate translation: "the food and drink that they provide" (See: [Idiom](#))

for the laborer {is} worthy of his wages (ULT) because a worker deserves to receive payment for his work (UST)

Jesus is quoting or creating a proverb, a short saying about something that is generally true in life, to explain the reason for these arrangements. You could translate the proverb directly into your language, or you could explain its meaning. Alternate translation: "for since you will be teaching and healing the people, they should provide you with a place to stay and food to eat" (See: [Proverbs](#))

Do not move around from house to house (ULT) Do not move around from one house to another (UST)

This expression describes staying in different houses rather than making one house the base of operations the whole time. Jesus is repeating his earlier instruction, **remain in that house**, for emphasis. Jesus is not saying that these disciples cannot go to meet with people in other homes. Alternate translation: "As I said, stay at that house"

Translation Words - ULT

- [house](#)
- [house](#)
- [house](#)
- [laborer](#)
- [is} worthy](#)

Translation Words - UST

- [house](#)
- [one house](#)
- [another](#)
- [a worker](#)
- [deserves](#)

ULT

⁷ And remain in that [house](#), eating and drinking what {is} from them, for the [laborer {is} worthy](#) of his wages. Do not move around from [house](#) to [house](#).

UST

⁷ Stay in that same [house](#) until you leave that village. Do not move around from [one house](#) to [another](#). Eat and drink whatever they provide for you, because [a worker deserves](#) to receive payment for his work.

Luke 10:8**and they receive you (ULT)
and the people there welcome you (UST)**

The pronoun **they** refers to the people living in this city. Alternate translation: “if the people there welcome you” (See: [Pronouns — When to Use Them](#))

**eat what is served to you (ULT)
eat whatever food they provide for you (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: “eat whatever food the people of that city serve you” (See: [Active or Passive](#))

Translation Words - ULT

- [they receive](#)

Translation Words - UST

- [the people there welcome](#)

ULT

⁸ And whatever city you enter into, and [they receive](#) you, eat what is served to you,

UST

⁸ If you enter any town and [the people there welcome](#) you, eat whatever food they provide for you.

Luke 10:9**the...sick (ULT)****the...people...who are sick (UST)**

Jesus 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: “the people who are sick” (See: [Nominal Adjectives](#))

in it (ULT)**in that city (UST)**

Alternate translation: “who live in that city” (See: [Pronouns — When to Use Them](#))

say to them, ‘The kingdom of God has come close to you (ULT)**Tell everyone, ‘You are seeing close up what it will be like when God rules everywhere as king (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “tell them that the kingdom of God has come close to them” (See: [Quotes within Quotes](#))

The kingdom of God has come close to you (ULT)**You are seeing close up what it will be like when God rules everywhere as king (UST)**

The idea behind the abstract noun **kingdom** can be expressed with a verb such as “rule.” This could mean: (1) the kingdom of God is close in location, that is, its activities are happening nearby. Alternate translation: “God is ruling in this area” (2) the kingdom of God is close in time, that is, it will begin soon. Alternate translation: “God will soon begin to rule as king” (See: [Abstract Nouns](#))

Translation Words - ULT

- [heal](#)
- [kingdom of God](#)

Translation Words - UST

- [Heal](#)
- [when...God...rules everywhere as king](#)

ULT

⁹ and [heal](#) the sick in it, and say to them, ‘The [kingdom of God](#) has come close to you.’

UST

⁹ [Heal](#) the people in that city who are sick. Tell everyone, ‘You are seeing close up what it will be like [when God rules everywhere as king](#).’

Luke 10:10

**and they do not receive you (ULT)
and the people there do not welcome you
(UST)**

This is a direct contrast to the similar expression in [10:8](#). Once again the pronoun **they** refers to the people living in this city. Alternate translation: “if the people there do not welcome you” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [they do...receive](#)

Translation Words - UST

- [the people there do...welcome](#)

ULT

¹⁰ And into whatever city you might enter, and [they do](#) not [receive](#) you, go out into its streets {and} say,

UST

¹⁰ But if you enter any town and [the people there do](#) not [welcome](#) you, go into its main streets and say,

Luke 10:11

Even the dust that clings to us from your city on {our} feet we wipe off against you! But know this, that the kingdom of God has come near (ULT)

As a warning} against you, we will wipe off even the dust that sticks to our feet {as we are leaving your town}. But you must realize that you have seen close up what it will be like when God rules everywhere as king (UST)

Luke is quoting Jesus, and Jesus is quoting what he wants his disciples to say. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing from the end of the previous verse): “that you are going to wipe even the dust from their city off your feet as a warning to them, but that you still want them to know that the kingdom of God came close to them” (See: [Quotes within Quotes](#))

ULT

¹¹ ‘Even the dust that clings to us from your city on {our} feet we wipe off against you! But **know** this, that the **kingdom of God** has come near.’

UST

¹¹ ‘{As a warning} against you, we will wipe off even the dust that sticks to our feet {as we are leaving your town}. **But you must realize** that you have seen close up **what it will be like when God rules everywhere as king!**’

Even the dust that clings to us from your city on {our} feet we wipe off against you (ULT)

As a warning} against you, we will wipe off even the dust that sticks to our feet {as we are leaving your town (UST)

This is a symbolic action by which these disciples are to show that they do not want to have the slightest connection with the people of any city who reject Jesus. If it would be helpful to your readers, you could explain its significance. Alternate translation: “Because you have rejected Jesus, we want to have nothing to do with you. We do not even want to have the dust from your town on our feet” (See: [Symbolic Action](#))

we wipe off (ULT)

we will wipe off (UST)

Since Jesus was sending these people out in groups of two, two people would be saying this. So languages that have a dual form of “we” should use that form. (See: [Forms of ‘You’ — Dual/Plural](#))

But know this (ULT)

But you must realize (UST)

The phrase introduces a warning. Alternate translation: “But we must warn you” (See: [Idiom](#))

the kingdom of God has come near (ULT)

you have seen close up what it will be like when God rules everywhere as king (UST)

See how you translated the similar sentence in [10:9](#). (See: [Abstract Nouns](#))

Translation Words - ULT

- know
- kingdom of God

Translation Words - UST

- But you must realize
- what it will be like when...God...rules everywhere as king

Luke 10:12

I say to you that (ULT)
I want you to know that (UST)

Jesus says this to emphasize that what he is about to tell these disciples is very important. Alternate translation: "Take special note that"

on that day (ULT)
at the time when God judges everyone (UST)

Jesus is using the term **day** to refer figuratively to a specific time. Alternate translation: "when God judges everyone for what they have done" (See: [Idiom](#))

on that day (ULT)
at the time when God judges everyone (UST)

Jesus expected his disciples to understand that he was referring to the time when God will bring final judgment. Alternate translation: "when God judges everyone for what they have done" (See: [Assumed Knowledge and Implicit Information](#))

for Sodom...it will be more tolerable...than for that city (ULT)
the wicked people who lived long ago in the city of Sodom...God will punish the people of that town even more severely than (UST)

Jesus uses the name of the city, **Sodom**, to refer figuratively to the people who lived there. Alternate translation: "God will judge the people of that town more severely than he will judge the people of Sodom" (See: [Metonymy](#))

for Sodom...it will be more tolerable...than for that city (ULT)
the wicked people who lived long ago in the city of Sodom...God will punish the people of that town even more severely than (UST)

Jesus assumes that these disciples will know that God destroyed the city of Sodom because the people in it were so wicked. The implication is that it must therefore be an extremely serious offense to reject the messengers of the kingdom of God. Alternate translation: "God will judge the people of that town more severely than he will judge the people of Sodom, even though he destroyed their city because they were so wicked" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [day](#)
- [day](#)
- [for Sodom](#)

Translation Words - UST

- [the time when God judges everyone](#)
- [time when God judges everyone](#)

ULT

¹² I say to you that on that [day](#) it will be more tolerable [for Sodom](#) than for that city.

UST

¹² I want you to know that at [the time when God judges everyone](#), God will punish the people of that town even more severely than [the wicked people who lived long ago in the city of Sodom!](#)

- the wicked people who lived long ago in the city of Sodom

Luke 10:13

Woe to you, Chorazin! Woe to you, Bethsaida (ULT)

How terrible it will be for you people who live in the cities of Chorazin and Bethsaida (UST)

Jesus is speaking figuratively to two cities that he knows cannot hear him. He is doing this to show in a very strong way how he feels about those cities. He is actually speaking to the people who can hear him, the disciples whom he is sending out. If your readers might not understand this kind of figurative speech, you could translate Jesus' words as if he were speaking directly to his disciples. Alternate translation: "Chorazin and Bethsaida are two of the cities whose people God will judge severely for rejecting my message" (See: [Apostrophe](#))

Woe to you, Chorazin! Woe to you, Bethsaida (ULT)

How terrible it will be for you people who live in the cities of Chorazin and Bethsaida (UST)

See how you translated this phrase in [6:24](#). Alternate translation: "how terrible it will be for you, Chorazin and Bethsaida!" (See: [Idiom](#))

Woe to you, Chorazin! Woe to you, Bethsaida (ULT)

How terrible it will be for you people who live in the cities of Chorazin and Bethsaida (UST)

Jesus is using the names of these cities to refer figuratively to the people who live there. Alternate translation: "How terrible it will be for you people of Chorazin and Bethsaida!" (See: [Metonymy](#))

Woe to you, Chorazin! Woe to you, Bethsaida (ULT)

How terrible it will be for you people who live in the cities of Chorazin and Bethsaida (UST)

Jesus is addressing an individual city in each of these phrases, so **you** is singular in both cases. However, if you decide to translate this as "you people of Chorazin and Bethsaida," then **you** would be plural. (See: [Forms of You](#))

Chorazin...Bethsaida (ULT)

in the cities of Chorazin...Bethsaida (UST)

These are the names of two cities. (See: [How to Translate Names](#))

ULT

¹³ **Woe** to you, Chorazin! **Woe** to you, Bethsaida! For if the **mighty works** that happened in you had happened in **Tyre** and **Sidon**, **they would have repented** long ago, sitting in **sackcloth** and **ashes**.

UST

¹³ **How terrible it will be** for you people who live in the cities of Chorazin **and** Bethsaida! I say this because I did **great miracles** while I was in your cities. If I had performed **those same miracles** in {the ancient **cities of**} **Tyre** and **Sidon**, the {**wicked**} **people who lived there would have been very sorry for their sins**. **They would have shown this** by sitting on the ground **wearing coarse clothing** and **putting ashes on their heads**.

**For if the mighty works that happened in you had happened in Tyre and Sidon, they would have repented long ago...they would have repented (ULT)
I say this because I did great miracles while I was in your cities. If I had performed those same miracles in {the ancient cities of} Tyre and Sidon, the {wicked} people who lived there would have been very sorry for their sins. They would have shown this...the...wicked} people who lived there would have been very sorry for their sins. They would have shown this (UST)**

Jesus is describing a situation that might have happened in the past but actually did not. He is doing this to express disappointment and regret about what is happening in the present. Be sure to translate this in such a way that your readers will know that this event actually did not happen but they will understand why Jesus is imagining it. Alternate translation: "I can well imagine that if the people of Tyre and Sidon had witnessed the miracles that I performed for you, they would have repented a long time ago" (See: [Hypothetical Situations](#))

**For if the mighty works that happened in you had happened in Tyre and Sidon, they would have repented long ago...they would have repented (ULT)
I say this because I did great miracles while I was in your cities. If I had performed those same miracles in {the ancient cities of} Tyre and Sidon, the {wicked} people who lived there would have been very sorry for their sins. They would have shown this...the...wicked} people who lived there would have been very sorry for their sins. They would have shown this (UST)**

Jesus assumes that these disciples will know that God destroyed the cities of Tyre and Sidon because the people in them were so wicked. So the implication is similar to the one about the people of Sodom. Alternate translation: "God destroyed the cities of Tyre and Sidon because they were so wicked. But even the people who lived in those cities would have repented if they had seen the miracles I did in Chorazin and Bethsaida. So the people of Chorazin and Bethsaida certainly should have repented as well" (See: [Assumed Knowledge and Implicit Information](#))

**Tyre and Sidon (ULT)
the...cities of} Tyre and Sidon (UST)**

Jesus uses the names of these cities to refer figuratively to the people who lived there. Alternate translation: "the people of Tyre and Sidon" (See: [Metonymy](#))

**Tyre and Sidon (ULT)
the...cities of} Tyre and Sidon (UST)**

Tyre and **Sidon** are the names of two cities. (See: [How to Translate Names](#))

**the mighty works that happened in you (ULT)
I did great miracles while I was in your cities...those same miracles (UST)**

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural. (See: [Forms of 'You' — Dual/Plural](#))

they would have repented...sitting in sackcloth and ashes (ULT)
the {wicked} people who lived there would have been very sorry for their sins. They would have shown this by sitting on the ground wearing coarse clothing and putting ashes on their heads (UST)

Jesus is saying that the people of Tyre and Sidon would have performed these actions, which are signs of humility and sorrow, to show that they were very sorry for committing their sins. Alternate translation: "they would have shown how sorry they were for their sins ... by sitting on the ground wearing rough clothes and putting ashes on their heads" (See: [Symbolic Action](#))

Translation Words - ULT

- [Woe](#)
- [Woe \(2\)](#)
- [mighty works](#)
- [Tyre](#)
- [Sidon](#)
- [they would have repented](#)
- [sackcloth](#)
- [ashes](#)

Translation Words - UST

- [How terrible it will be](#)
- [and \(2\)](#)
- [great miracles...those same miracles](#)
- [the...cities of} Tyre](#)
- [Sidon](#)
- [the...wicked} people who lived there would have been very sorry for their sins. They would have shown this](#)
- [wearing coarse clothing](#)
- [putting ashes on their heads](#)

Luke 10:14

**it will be...tolerable for Tyre and for Sidon...
more...than for you (ULT)
he will punish...more severely...the wicked
people who lived in Tyre and Sidon...you...than
(UST)**

Jesus uses the names of these cities, **Tyre** and **Sidon**, to refer figuratively to the people who lived there. Alternate translation: "God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon" (See: [Metonymy](#))

ULT

¹⁴ But it will be more tolerable for Tyre and for Sidon at the judgment than for you.

UST

¹⁴ So when God judges everyone, he will punish you more severely than the wicked people who lived in Tyre and Sidon.

**it will be...tolerable for Tyre and for Sidon...more...than for you (ULT)
he will punish...more severely...the wicked people who lived in Tyre and
Sidon...you...than (UST)**

Jesus assumes that these disciples will know that God destroyed the cities of Tyre and Sidon because the people in them were so wicked. The implication, as in the case of Sodom, is that it must therefore be an extremely grave offense to reject the messengers of the kingdom of God. Alternate translation: "God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon, even though he destroyed their cities because they were so wicked" (See: [Assumed Knowledge and Implicit Information](#))

**it will be...tolerable for Tyre and for Sidon...more...than for you (ULT)
he will punish...more severely...the wicked people who lived in Tyre and
Sidon...you...than (UST)**

It may be helpful to state clearly the reason why God will judge Chorazin and Bethsaida. Alternate translation: "because you did not repent and believe in me even though you saw me do miracles, God will judge you people of Chorazin and Bethsaida more severely than he will judge the people who lived in Tyre and Sidon" (See: [Assumed Knowledge and Implicit Information](#))

**at the judgment (ULT)
when God judges everyone (UST)**

The disciples would have understood that Jesus was referring to the time when God will bring final judgment. Alternate translation: "at the time when God judges everyone for what they have done" (See: [Assumed Knowledge and Implicit Information](#))

**for you (ULT)
you (UST)**

Since Jesus is addressing two cities, **you** would be dual here if your language uses that form. Otherwise, it would be plural. Alternate translation: "you people of Chorazin and Bethsaida" (See: [Forms of 'You' — Dual/Plural](#))

Translation Words - ULT

- for Tyre
- for Sidon
- judgment

Translation Words - UST

- God judges everyone
- the wicked people who lived in Tyre
- Sidon

Luke 10:15

**you, Capernaum, you will not be exalted to heaven, will you (ULT)
to you people who live in the town of Capernaum. You may think that God is going to give you great rewards (UST)**

Jesus is speaking figuratively to another city that he knows cannot hear him. He is doing this once again to show in a very strong way how he feels about this city. He is actually speaking to the people who can hear him, the disciples whom he is sending out. If your readers might not understand this kind of figurative speech, you could translate Jesus' words as if he were speaking directly to his disciples. Alternate translation: "The people of Capernaum are wrong to think that God is going to honor them greatly" (See: [Apostrophe](#))

ULT

¹⁵ And you, [Capernaum](#), you will not be exalted to [heaven](#), will you? You will be brought down as far as [Hades](#).

UST

¹⁵ I also have something to say to you people [who live in the town of Capernaum](#). You may think that God is going to give you great rewards. No, God is not going to reward you at all!"

**you, Capernaum, you will not be exalted to heaven, will you (ULT)
to you people who live in the town of Capernaum. You may think that God is going to give you great rewards (UST)**

In Greek, the first word of the question that Jesus asks Capernaum is a negative word that can be used to turn a negative statement into a question that expects a negative answer. ULT shows this by adding, **will you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Translate this in the way that would be clearest in your language. Alternate translation: "you people of Capernaum, do you really think that God is going to honor you greatly?" (See: [Double Negatives](#))

**you, Capernaum, you will not be exalted to heaven, will you (ULT)
to you people who live in the town of Capernaum. You may think that God is going to give you great rewards (UST)**

Jesus is using the question form to teach. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "you people of Capernaum are wrong to think that God is going to honor you greatly" (See: [Rhetorical Question](#))

**you, Capernaum, you will not be exalted to heaven, will you (ULT)
to you people who live in the town of Capernaum. You may think that God is going to give you great rewards (UST)**

To be **exalted** or "lifted up" is a spatial metaphor that figuratively indicates receiving honor. To be lifted all the way up **to heaven** (or "to the sky," another possible meaning) figuratively means to receive very great honor. Alternate translation: "you people of Capernaum are wrong to think that God is going to honor you greatly" (See: [Metaphor](#))

**you, Capernaum (ULT)
to you people who live in the town of Capernaum (UST)**

Jesus uses the name of this city to refer figuratively to the people who live there. Alternate translation: "you people of Capernaum" (See: [Metonymy](#))

you, Capernaum (ULT)
to you people who live in the town of Capernaum (UST)

Jesus is addressing an individual city, so **you** is singular here and in the rest of this verse. However, if you decide to translate this as “you people of Capernaum,” then **you** would be plural. (See: [Forms of You](#))

Capernaum (ULT)
who live in the town of Capernaum (UST)

Capernaum is the name of a city. (See: [How to Translate Names](#))

you will...be exalted to heaven (ULT)
You may think that God is going to give you great rewards (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: “God is going to honor you greatly” (See: [Active or Passive](#))

you will...be exalted to heaven (ULT)
You may think that God is going to give you great rewards (UST)

If it would be helpful to your readers, you could state the reason why the people of Capernaum think that God would want to honor them. Alternate translation: “God is going to honor you greatly because you are such good people and your city is so prosperous” (See: [Assumed Knowledge and Implicit Information](#))

You will be brought down...Hades (ULT)
No, God is not going to reward you at all (UST)

To be **brought down** is another spatial metaphor. It figuratively indicates experiencing punishment and dishonor. To be brought down all the way to Hades, the underworld (that is, the abode of the dead), figuratively means to receive very great punishment or dishonor. Alternate translation: “God is going to punish you severely” (See: [Metaphor](#))

You will be brought down...Hades (ULT)
No, God is not going to reward you at all (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: “God is going to punish you severely” (See: [Active or Passive](#))

You will be brought down...Hades (ULT)
No, God is not going to reward you at all (UST)

It may be helpful to state clearly the reason why God will judge Capernaum. Alternate translation: “God is going to punish you severely because you did not repent and believe in me, even though you saw me do miracles” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Capernaum](#)

- you will...be exalted
- heaven
- Hades

Translation Words - UST

- who live in the town of Capernaum
- You may think that God is going to give you great rewards
- You may think that God is going to give you great rewards
- No, God is not going to reward you at all

Luke 10:16

**The one who listens to you listens to me (ULT)
Jesus also said to the disciples,} “Whoever
listens to your message is{, in effect,}
listening to...me (UST)**

You could translate this metaphor as a simile. Alternate translation: “When someone listens to you, it is as if they were listening to me” (See: [Metaphor](#))

**the one who rejects you rejects me (ULT)
me. Whoever rejects your message is{, in
effect,} rejecting (UST)**

You could also translate this metaphor as a simile. Alternate translation: “when someone rejects you, it is as if they were rejecting me” (See: [Metaphor](#))

**the one...who rejects me rejects the one who sent me (ULT)
whoever...rejects me is{, in effect,} rejecting God who sent me (UST)**

You could also translate this metaphor as a simile. Alternate translation: “when someone rejects me, it is as if they were rejecting the one who sent me” (See: [Metaphor](#))

**the one who sent me (ULT)
God who sent me (UST)**

This refers implicitly to God, who appointed Jesus for this special task. Alternate translation: “God who sent me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [who rejects](#)
- [rejects](#)
- [who rejects \(2\)](#)
- [rejects \(2\)](#)
- [who sent](#)

Translation Words - UST

- [rejects](#)
- [is{, in effect,} rejecting](#)
- [rejects \(2\)](#)
- [is{, in effect,} rejecting \(2\)](#)
- [who sent](#)

ULT

¹⁶ The one who listens to you listens to me, and the one [who rejects](#) you [rejects](#) me, and the one [who rejects](#) me [rejects](#) the one [who sent](#) me.”

UST

¹⁶ {Jesus also said to the disciples,} “Whoever listens to your message is{, in effect,} listening to me. Whoever [rejects](#) your message is{, in effect,} [rejecting](#) me. And whoever [rejects](#) me is{, in effect,} [rejecting](#) God [who sent](#) me.”

Luke 10:17

Then the 72 returned (ULT)

Some languages will need to say that the 72 actually went out first, as UST does. Alternate translation: "So the 72 disciples went out and did as Jesus had told them to do, and then they returned" (See: [Assumed Knowledge and Implicit Information](#))

72 (ULT)

72 people whom Jesus appointed...they (UST)

As in [10:1](#), see the discussion of textual issues at the end of the General Notes to this chapter to decide whether to say **72** or "70" in your translation. (See: [Textual Variants](#))

the demons are subjected to us (ULT)

the demons obeyed us when...we commanded them to leave people (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the demons obey us" (See: [Active or Passive](#))

in your name (ULT)

by your authority (UST)

The term **name** refers figuratively to Jesus' power and authority. Alternate translation: "when we command them using the authority that you gave us" (See: [Metonymy](#))

Translation Words - ULT

- returned
- joy
- Lord
- demons
- are subjected
- name

Translation Words - UST

- went and did what he told them to do.} When...returned
- they were very joyful
- Lord
- demons
- obeyed...when...we commanded them to leave people
- authority

ULT

17 Then the 72 returned with joy, saying, "Lord, even the demons are subjected to us in your name."

UST

17 The 72 people whom Jesus appointed {went and did what he told them to do.} When they returned, they were very joyful. They said, "Lord, even the demons obeyed us when, by your authority, we commanded them to leave people!"

Luke 10:18

I was watching Satan fall from heaven like lightning (ULT)

While you were away doing that,} I saw Satan lose a position of advantage as suddenly and quickly as lightning comes down (UST)

Jesus uses a simile to express that while his 72 disciples were out proclaiming the kingdom of God, he discerned that this was a quick and decisive defeat for Satan. If your readers would be familiar with lightning, you could use the same simile in your translation. Otherwise, you could use another comparison to something that happens rapidly and evidently. (See: [Simile](#))

fall from heaven (ULT)

lose a position of advantage (UST)

While Jesus actually did see this in his vision, if it would be helpful to your readers, you could explain the meaning of this image, as UST does. (See: [Metaphor](#))

Satan (ULT)

Satan (UST)

Satan is the name of the devil. It occurs a few more times in this book. (See: [How to Translate Names](#))

Translation Words - ULT

- Satan
- heaven
- like

Translation Words - UST

- Satan
- lose a position of advantage
- as suddenly and quickly as

ULT

¹⁸ And he said to them, "I was watching Satan fall from heaven like lightning.

UST

¹⁸ Jesus told them, "{While you were away doing that,} I saw Satan lose a position of advantage as suddenly and quickly as lightning comes down!

Luke 10:19

Behold (ULT)**Listen (UST)**

Jesus uses **behold** to focus his disciples' attention on what he is about to say. Alternate translation: "Listen carefully now" (See: [Metaphor](#))

authority to tread on snakes and scorpions (ULT)**the power to defeat evil spirits...enough power (UST)**

This could mean: (1) Jesus is referring to actual **snakes and scorpions** and saying that God will protect his disciples from these dangers everywhere they travel to proclaim the kingdom. Alternate translation: "protection from snakes and scorpions, even if you step on them" (2) the phrase **snakes and scorpions** is a figurative way of describing evil spirits. Alternate translation: "the power to defeat evil spirits" (See: [Metaphor](#))

snakes (ULT)**evil spirits (UST)**

In context, this clearly means poisonous **snakes**. If your readers would not be familiar with **snakes**, you could use a general expression. Alternate translation: "poisonous biting animals" (See: [Translate Unknowns](#))

scorpions (ULT)**evil spirits (UST)**

The term **scorpions** describes small animals that are related to spiders. They have two claws and a poisonous stinger in their tail. If your readers would not be familiar with **scorpions**, you could use a general expression. Alternate translation: "poisonous stinging animals" (See: [Translate Unknowns](#))

and over all the power of the enemy (ULT)**even...to defeat our enemy, Satan (UST)**

This phrase continues the meaning from earlier in the sentence. The **enemy** is Satan, as described in the previous verse. It may be helpful to begin a new sentence here. Alternate translation: "I have also given you authority to overcome the resistance of Satan" (See: [Assumed Knowledge and Implicit Information](#))

nothing will harm you at all (ULT)**you...Nothing will hurt...at all (UST)**

Here Jesus uses a double negative for emphasis, "nothing in no way will hurt you." The second negative does not cancel the first to create a positive meaning, "something in some way might hurt you." If your language uses double negatives for emphasis that do not cancel one another, it would be appropriate to use that construction here. (See: [Double Negatives](#))

ULT

¹⁹ Behold, I have given you **authority** to tread on **snakes** and scorpions, and over all the **power** of the **enemy**, and nothing will harm you at all.

UST

¹⁹ Listen! I have given you the **power** to defeat **evil spirits**. I have even given you **enough power to defeat our enemy, Satan**. Nothing will hurt you at all.

Translation Words - ULT

- authority
- snakes
- power
- of...enemy

Translation Words - UST

- power...enough power
- evil spirits
- to defeat
- our enemy, Satan

Luke 10:20

do not rejoice in this, that the spirits are subjected to you, but rejoice that your names are written in the heavens (ULT)
do not {only} rejoice that the evil spirits must obey you. You should rejoice {even more} that God has written your names in heaven{, because that means you will be with God forever (UST)

Jesus is not actually telling the disciples not to rejoice over the way God has allowed them to deliver people who were oppressed by demons. Rather, he is exaggerating to emphasize that the disciples should rejoice even more that their names are written in heaven.

Alternate translation: "rejoice that your names are written in heaven even more than you rejoice that the spirits submit to you" (See: [Hyperbole](#))

the spirits are subjected to you (ULT)
the evil spirits must obey you (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the demons must obey you" (See: [Active or Passive](#))

your names are written in the heavens (ULT)
God has written your names in heaven (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "God has written down your names in heaven" (See: [Active or Passive](#))

your names are written in the heavens (ULT)
God has written your names in heaven (UST)

While it may be literally true that there is a written record of names in heaven, you may wish to express the meaning and significance of this in your translation. Alternate translation: "God in heaven knows that you belong to him" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [do...rejoice](#)
- [rejoice \(2\)](#)
- [spirits](#)
- [are subjected](#)
- [names](#)
- [heavens](#)

Translation Words - UST

- [do not...only} rejoice](#)

ULT

²⁰ Nevertheless, do not [rejoice](#) in this, that the [spirits are subjected](#) to you, but [rejoice](#) that your [names](#) are written in the [heavens](#)."

UST

²⁰ But [do not {only} rejoice](#) that the [evil spirits must obey](#) you. [You should rejoice {even more}](#) that God has written your [names](#) in [heaven](#){, [because that means you will be with God forever](#)}."

- You should rejoice...because that means you will be with God forever (2)
- evil spirits
- must obey
- names
- heaven

Luke 10:21

At that hour (ULT)
Right then (UST)

Here Luke uses the term **hour** figuratively to refer to a particular time. Alternate translation: "At that same time" (See: [Idiom](#))

I praise you, Father (ULT)
God my Father...I praise you (UST)

Use your best judgment about whether the formal or informal form of **you** would be more natural in your language here. Jesus is speaking as an adult son would to a father with whom he had a close relationship. (See: [Forms of 'You' — Formal or Informal](#))

Father (ULT)
God my Father (UST)

Father is an important title for God. (See: [Translating Son and Father](#))

Lord of heaven and earth (ULT)
you are Lord over everything in heaven and on earth (UST)

Jesus is using a figure of speech to describe something by naming its two components. Together **heaven** and **earth** represent everything that exists. Alternate translation: "you who rule over everything that exists" (See: [Merism](#))

these things (ULT)
things (UST)

Jesus is likely using this expression to refer to his identity as God's Son and God's identity as his Father. He describes these things in the next verse and says that only people to whom he reveals these identities can understand them, just as he says here that they are revealed only to certain people. Since the expression is explained in the next verse, you do not need to explain its meaning further here. (See: [When to Keep Information Implicit](#))

the wise and intelligent (ULT)
people who think they are smart (UST)

Jesus is using the adjectives **wise** and **intelligent** as nouns in order to indicate people who have those qualities. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: "people who are wise and intelligent" (See: [Nominal Adjectives](#))

the wise and intelligent (ULT)
people who think they are smart (UST)

Because God had concealed the truth from these people, they actually were not wise and intelligent, even though they thought they were. Alternate translation: "people who think they are wise and intelligent" (See: [Irony](#))

ULT

²¹ At that **hour he rejoiced greatly** in the **Holy Spirit**, and said, "I praise you, **Father, Lord of heaven and earth**, because you concealed these things from **the wise and intelligent** and **revealed** them **to infants**. Yes, **Father**, for thus it was well pleasing before you.

UST

²¹ **Right then**, the **Holy Spirit gave Jesus great joy**. He said, "God my Father, you are **Lord over everything in heaven and on earth**. I praise you that you have prevented **people who think they are smart** from understanding things. Instead, **you have revealed** them **to people who accept your truth as readily as little children do**. Yes, **Father**, you have done that because it pleased you to do so.

the wise and intelligent (ULT) people who think they are smart (UST)

The terms **wise** and **intelligent** mean similar things. Jesus uses the two terms together for emphasis. Alternate translation: “people who think they understand everything” (See: [Doublet](#))

to infants (ULT) to people who accept your truth as readily as little children do (UST)

Infants refers figuratively to people who may not have much education, but who are willing to accept Jesus’ teachings in the same way that little children willingly listen to those they trust. You could explain the meaning of this metaphor in your translation, or you could translate it as a simile, as UST does. Alternate translation: “people who trust my teachings implicitly” (See: [Metaphor](#))

before you (ULT) you to do so (UST)

Jesus says **before you** to mean “where you could see” or “in your sight.” Sight, in turn, figuratively means attention and judgment. Alternate translation: “in your judgment” (See: [Metaphor](#))

Translation Words - ULT

- hour
- he rejoiced greatly
- revealed
- to infants
- in...Holy Spirit
- I praise
- Father
- Father
- Lord
- of heaven
- earth
- the wise
- intelligent

Translation Words - UST

- Right then
- Holy Spirit
- you have revealed
- to people who accept your truth as readily as little children do
- gave Jesus great joy
- God my Father
- Father
- you are Lord over everything
- heaven
- earth
- I praise
- people who think they are smart
- people who think they are smart

Luke 10:22

**All things have been handed over to me from my Father (ULT)
God, my Father, has given everything to me (UST)**

If your language does not use this passive form, you can state this in active form. Alternate translation: "My Father has handed everything over to me" (See: [Active or Passive](#))

**no one knows who the Son is except the Father (ULT)
Only my Father really knows me, his Son... know (UST)**

If, in your language, it would appear that Jesus is making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "only the Father knows who the Son is" (See: [Connect — Exception Clauses](#))

**knows who the Son is (ULT)
knows me, his Son...know (UST)**

Here, the Greek word translated **knows** means to know from personal experience. God the Father knows Jesus in this way. Alternate translation: "is acquainted with the Son" or "is acquainted with me"

**knows who the Son is (ULT)
knows me, his Son...know (UST)**

Jesus is referring to himself in the third person. Alternate translation: "knows who I am" (See: [First, Second or Third Person](#))

**the Son...the Father (ULT)
me...his...Son...my Father (UST)**

These are important titles that describe the relationship between God and Jesus. (See: [Translating Son and Father](#))

**no one knows...who the Father is except the Son (ULT)
Only...really knows...know...only I, his Son, really...my Father (UST)**

If, in your language, it would appear that Jesus is making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "only the Son knows who the Father is" or "only I know who the Father is" or "only I am acquainted with the Father" (See: [Connect — Exception Clauses](#))

ULT

²² All things have been handed over to me from my **Father**, and no one **knows** who the **Son** is except the **Father**, and who the **Father** is except the **Son**, and to whomever the **Son** desires to **reveal him**."

UST

²² **God**, my **Father**, has given everything to me. Only my **Father** really **knows me**, his **Son**. And only **I**, his **Son**, really **know my Father**. But **I** do choose to **show** some people **who he is**."

knows...who the...is...Father (ULT)
knows...know...me, his Son...my Father (UST)

Here the Greek word translated **knows** means to know from personal experience. Jesus knows God his Father in this way. Alternate translation: "is acquainted with the Father" or "am acquainted with the Father"

the Son...to whomever...desires to reveal him (ULT)
me...his...Son...do choose to show some people who he is (UST)

Alternate translation: "whoever the Son wants to introduce the Father to" or (if you translated in the first person) "whoever I want to introduce the Father to"

Translation Words - ULT

- Father
- Father
- Father
- knows
- Son
- Son (2)
- Son (3)
- to reveal him

Translation Words - UST

- God...Father
- Father
- my Father
- to show...who he is
- knows...know
- me...Son
- I, his Son (2)
- I (3)

Luke 10:23

And having turned around to the disciples, he said privately (ULT)

Then Jesus said, just to his disciples (UST)

The implication is that a crowd was present when the 72 disciples returned to report to Jesus what they had done, and that this crowd heard what Jesus told them and what he prayed to God. But now Jesus is speaking only to the disciples in a way that the crowd will not be able to hear him. Alternate translation: "Then Jesus said, in the direction of his disciples so that only they could hear him" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ And [having turned around](#) to the [disciples](#), he said privately, "Blessed [{are}](#) the eyes that see what you see!"

UST

²³ Then Jesus said, just [to his disciples](#), "[God has given](#) you [a great gift](#) by letting you see the things that I am doing!"

Blessed {are} the eyes that see what you see (ULT)

God has given you a great gift by letting you see the things that I am doing (UST)

Jesus is using the term **eyes** to describe these disciples by reference to one part of them, the part they are using to witness the great works that reveal who he is. Alternate translation: "How good it is for you to see what you see" (See: [Synecdoche](#))

Blessed {are} the eyes that see what you see (ULT)

God has given you a great gift by letting you see the things that I am doing (UST)

The phrase **what you see** probably refers to the great works of healing and miracles that Jesus is doing, which reveal who he is. Alternate translation: "How good it is for you to see the things that I am doing" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [having turned around](#)
- [disciples](#)
- [Blessed {are}](#)

Translation Words - UST

- [to](#)
- [disciples](#)
- [God has given...a great gift](#)

Luke 10:24

and did not see (ULT)
But they did not get to see them{, because they lived long ago (UST)

If it would be helpful to your readers, you could give the reason why the prophets and kings did not see these things. Alternate translation: “but could not see them because they lived before this time” (See: [Assumed Knowledge and Implicit Information](#))

what you hear (ULT)
the things that you have been hearing me say (UST)

The phrase **what you hear** probably refers to the teachings of Jesus. Alternate translation: “the things that you have heard me say” (See: [Assumed Knowledge and Implicit Information](#))

and did not hear (ULT)
But they did not get to hear them{, because they lived long ago (UST)

If it would be helpful to your readers, you could give the reason why the prophets and kings did not hear these things. Alternate translation: “but could not hear them because they lived before this time” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [prophets](#)
- [kings](#)

Translation Words - UST

- [prophets](#)
- [kings](#)

ULT

²⁴ For I say to you that many [prophets](#) and [kings](#) desired to see what you see, and did not see, and to hear what you hear, and did not hear.”

UST

²⁴ I want you to know that many [prophets](#) and [kings](#) would have liked to see the things that you are seeing me do. But they did not get to see them{, because they lived long ago}. They would have liked to hear the things that you have been hearing me say. But they did not get to hear them{, because they lived long ago}.”

Luke 10:25

behold (ULT) **was there (UST)**

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a certain lawyer (ULT) **A man who taught Jewish laws (UST)**

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. Alternate translation: "there was a lawyer who" (See: [Introduction of New and Old Participants](#))

a...lawyer (ULT) **man who taught Jewish laws (UST)**

See how you translated this in [7:30](#). Alternate translation: "an expert in the Jewish law" (See: [Translate Unknowns](#))

stood up (ULT) **So he stood up (UST)**

By standing up, this lawyer was indicating that he had a question to ask Jesus. If it would be helpful to your readers, you could explain that this was the reason for his action. Alternate translation: "stood up to show that he wanted to ask a question" (See: [Symbolic Action](#))

to test him (ULT) **He wanted to test Jesus {by asking him a difficult question (UST)}**

Alternate translation: "to see how well he would answer"

Teacher (ULT) **Teacher (UST)**

Teacher was a respectful title. You can translate it with an equivalent term that your language and culture would use.

doing what, will I inherit everlasting life (ULT) **what do I have to do in order to live with God forever (UST)**

The lawyer is using the term **inherit** in a figurative sense to mean "come to possess" or "have." Alternate translation: "what must I do in order to have everlasting life" (See: [Metaphor](#))

ULT

²⁵ And behold, a certain lawyer stood up to test him, saying, "Teacher, doing what, will I inherit everlasting life?"

UST

²⁵ A man who taught Jewish laws was there. He wanted to test Jesus {by asking him a difficult question}. So he stood up and asked, "Teacher, what do I have to do in order to live with God forever?"

doing what, will I inherit everlasting life (ULT)
what do I have to do in order to live with God forever (UST)

This lawyer may be asking about a single deed that would be worthy of eternal life, because he uses a verb form that does not indicate continuing action. Alternate translation: "What one thing do I need to do so that God will give me eternal life?" (See: [Verbs](#))

doing what, will I inherit everlasting life (ULT)
what do I have to do in order to live with God forever (UST)

The lawyer means implicitly that he would **inherit** or "come to possess" this **everlasting life** from God. Alternate translation: "what must I do so that God will give me everlasting life" (See: [Metaphor](#))

Translation Words - ULT

- a...lawyer
- stood up
- to test
- Teacher
- will I inherit
- everlasting
- life

Translation Words - UST

- man who taught Jewish laws
- He wanted to test...by asking...a difficult question
- So he stood up
- Teacher
- in order to
- live with God
- forever

Luke 10:26

What is written in the law? How do you read it (ULT)

You have read what Moses wrote in the laws that God gave him. What do those laws say (UST)

Jesus is using these questions to get this man to reflect on the Jewish law and apply it to his own question. If your readers would misunderstand this, you could translate this as a statement that incorporates both of Jesus' questions. Alternate translation: "Tell me what Moses wrote about that in the law and how you understand it." (See: [Rhetorical Question](#))

ULT

²⁶ But he said to him, "What [is written](#) in the [law](#)? How do you read it?"

UST

²⁶ Jesus said to him, "You have read what [Moses wrote](#) in the [laws that God gave him](#). What do [those laws say](#)?"

What is written in the law? How do you read it (ULT)

You have read what Moses wrote in the laws that God gave him. What do those laws say (UST)

These two phrases mean similar things. Jesus may be using repetition for emphasis and clarity. Both phrases have to do with what the law says. The first phrase views this objectively in terms of what is written there, and the second phrase views this subjectively from the perspective of a person reading it. You do not need to put both phrases in your translation if your readers might wonder why Jesus was saying basically the same thing twice. Alternate translation: "Tell me what answer a person would find to your question in the law of Moses." (See: [Parallelism](#))

What is written in the law (ULT)

what Moses wrote in the laws that God gave him. What do those laws say (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "What did Moses write in the law?" (See: [Active or Passive](#))

How do you read it (ULT)

You have read (UST)

This is an idiom. Alternate translation: "What do you understand it to be saying?" (See: [Idiom](#))

Translation Words - ULT

- [is written](#)
- [law](#)

Translation Words - UST

- [Moses wrote...do...say](#)
- [laws that God gave him...those laws](#)

Luke 10:27

And answering, he said (ULT)

Together **answering** and **said** mean that the lawyer responded to the question that Jesus asked him. Alternate translation: “The lawyer responded” (See: [Hendiadys](#))

You will love (ULT)

Love...love (UST)

Here it may not be clear whether to use the singular or plural form of **you** because this is a short quotation from the Scriptures and the context is not given. The word is actually singular because, even though Moses said this to the Israelites as a group, each individual person was supposed to obey this command. So in your translation, use the singular forms of **you your**, and **yourself** in this verse, if your language marks that distinction. (See: [Singular Pronouns that refer to Groups](#))

You will love (ULT)

Love...love (UST)

The Scriptures are using a statement to give a command. Alternate translation: “You must love” (See: [Statements — Other Uses](#))

with all your heart and with all your soul and with all your strength and with all your mind (ULT)

Moses is using a figure of speech that describes something by listing its parts. Alternate translation: “with your entire being” (See: [Merism](#))

with all your heart and with all your soul (ULT)

The words **heart** and **soul** figuratively represent a person’s inner being. If you do not translate all four of the terms here with a single phrase, you can represent these two together. Alternate translation: “with all of your inner self” (See: [Metaphor](#))

and your neighbor as yourself (ULT)

your...And...neighbor as much as you love yourself (UST)

The lawyer is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation (filling in ellipsis): “and you must also love your neighbor as much as you love yourself” (See: [Ellipsis](#))

Translation Words - ULT

- You will love
- the Lord
- God
- heart
- soul

ULT

²⁷ And answering, he said, “You will love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbor as yourself.”

UST

²⁷ The man replied, “Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind. And love your neighbor as much as you love yourself.”

- strength
- mind
- neighbor
- as

Translation Words - UST

- Love...love
- the Lord
- God
- heart
- soul
- strength
- mind
- neighbor
- as much as

Luke 10:28

Do this, and you will live (ULT)
If you do all that, you will live {with God forever (UST)}

Jesus is describing a conditional situation. If your readers would misunderstand this, you could express it that way. Alternate translation: "If you do this, then God will give you eternal life" (See: [Connect — Hypothetical Conditions](#))

you will live (ULT)
you will live {with God forever (UST)}

Alternate translation: "God will give you eternal life"

Translation Words - ULT

- [you will live](#)

Translation Words - UST

- [you will live {with God forever](#)

ULT

²⁸ And he said to him, "You have answered correctly. Do this, and [you will live.](#)"

UST

²⁸ Jesus told him, "You have answered correctly. If you do all that, [you will live {with God forever}.](#)"

Luke 10:29

But he, desiring to justify himself, said (ULT)
But the man wanted to show that God would approve of him...he said (UST)

Alternate translation: "But the lawyer wanted to prove that he had done what he needed to do, so he said"

who is my neighbor (ULT)
Which people are my neighbors {whom I should love (UST)}

If it would be helpful to your readers, you could indicate the reason why the lawyer asked this specific question.

Alternate translation: "whom should I consider to be my neighbor, that is, someone I need to love as I love myself?"
 (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- to justify
- Jesus
- neighbor

Translation Words - UST

- to show that God would approve
- Jesus
- neighbors {whom I should love

ULT

²⁹ But he, desiring to justify himself, said to Jesus, "And who is my neighbor?"

UST

²⁹ But the man wanted to show that God would approve of him. So he said to Jesus, "Which people are my neighbors {whom I should love}?"

Luke 10:30

Then answering, Jesus said (ULT)

Together **answering** and **said** mean that Jesus responded to the question that the lawyer asked him. Alternate translation: "Then Jesus responded" (See: [Hendiadys](#))

Then answering, Jesus said (ULT)

Jesus answers the man's question by telling a brief story that provides an illustration. Alternate translation: "As an answer to the man's question, Jesus told him this story" (See: [Parables](#))

A certain man (ULT)**a Jewish man (UST)**

This introduces a new character in the parable. Alternate translation: "There was a man who" (See: [Introduction of New and Old Participants](#))

was going down from Jerusalem to Jericho (ULT)**One day...was traveling along the road from Jerusalem to Jericho (UST)**

Jesus says **going down** because this man would have had to travel from a mountain height down into a valley to go from Jerusalem to Jericho. Alternate translation: "was traveling from Jerusalem to Jericho" (See: [Idiom](#))

fell among robbers (ULT)**Some bandits attacked him (UST)**

Be sure that it is clear in your translation that this does not mean that the man fell down accidentally. Rather, this is an idiom. Alternate translation: "some robbers attacked him" (See: [Idiom](#))

having stripped him (ULT)**took away most of the man's clothes and everything else that he had...him...****him (UST)**

Alternate translation: "after they had taken everything he had" or "after they had stolen of all his things" (See: [Idiom](#))

and having laid on blows (ULT)

This expression means that the robbers also beat this man. Alternate translation: "and beaten him" (See: [Idiom](#))

half dead (ULT)**until he was almost dead (UST)**

This is an idiom. Alternate translation: "almost dead." (See: [Idiom](#))

ULT

³⁰ Then answering, [Jesus](#) said, "A certain man was going down from [Jerusalem](#) to [Jericho](#), and fell among [robbers](#) who, both having stripped him and having laid on blows, went away, leaving him [half dead](#)."

UST

³⁰ [Jesus](#) replied, "One day, a Jewish man was traveling along the road from [Jerusalem](#) to [Jericho](#). [Some bandits](#) attacked him. They took away most of the man's clothes and everything else that he had. They beat him [until he was almost dead](#). Then they left him there."

Translation Words - ULT

- Jesus
- Jerusalem
- Jericho
- robbers
- half dead

Translation Words - UST

- Jesus
- Jerusalem
- Jericho
- Some bandits
- until he was almost dead

Luke 10:31

by coincidence (ULT) It happened that (UST)

This expression means that this event was not anything that anyone had planned. Alternate translation: “it just so happened that”

a certain priest (ULT) a {Jewish} priest (UST)

This expression introduces a new character in the parable. Alternate translation: “there was a priest who” (See: [Introduction of New and Old Participants](#))

a certain priest (ULT) a {Jewish} priest (UST)

Jesus assumes that his listeners will know that a priest is a religious leader. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “there was a priest, a religious leader, who” (See: [Assumed Knowledge and Implicit Information](#))

and when he saw him (ULT)

Since a priest is a religious leader, the audience would assume that he would help the injured man. Since he did not, this phrase could be introduced with a contrasting word to call attention to this unexpected result. Alternate translation: “but when the priest saw the injured man” (See: [Connect — Contrast Relationship](#))

he passed by on the other side (ULT) instead of helping him,} he passed by on the other side of the road (UST)

The implication is that the priest did not help the man. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “he did not help him, but instead walked past him on the other side of the road” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- a...priest

Translation Words - UST

- {Jewish} priest

ULT

³¹ Then by coincidence a certain priest was going down on that road, and when he saw him, he passed by on the other side.

UST

³¹ It happened that a {Jewish} priest was going along that road. When he saw that man, {instead of helping him,} he passed by on the other side of the road.

Luke 10:32

a Levite also (ULT)

This expression introduces a new character in the parable. Alternate translation: “there was also a Levite” (See: [Introduction of New and Old Participants](#))

a Levite also (ULT)

Jesus is leaving out some words, but they can be inferred from the rest of the story. Alternate translation: “there was also a Levite traveling on that road who” (See: [Ellipsis](#))

a Levite also (ULT)

Jesus assumes that his listeners will know that a **Levite** was someone who served in the temple. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “there was also a Levite, someone who served in the temple, who” (See: [Assumed Knowledge and Implicit Information](#))

likewise...a Levite also, when he came to the place and saw him, passed by on the other side (ULT)

Since Levites served in the temple, the audience would assume that this Levite would help the injured man. Since he did not, this phrase could be introduced with a contrasting word to call attention to this unexpected result. Alternate translation: “likewise a Levite also came to the place, but when he saw him, he walked past him on the other side of the road” (See: [Connect — Contrast Relationship](#))

passed by on the other side (ULT)

also...But he too passed by on the other side of the road (UST)

The implication is that the Levite did not help the man. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “he did not help the injured man, but instead walked past him on the other side of the road” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [likewise](#)
- [a Levite](#)

Translation Words - UST

- [Similarly](#)
- [a Levite {who worked in God's temple}](#)

ULT

³² And [likewise a Levite](#) also, when he came to the place and saw him, passed by on the other side.

UST

³² Similarly, [a Levite {who worked in God's temple}](#) also came to that place and saw the man. But he too passed by on the other side of the road.

Luke 10:33**But a certain Samaritan (ULT)
Then a man from the region of Samaria (UST)**

This expression introduces a new character in the parable. Alternate translation: "But there was also a Samaritan who" (See: [Introduction of New and Old Participants](#))

**But a certain Samaritan (ULT)
Then a man from the region of Samaria (UST)**

Jesus assumes that his listeners will know that Jews and Samaritans were bitter enemies. This detail is important to the story. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "But there was a Samaritan, whose people were enemies of the Jews, who" (See: [Assumed Knowledge and Implicit Information](#))

**But a certain Samaritan (ULT)
Then a man from the region of Samaria (UST)**

Since Jews and Samaritans were enemies, the listeners would have assumed that this Samaritan would not help an injured Jewish man. Since he did help him, Jesus introduces this character with a contrasting word that calls attention to this unexpected result. You can do the same in your translation. (See: [Connect — Contrast Relationship](#))

**he felt compassion (ULT)
he pitied him (UST)**

Alternate translation: "he felt sorry for him and wanted to help him"

Translation Words - ULT

- a...Samaritan
- he felt compassion

Translation Words - UST

- man from the region of Samaria
- he pitied him

ULT

³³ But a certain Samaritan, as he traveled along, came upon him, and when he saw him, he felt compassion.

UST

³³ Then a man from the region of Samaria came along that road to where the man was lying. When he saw that man, he pitied him.

Luke 10:34

he bound up his wounds, pouring on oil and wine (ULT)

and put some olive oil and wine on his wounds {to help heal them}. He wrapped strips of cloth around the wounds (UST)

The Samaritan would have put the **oil and wine** on the **wounds** first, and then **bound up** the **wounds**. Alternate translation: “he put oil and wine on the wounds and then wrapped them with cloth” (See: [Order of Events](#))

pouring on oil and wine (ULT)
and put some olive oil and wine...to help heal them (UST)

The **wine** was used to clean the **wounds**, and the **oil** was used to prevent infection. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “pouring oil and wine on them to help heal them” (See: [Assumed Knowledge and Implicit Information](#))

his} own animal (ULT)
his own donkey (UST)

The Greek term translated as **animal** refers to an animal that carried heavy loads. In this culture, it was probably a donkey. You could state that, but if your readers might not know what a donkey is, you could use a more general expression. Alternate translation: “his own pack animal” (See: [Translate Unknowns](#))

Translation Words - ULT

- [he bound up](#)
- [oil](#)
- [wine](#)
- [animal](#)

Translation Words - UST

- [some olive oil](#)
- [wine](#)
- [He wrapped strips of cloth around](#)
- [donkey](#)

ULT

³⁴ And having approached, [he bound up](#) his wounds, pouring on [oil](#) and [wine](#). Then, having put him on {his} own [animal](#), he brought him to an inn and took care of him.

UST

³⁴ He went over to him and put [some olive oil](#) and [wine](#) on his wounds {to help heal them}. [He wrapped strips of cloth around](#) the wounds. Then he put the man on his own [donkey](#) and brought him to an inn and took care of him.

Luke 10:35**two denarii (ULT)****two silver coins (UST)**

See how you translated the term **denarii** in 7:41. Alternate translation: “two silver coins” or “an amount equivalent to two days’ wages” (See: [Biblical Money](#))

to the innkeeper (ULT)**to the innkeeper (UST)**

Alternate translation: “the person who was in charge of the inn”

whatever more you might spend, when I**return, I will repay you (ULT)****If you need to spend more than this amount to care for him, I will pay you****back when I return (UST)**

The Samaritan is describing a hypothetical situation and saying what he would do if the condition were true.

Alternate translation: “if you need to spend more than this, then I will repay you when I return” (See: [Hypothetical Situations](#))

Translation Words - ULT

- [return](#)

Translation Words - UST

- [when...return](#)

ULT

³⁵ And on the next day, taking out two denarii, he gave them to the innkeeper and said, ‘Take care of him, and whatever more you might spend, when I [return](#), I will repay you.’

UST

³⁵ The next morning he gave two silver coins to the innkeeper and said, ‘Take care of this man. If you need to spend more than this amount to care for him, I will pay you back [when I return](#).’”

Luke 10:36

Which of these three do you think became a neighbor to the one who fell among the robbers (ULT)

If your readers would misunderstand this, you could translate this as two questions. Alternate translation: "What do you think? Which of these three men acted like a neighbor to the man whom the robbers attacked?"

a neighbor...became (ULT)

Alternate translation: "acted like a neighbor"

to the one who fell among the robbers (ULT) the man whom the bandits had attacked...to that man (UST)

As in 10:30, be sure it is clear in your translation that this does not mean that the man fell down accidentally. Rather, this is an idiom. Alternate translation: "the man whom the robbers attacked" (See: [Idiom](#))

Translation Words - ULT

- [a neighbor](#)
- [robbers](#)

Translation Words - UST

- [bandits](#)
- [neighbor](#), [neighborhood](#), [neighboring](#)

ULT

³⁶ Which of these three do you think became [a neighbor](#) to the one who fell among the [robbers](#)?"

UST

³⁶ {Then Jesus asked,} "Three people found the man whom the [bandits](#) had attacked. Which one of them would you say was a true neighbor to that man?"

Luke 10:37

**You go and do likewise (ULT)
That is correct.} So you should go and act like
that toward anyone who needs your help
(UST)**

The implication is that the lawyer has given the correct answer. If it would be helpful to your readers, you could state that explicitly, and you could also indicate what **do likewise** means. Alternate translation: "You are right. In the same way, you should also be a neighbor to people who need your help" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [mercy](#)
- [Jesus](#)
- [likewise](#)

Translation Words - UST

- [mercifully](#)
- [Jesus](#)
- [like that toward anyone who needs your help](#)

ULT

³⁷ And he said, "The one who showed [mercy](#) to him." Then [Jesus](#) said to him, "You go and do [likewise](#)."

UST

³⁷ The teacher of the law replied, "The one who acted [mercifully](#) toward him." [Jesus](#) said to him, "{That is correct.} So you should go and act [like that toward anyone who needs your help](#)."

Luke 10:38**And as they were traveling along (ULT)**

Luke uses this phrase to introduce a new event. Alternate translation: "The next thing that happened on their journey was that" (See: [Introduction of a New Event](#))

he entered...welcomed him (ULT)
they entered...invited them to come to her house (UST)

Luke figuratively says **he** and **him**, meaning Jesus, to describe the entire group of Jesus and his disciples. Alternate translation: "they entered ... welcomed them" (See: [Synecdoche](#))

and a certain woman named Martha (ULT)
There a woman whose name was Martha (UST)

This introduces Martha as a new character. Your language may have its own way of introducing new people. It may be helpful to begin a new sentence here. Alternate translation: "There was a woman named Martha who lived there" (See: [Introduction of New and Old Participants](#))

Martha (ULT)
Martha (UST)

Martha is the name of a woman. (See: [How to Translate Names](#))

Translation Words - ULT

- [named](#)
- [Martha](#)
- [welcomed](#)

Translation Words - UST

- [whose name was](#)
- [Martha](#)
- [invited...to come to her house](#)

ULT

³⁸ And as they were traveling along, he entered into a certain village, and a certain woman [named Martha](#) [welcomed](#) him.

UST

³⁸ As Jesus and his disciples continued to travel, they entered a certain village. There a woman [whose name was Martha](#) [invited](#) them [to come to her house](#).

Luke 10:39

And she had a sister called Mary (ULT)

This introduces **Mary** as a new character. Alternate translation: “Now Martha had a sister whose name was Mary” (See: [Introduction of New and Old Participants](#))

**called Mary (ULT)
whose name was Mary (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “whose name was Mary” (See: [Active or Passive](#))

**Mary (ULT)
Mary (UST)**

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

**she was sitting at the feet of Jesus (ULT)
sat near Jesus’ feet (UST)**

This was the customary and respectful position for a learner at this time. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “she sat respectfully on the floor near Jesus to learn from him” (See: [Assumed Knowledge and Implicit Information](#))

**of Jesus (ULT)
Jesus (UST)**

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to use this reading in your translation, or another reading, “the Lord.” The note below discusses a translation issue in that reading, for those who decide to include it. (See: [Textual Variants](#))

**of Jesus (ULT)
Jesus (UST)**

If you use the variant reading “the Lord” at this place in your translation, you may wish to indicate that this is referring to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

**listening to his word (ULT)
and listened to what he was teaching (UST)**

Luke uses the term **word** figuratively to describe what Jesus said while he was at Martha’s house. Alternate translation: “and listened to what he said” or “and listened to him teaching” (See: [Metonymy](#))

Translation Words - ULT

- [a sister](#)
- [Mary](#)

ULT

³⁹ And she had [a sister](#) called [Mary](#), and she was sitting at the feet of [Jesus](#), ^[2] listening to his word.

UST

³⁹ Her [sister](#), whose name was [Mary](#), sat near [Jesus](#)’ feet and listened to what he was teaching.

- of Jesus

Translation Words - UST

- sister
- Mary
- Jesus

Luke 10:40

But Martha was distracted with much service (ULT)

But Martha was worrying about preparing the meal for all of them (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "But all Martha could think about was the big meal she was preparing" (See: [Active or Passive](#))

are you not concerned that my sister has left me alone to serve (ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. Martha respects the Lord, so she uses a rhetorical question to make her complaint more polite. If your readers would misunderstand this, you could translate her words as a statement. Alternate translation: "it seems as if you do not care that my sister has left me alone to serve." (See: [Rhetorical Question](#))

Translation Words - ULT

- [Martha](#)
- [service](#)
- [to serve](#)
- [Lord](#)
- [sister](#)

Translation Words - UST

- [Martha](#)
- [preparing the meal](#)
- [to prepare everything](#)
- [Lord](#)
- [sister](#)

ULT

⁴⁰ But [Martha](#) was distracted with much [service](#), and coming up, she said, "Lord, are you not concerned that my [sister](#) has left me alone [to serve](#)? Therefore, speak to her so that she might help me."

UST

⁴⁰ But [Martha](#) was worrying about [preparing the meal](#) for all of them. She went to Jesus and said, "Lord, my [sister](#) has left me [to prepare everything](#) by myself. You must know that is not fair. Please tell her to help me!"

Luke 10:41

But answering, the Lord said to her (ULT)

But Jesus replied to her (UST)

Together **answering** and **said** mean that Jesus responded to Martha's request. Alternate translation: "But the Lord replied to her" (See: [Hendiadys](#))

the Lord (ULT)

Jesus (UST)

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: "the Lord Jesus"

Martha, Martha

Jesus repeats Martha's name for emphasis. Alternate translation: "My dear Martha"

you are anxious and troubled about many things (ULT)

you are very worried about many things (UST)

The terms **anxious** and **troubled** mean similar things. Jesus uses the two terms together for emphasis. If your readers would misunderstand this, you could translate them with a single phrase. Alternate translation: "you are worrying too much about things" (See: [Doublet](#))

troubled about many things (ULT)

you are very worried...about many things (UST)

If you do not combine the term for **troubled** with the word **anxious** into a single phrase, you could state **are ... troubled** with an active form. Alternate translation: "you are ... letting too many things bother you" (See: [Active or Passive](#))

Translation Words - ULT

- [Lord](#)
- [Martha](#)
- [Martha \(2\)](#)
- [troubled](#)

Translation Words - UST

- [Jesus](#)
- [Martha](#)
- [Martha \(2\)](#)
- [you are very worried](#)

ULT

⁴¹ But answering, the [Lord](#) said to her, "[Martha, Martha](#), you are anxious and [troubled](#) about many things,

UST

⁴¹ But [Jesus](#) replied to her, "[Martha, Martha](#), you are very worried about many things.

Luke 10:42**but one thing is necessary (ULT)
But the one thing that is really important {is
to listen to what I am teaching (UST)**

Jesus says **one thing** as an overstatement for emphasis. Other things actually are necessary for life, but this is the most important one. Alternate translation: "but one thing is more important than all the others" (See: [Hyperbole](#))

**but one thing is necessary (ULT)
But the one thing that is really important {is
to listen to what I am teaching (UST)**

The implication is that this most important thing is what Jesus is teaching about God, and that Martha should have been concentrating on that. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "but one thing, what I am teaching about God, is more important than all the others, and you should have been concentrating on that" (See: [Assumed Knowledge and Implicit Information](#))

**Mary...has chosen the good part (ULT)
Mary...has chosen the best thing to do (UST)**

While Jesus spoke just earlier about "one thing" as opposed to "many things," here he seems to contrast only two things, **the good part** with another part, perhaps not "the bad part," but at least the part that is not to be preferred. This likely refers to the two activities that Mary and Martha have chosen to pursue while Jesus is present in their home. Alternate translation: "Mary has chosen the better activity"

**which will not be taken away from her (ULT)
I will not tell her to do something else (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. This could mean: (1) "I will not take that opportunity away from her." (2) "God will not let her lose what she has gained from listening to me." (See: [Active or Passive](#))

Translation Words - ULT

- [Mary](#)
- [has chosen](#)
- [good](#)

Translation Words - UST

- [Mary](#)
- [has chosen](#)
- [best](#)

ULT

⁴² but one thing is necessary. For [Mary has chosen](#) the [good](#) part, which will not be taken away from her."

10:1 ^[1], while others read Scholars are divided as to which is the correct reading.

10:39 ^[2] but some read

UST

⁴² But the one thing that is really important {is to listen to what I am teaching}. Because [Mary has chosen](#) the [best](#) thing to do, I will not tell her to do something else."

Luke 11

Luke 11 General Notes

Structure and formatting

Jesus teaches about prayer (11:1-13)

Jesus teaches about driving out demons and other subjects (11:14-36)

Jesus criticizes the Pharisees and experts in the law (11:37-54)

ULT sets the lines in 11:2-4 farther to the right on the page than the rest of the text because they are a special prayer.

Special concepts in this chapter

The Lord's Prayer

When Jesus' followers asked him to teach them how to pray, he taught them this prayer. He did not expect them to use the same words every time they prayed, but he did want them to know what God wanted them to pray about.

Jonah

Jonah was an Old Testament prophet whom God sent to the Gentile city of Nineveh to tell the people there to repent. When he went and preached to them, they did repent. (See: [prophet](#), [prophecy](#), [prophesy](#), [seer](#), [prophetess](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#) and [repent](#), [repentance](#))

Light and darkness

The Bible often speaks of unrighteous people, that is, people who do not do what pleases God, as if they were walking around in darkness. The Bible speaks of light as if it were what enables those sinful people to become righteous, that is, to understand what they are doing wrong and begin to obey God. (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#))

Washing

The Pharisees would wash themselves and the things they ate with. They would even wash things that were not dirty. The law of Moses did not tell them to wash those things, but they would wash them anyway. They did that because they thought that if they obeyed both the rules that God had made and some rules that their ancestors had added, God would think that they were better people. (See: [law](#), [law of Moses](#), [law of Yahweh](#), [law of God](#) and [clean](#), [wash](#))

Important textual issues in this chapter

Bread and stone, fish and snake

In 11:11, some ancient manuscripts have a longer reading, which also is found in Matthew 7:9. It says, "Which father among you, if your son asks for a loaf of bread, will give him a stone? Or a fish, will give him a snake?" ULT uses the shorter reading, which mentions just the fish and snake. This shorter reading is well attested to in many

other ancient manuscripts. If a translation of the Bible exists in your region, you may wish to follow its reading. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: [Textual Variants](#))

Luke 11:1

And it happened that (ULT)

Luke uses this phrase 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](#))

John (ULT)

John the Baptist (UST)

This disciple is referring to John the Baptist. you could state that explicitly in your translation. Alternate translation: "John the Baptist" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [praying](#)
- [to pray](#)
- [of...disciples](#)
- [disciples](#)
- [Lord](#)
- [teach](#)
- [taught](#)
- [just as](#)
- [John](#)

Translation Words - UST

- [praying](#)
- [how to pray](#)
- [of...disciples](#)
- [disciples](#)
- [Lord](#)
- [teach](#)
- [did that for](#)
- [John the Baptist](#)
- [we would like you to do that for us](#)

ULT

¹ 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](#)."

UST

¹ One day Jesus was [praying](#) in a certain place. When he finished, one of his [disciples](#) said to him, "Lord, [teach us how to pray. John the Baptist did that for his own disciples](#), and [we would like you to do that for us](#)."

Luke 11:2

Father (ULT)**Father (UST)**

Jesus is commanding the disciples to honor the name of God the Father by addressing him as **Father** when praying to him. This is an important title for God. (See: [Translating Son and Father](#))

let your name be made holy (ULT)**may all people honor your name as holy (UST)**

Jesus is not saying that God's **name** is not already **holy** in itself.

Rather, he is referring to how people consider God's **name**. Alternate translation: "may people treat your name as holy" or "may people regard your name as holy" (See: [Assumed Knowledge and Implicit Information](#))

let your name be made holy (ULT)**may all people honor your name as holy (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: "may people treat your name as holy" or "may people regard your name as holy" (See: [Active or Passive](#))

let your name be made holy (ULT)**may all people honor your name as holy (UST)**

The term **name** is a figurative way of referring to an entire person by reference to something associated with them. Alternate translation: "may all people honor you" (See: [Metonymy](#))

Let your kingdom come (ULT)**May you soon rule all people everywhere (UST)**

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." As the General Introduction to Luke explains, in one sense, the **kingdom** of God is already present on earth, while in another sense, it is still a future reality. Try to translate this in a way that acknowledges both aspects. Alternate translation: "Come and rule more and more throughout the earth" (See: [Abstract Nouns](#))

your (ULT)**your (UST)**

Here, **your** is singular because Jesus is teaching his disciples how to pray to 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 for **your** in its two instances here and for **you** in [11:4](#). Alternatively, it might be more appropriate in your culture to address God using a familiar form, such as friends would use with one another. Use your best judgment about what form to use. (See: [Forms of 'You' — Formal or Informal](#))

Translation Words - ULT

- [you pray](#)

ULT

² And he said to them, "When [you pray](#), say, 'Father, let your [name be made holy](#). Let your [kingdom](#) come."

UST

² He said to them, "When [you pray](#), say {things like this}: 'Father, [may all people honor your name as holy](#). May you [soon rule all people everywhere](#)."

- Father
- name
- let...be made holy
- your...kingdom

Translation Words - UST

- you pray
- Father
- may all people honor...as holy
- name
- May...you...soon rule all people everywhere

Luke 11:3**Give us (ULT)****Please give...we (UST)**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “Please give us” (See: [Imperatives — Other Uses](#))

Give us (ULT)**Please give...we (UST)**

Jesus teaches his disciples to speak to God in the plural because he wants them to pray together in community about the matters he describes. Since the word **us** would refer to the people praying, but not to God, it would be exclusive, if your language marks that form. (See: [Exclusive and Inclusive 'We'](#))

our daily bread (ULT)**us the food...need (UST)**

Jesus refers figuratively to **bread**, one common food, to mean food in general. Alternate translation: “the food we need that day” (See: [Synecdoche](#))

Translation Words - ULT

- [bread](#)
- [day](#)

Translation Words - UST

- [food](#)
- [day](#)

ULT

³ Give us our daily [bread](#) each [day](#).

UST

³ Please give us the [food](#) we need each [day](#).

Luke 11:4**forgive us...may you not lead us (ULT)
Please forgive us...Help us to not sin (UST)**

These are imperatives, but they should be translated as polite requests rather than as commands. It may be helpful to add an expression such as “please” in each case to make this clear. Alternate translation: “Please forgive us ... please do not lead us” (See: [Imperatives — Other Uses](#))

**everyone who owes us (ULT)
people for the wrong things they have done to us (UST)**

Jesus uses the image of being in debt figuratively to describe having sinned against a person. Alternate translation: “everyone who has sinned against us” (See: [Metaphor](#))

**may you not lead us into temptation (ULT)
Help us to not sin when something tempts us (UST)**

You could state this in a positive form. Alternate translation: “please lead us away from temptation”

Translation Words - ULT

- [forgive](#)
- [forgive](#)
- [sins](#)
- [temptation](#)

Translation Words - UST

- [Please forgive](#)
- [will forgive](#)
- [for...wrong things that...have done](#)
- [when something tempts us](#)

ULT

⁴ And [forgive](#) us our [sins](#), for we also [forgive](#) everyone who owes us. And may you not lead us into [temptation](#).”

UST

⁴ Please [forgive](#) us for the [wrong things](#) that we [have done](#). We ourselves [will forgive](#) people for the wrong things they have done to us. Help us to not sin [when something tempts us](#).”

Luke 11:5

Which of you will have a friend and will go to him at midnight (ULT)

Suppose that one of you goes to the house of a friend at midnight (UST)

Jesus is using a hypothetical situation to teach his disciples. Alternate translation: "Suppose one of you went to the house of a friend in the middle of the night" (See: [Hypothetical Situations](#))

and say to him, 'Friend, lend three loaves to me (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and asked his friend to let him borrow three loaves of bread" (See: [Quotes within Quotes](#))

lend three loaves to me (ULT)

please lend me three loaves of bread (UST)

Alternate translation: "let me borrow three loaves of bread" or "give me three loaves of bread, and I will pay you back later"

Translation Words - ULT

- loaves

Translation Words - UST

- loaves of bread

ULT

⁵ And he said to them, "Which of you will have a friend and will go to him at midnight and say to him, 'Friend, lend three loaves to me,

UST

⁵ Then he said to them, "Suppose that one of you goes to the house of a friend at midnight. You {stand outside and} call to him, 'My friend, please lend me three loaves of bread!

Luke 11:6

since my friend has come to me from the road, and I do not have anything to serve to him (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse): “explaining that another friend has just arrived on a journey and that he does not have enough food to feed him” (See: [Quotes within Quotes](#))

since (ULT)

The speaker uses this word to introduce the reason why he is making this request at this time. If you translate this as a direct quotation, it may be helpful to begin a new sentence here. Alternate translation: “Let me tell you why I am asking” (See: [Connect — Reason-and-Result Relationship](#))

has come to me from the road (ULT) who is traveling has just arrived at my house (UST)

The speaker uses the term **road** figuratively to describe being on a journey. Alternate translation: “another friend of mine is on a journey and has just arrived at my house” (See: [Metonymy](#))

anything to serve to him (ULT) any food ready to serve him (UST)

It is unlikely that the speaker has no food at all in his house that he could serve his friend. Rather, this is an exaggeration for emphasis. Alternate translation: “enough food to feed him” (See: [Hyperbole](#))

anything to serve to him (ULT) any food ready to serve him (UST)

This could mean: (1) as UST implies, while his family has the ingredients to make a meal, they do not want to make a weary traveler wait the time it would take for them to bake bread and prepare other food. Alternate translation: “any food prepared to feed him” (2) the speaker wants to extend hospitality by sharing a meal with his guest, and so he needs enough food for a family meal. Alternate translation: “enough food to share a meal with him” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶ since my friend has come to me from the road, and I do not have anything to serve to him?

UST

⁶ Another friend of mine who is traveling has just arrived at my house. But I do not have any food ready to serve him!

Luke 11:7**answering...he may say (ULT)
responds (UST)**

The word **answering** indicates that what this friend **may say** would be a response. Alternate translation: "he may reply" (See: [Hendiadys](#))

**he may say, 'Do not cause me trouble. The door has already been shut, and my children are in the bed with me. I am not able to get up to give to you (ULT)
responds...Do not bother me! I have already locked the door, and my whole family is in bed. It would be too hard for me to get up and give you something (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he may tell you not to bother him, because he has already locked the door for the night and his children are in bed with him, so he cannot get up and give you anything" (See: [Quotes within Quotes](#))

**The door has already been shut (ULT)
I have already locked the door (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "We have already closed and locked the door" (See: [Active or Passive](#))

**I am not able to get up (ULT)
It would be too hard for me to get up (UST)**

The friend inside is not literally incapable of getting up. Rather, this is an exaggeration for emphasis. Alternate translation: "It would be very difficult for me to get up" (See: [Hyperbole](#))

Translation Words - ULT

- [trouble](#)
- [children](#)
- [to get up](#)

Translation Words - UST

- [Do...bother](#)
- [whole family](#)
- [to get up](#)

ULT

⁷ And answering from inside, he may say, 'Do not cause me [trouble](#). The door has already been shut, and my [children](#) are in the bed with me. I am not able [to get up](#) to give to you.'

UST

⁷ And suppose that he responds from inside the house, 'Do not [bother](#) me! I have already locked the door, and my [whole family](#) is in bed. It would be too hard for me [to get up](#) and give you something!'

Luke 11:8

I say to you (ULT)

I tell you (UST)

Even though Jesus began this hypothetical situation by asking “which of you,” that is, “which one of you,” here he is addressing all of the disciples together, not the hypothetical single disciple who might go to a friend’s house at midnight. So here, the word **you** is plural. (See: [Forms of You](#))

yet because of his persistence (ULT)

But if he keeps on asking (UST)

If your readers would misunderstand the abstract noun **persistence**, you could express the idea behind it with a verb such as “continue.” Alternate translation: “because you continue to ask him urgently” (See: [Abstract Nouns](#))

rising up (ULT)

the man inside will certainly get up (UST)

Alternate translation: “getting out of bed”

Translation Words - ULT

- he does...get up
- rising up

Translation Words - UST

- to get up
- the man inside will certainly get up

ULT

⁸ I say to you, even if **he does** not **get up** to give it to him because he is his friend, yet because of his persistence, **rising up**, he will give to him as much as he needs.

UST

⁸ I tell you, he may not want **to get up** and give his friend any food just because he is his friend. But if he keeps on asking, **the man inside will certainly get up** and give him everything he needs.

Luke 11:9

I say to you ... to you ... you will find ... to you

In the first instance in this verse, **you** is plural because Jesus is speaking to the disciples. In the next three instances, even though Jesus is describing what could be an individual situation of a person praying to God, **you** is also plural because Jesus is still speaking to the disciples as a group. (See: [Forms of You](#))

ask...seek (ULT)

Keep asking God for the things you need...

Keep seeking those things from God (UST)

It might be customary in your language to say what a person would be asking for and seeking, and from whom. Alternate translation: "keep asking God for what you need ... keep seeking what you need from God" (See: [Assumed Knowledge and Implicit Information](#))

it will be given to you (ULT)

he will give them to you (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will give it to you" or "you will receive it" (See: [Active or Passive](#))

knock (ULT)

Ask God to make things possible for you (UST)

To **knock** at a door means to hit it a few times to let a person inside the house know you are standing outside. You could translate this expression with the way people in your culture show that they have arrived at a house, such as "call out" or "cough" or "clap." (See: [Translate Unknowns](#))

knock (ULT)

Ask God to make things possible for you (UST)

Jesus is using the expression **knock** figuratively to mean getting someone's attention. Alternate translation: "seek God's attention in prayer" or "let God know you are depending on him" (See: [Metaphor](#))

it will be opened to you (ULT)

he will act on your behalf (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will open the door for you" or "God will welcome you inside" (See: [Active or Passive](#))

it will be opened to you (ULT)

he will act on your behalf (UST)

This phrase continues the metaphor of prayer as knocking on a door. Alternate translation: "God will give you what you need" or "God will enable you to do what you are praying about" (See: [Metaphor](#))

ULT

⁹ I also say to you, ask, and it will be given to you; [seek](#), and you will find; knock, and it will be opened to you.

UST

⁹ So I tell you: Keep asking God for the things you need, and he will give them to you. [Keep seeking those things from God](#), and you will receive them. Ask God to make things possible for you, and he will act on your behalf.

Translation Words - ULT

- seek

Translation Words - UST

- Keep seeking those things from God

Luke 11:10**to the one who knocks (ULT)
If anyone asks God to make things possible
for him (UST)**

See how you translated the word “knock” in 11:9. Alternate translation: “to the one who calls out” or “to the one who coughs” or “to the one who claps” (See: [Translate Unknowns](#))

**it will be opened (ULT)
God will act on his behalf (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “God will open the door” or “God will welcome you inside” (See: [Active or Passive](#))

**it will be opened (ULT)
God will act on his behalf (UST)**

This phrase continues the metaphor of prayer as knocking on a door. Alternate translation: “God will give you what you need” or “God will enable you to do what you are praying about” (See: [Metaphor](#))

Translation Words - ULT

- [receives](#)
- [who seeks](#)

Translation Words - UST

- [will receive them](#)
- [seeks those things from God](#)

ULT

¹⁰ For everyone who asks [receives](#); and the one [who seeks](#) finds; and to the one who knocks, it will be opened.

UST

¹⁰ You should do this because anyone who keeps asking God for the things he needs [will receive them](#). Anyone who [seeks those things from God](#) will receive them. If anyone asks God to make things possible for him, God will act on his behalf.

Luke 11:11

And which father among you, {his} son will ask for a fish, and instead of a fish, he will give him a snake (ULT)

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to use this reading or a longer one that is found in some ancient manuscripts. (See: [Textual Variants](#))

And which father among you, {his} son will ask for a fish, and instead of a fish, he will give him a snake (ULT)

Alternate translation: "Which of you fathers, if his son asked for a fish, would give him a snake instead of a fish"

And which father among you, {his} son will ask for a fish, and instead of a fish, he will give him a snake (ULT)

Jesus is using the question form to teach his disciples. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "None of you fathers would give your son a snake if he asked for a fish!" (See: [Rhetorical Question](#))

And which father among you, {his} son will ask for a fish, and instead of a fish, he will give him a snake (ULT)

Jesus is also using a hypothetical situation to teach, and you could translate his words that way. Alternate translation: "Suppose one of you had a son who asked for a fish to eat. None of you fathers would give him a snake instead." (See: [Hypothetical Situations](#))

a snake (ULT)

a poisonous snake (UST)

In this culture, people did not eat snakes. So Jesus is saying that a father would not give a son something the son could not eat if the son asked for something that he could eat. If people do eat snakes in your culture, you could use the name of something that they do not eat, or you could use a general expression. Alternate translation: "something he cannot eat" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- father
- son
- a snake

Translation Words - UST

- fathers
- had a son
- a poisonous snake

ULT

¹¹ And which father among you, {his} son will ask for a fish, and instead of a fish, he will give him a snake? ^[1]

UST

¹¹ Suppose one of you fathers had a son who asked you for a fish to eat. You certainly would not give him a poisonous snake instead!

Luke 11:12

Or also he will ask for an egg, he will give him a scorpion (ULT)

Suppose he asked you for an egg. You certainly would not give him a scorpion instead (UST)

Jesus is speaking in an abbreviated way. Alternate translation: "Or if a son asked for an egg, would his father give him a scorpion" (See: [Ellipsis](#))

ULT

¹² Or also he will ask for an egg, he will give him a scorpion?

UST

¹² Suppose he asked you for an egg. You certainly would not give him a scorpion instead!

Or also he will ask for an egg, he will give him a scorpion (ULT)
Suppose he asked you for an egg. You certainly would not give him a scorpion instead (UST)

Jesus is using the question form to teach his disciples. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "And no father would give his son a scorpion if he asked for an egg!" (See: [Rhetorical Question](#))

Or also he will ask for an egg, he will give him a scorpion (ULT)
Suppose he asked you for an egg. You certainly would not give him a scorpion instead (UST)

Jesus is also using a hypothetical situation to teach. You could translate his words that way. Alternate translation: "Or suppose a son asked for an egg to eat. His father would not give him a scorpion instead." (See: [Hypothetical Situations](#))

a scorpion (ULT)
a scorpion instead (UST)

A **scorpion** is a small animal related to the spider. It has two claws and a poisonous stinger in its tail. If your readers would not be familiar with scorpions, you could use a more general term. Alternate translation: "a poisonous stinging animal" (See: [Translate Unknowns](#))

a scorpion (ULT)
a scorpion instead (UST)

In this culture, people did not eat scorpions. So Jesus is saying that a father would not give a son something the son could not eat if the son asked for something that he could eat. If people do eat scorpions in your culture, you could use the name of something that they do not eat, or you could use a general expression. Alternate translation: "something he cannot eat" (See: [Assumed Knowledge and Implicit Information](#))

Luke 11:13

if...you who are evil know (ULT)
Even though...you people are sinful, you still know (UST)

Jesus is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Jesus is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “since you who are evil know” (See: [Connect — Factual Conditions](#))

how much more will the Father who {is} from heaven give the Holy Spirit to those who ask him (ULT)

it is even more certain that your Father in heaven will give the Holy Spirit to those who ask him (UST)

Jesus is using the question form to teach his disciples. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: “your Heavenly Father will even more certainly give the Holy Spirit to those who ask him!” (See: [Rhetorical Question](#))

Translation Words - ULT

- evil
- know
- good
- gifts
- to...children
- Father
- heaven
- the Holy Spirit

Translation Words - UST

- sinful
- you still know
- good
- gifts
- children
- Father
- heaven
- the Holy Spirit

ULT

¹³ Therefore, if you who are **evil know** to give **good gifts** to your **children**, how much more will the **Father** who {is} from **heaven** give **the Holy Spirit** to those who ask him?”

UST

¹³ Even though you people are **sinful**, **you still know** how to give **good gifts** to your **children**. So it is even more certain that your **Father** in **heaven** will give **the Holy Spirit** to those who ask him.”

Luke 11:14

And (ULT) One day (UST)

Luke uses this word to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: "Now" (See: [Connect — Background Information](#))

he was casting out a mute demon (ULT) Jesus was forcing out a demon who was keeping a man from speaking (UST)

The **demon** itself was not unable to speak. Rather, it was preventing the man whom it was controlling from speaking. Alternate translation: "Jesus was driving out a demon that was causing a man to be unable to speak" (See: [Assumed Knowledge and Implicit Information](#))

And it happened that (ULT)

Luke uses this phrase to mark where the action begins that this episode centers around. Use a word, phrase, or other method in your language that is natural for this purpose. (See: [Introduction of a New Event](#))

when the demon had gone out (ULT) After Jesus forced the demon out (UST)

Luke is relating this episode briefly, and he does not say from whom the demon **had gone out**. Your language may require you to say that. Alternate translation: "when the demon had gone out of the man" or "once the demon had left the man" (See: [Ellipsis](#))

the mute man spoke (ULT) the man began to talk (UST)

Alternate translation: "the man who had been unable to speak then spoke"

Translation Words - ULT

- casting out
- a...demon
- demon
- marveled

Translation Words - UST

- forcing out
- a demon
- demon
- This amazed

ULT

¹⁴ And he was casting out a mute demon. And it happened that, when the demon had gone out, the mute man spoke, and the crowd marveled.

UST

¹⁴ One day Jesus was forcing out a demon who was keeping a man from speaking. After Jesus forced the demon out, the man began to talk. This amazed the crowd of people that was there.

Luke 11:15

By Beelzebul (ULT)

It is Beelzebul...who enables (UST)

These people are using the name of this chief demon figuratively to refer by association to his power, which they are accusing Jesus of using. Alternate translation: "By the power of Beelzebul" (See: [Metonymy](#))

Beelzebul (ULT)

It is Beelzebul...who enables (UST)

Beelzebul is the name of the supposed ruler of the demons. (See: [How to Translate Names](#))

Translation Words - ULT

- [Beelzebul](#)
- [ruler](#)
- [of demons](#)
- [demons](#)
- [he is casting out](#)

Translation Words - UST

- [It is Beelzebul...who enables](#)
- [ruler](#)
- [of...demons](#)
- [demons](#)
- [this man to force out](#)

ULT

¹⁵ But some of them said, "By [Beelzebul](#), the [ruler of demons](#), [he is casting out the demons](#)."

UST

¹⁵ But some of them said, "It is [Beelzebul](#), the [ruler](#) of the [demons](#), [who enables this man to force out demons!](#)"

Luke 11:16

And others tested him (ULT)

The pronoun **him** refers to Jesus. Alternate translation: "Other people challenged Jesus" (See: [Pronouns — When to Use Them](#))

seeking from him a sign from heaven (ULT) They demanded that he perform a miracle to prove that God had sent him (UST)

Luke uses the term **heaven** to refer to God figuratively by association, since heaven is the abode of God. Alternate translation: "demanding that he ask God to do a miracle" (See: [Metonymy](#))

seeking from him a sign from heaven (ULT) They demanded that he perform a miracle to prove that God had sent him (UST)

The implication is that the people who were challenging Jesus wanted him to ask God for a miracle to prove that his authority came from God. Alternate translation: "by demanding that he ask God to do a miracle to show that God had given him his authority" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [tested him](#)
- [seeking](#)
- [a sign](#)
- [heaven](#)

Translation Words - UST

- [questioned his authority](#)
- [They demanded that](#)
- [a miracle](#)
- [to prove that God had sent him](#)

ULT

¹⁶ And others [tested him](#), [seeking](#) from him [a sign](#) from [heaven](#).

UST

¹⁶ Other people there [questioned his authority](#). [They demanded that](#) he perform [a miracle to prove that God had sent him](#).

Luke 11:17

Every kingdom divided against itself is made desolate (ULT)

If the people in one nation fight against each other, they will destroy their nation (UST)

If your readers would misunderstand this, you could use active verbs to express the ideas behind the two passive verb forms **divided** and **is made desolate**. Alternate translation: "If the people of a kingdom fight among themselves, they will destroy their own kingdom" (See: [Active or Passive](#))

kingdom (ULT)

If the people in one nation (UST)

Jesus uses the term **kingdom** to refer figuratively to the people who live in it. Alternate translation: "the people of a kingdom" (See: [Metonymy](#))

house against house falls (ULT)

If the people in one household oppose each other, they will destroy their family (UST)

Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. The sense of **divided** can be supplied from the previous phrase. Alternate translation: "any house that is divided against itself will collapse" (See: [Ellipsis](#))

house against house falls (ULT)

If the people in one household oppose each other, they will destroy their family (UST)

The term **house** refers figuratively to the people of a family who live in the same **house**. Alternate translation: "if family members fight against each other, they will ruin their family" (See: [Metonymy](#))

falls (ULT)

they will destroy their family (UST)

This image of a house collapsing figuratively depicts the destruction of a family when the members fight against each other. Alternate translation: "they will ruin their family" (See: [Metaphor](#))

Translation Words - ULT

- [knowing](#)
- [kingdom](#)
- [house](#)
- [house](#)

ULT

¹⁷ But he, [knowing](#) their thoughts, said to them, "Every [kingdom](#) divided against itself is made desolate, and [house](#) against [house](#) falls.

UST

¹⁷ But he [knew](#) what they were thinking. So he said to them, "[If the people in one nation](#) fight against each other, they will destroy their nation. [If the people in one household oppose each other](#), they will destroy their family.

Translation Words - UST

- knew
- If the people in one nation
- If the people in one household oppose each other
- If the people in one household oppose each other

Luke 11:18

But if Satan is also divided against himself, how will his kingdom stand (ULT)

Jesus is using the question form as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "But if Satan is divided against himself, then his kingdom cannot last." (See: [Rhetorical Question](#))

But if Satan is also divided against himself, how will his kingdom stand (ULT)

Jesus is also using a conditional statement to teach. Specifically, he is suggesting a condition that is not true in order to show by the results of the condition that it is certainly not true. Alternate translation:

"Suppose Satan and all the other members of his kingdom are fighting among themselves. In that case, his kingdom cannot last." (See: [Connect — Contrary to Fact Conditions](#))

if...Satan is...divided against himself (ULT)

if...Satan and his demons were fighting against each other (UST)

Here Jesus uses the person of **Satan** to refer figuratively to all of the demons who follow Satan, as well as to Satan himself. Alternate translation: "if Satan and all of his demons are ... fighting among themselves" (See: [Synecdoche](#))

if...Satan is...divided against himself (ULT)

if...Satan and his demons were fighting against each other (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "if Satan and all of his demons are ... fighting among themselves" (See: [Active or Passive](#))

how will his kingdom stand (ULT)

his rule over them would certainly not last (UST)

Jesus asks figuratively how a **kingdom** could **stand** as if it were a building or a person. Alternate translation: "how can his kingdom last?" or "then his kingdom cannot last." (See: [Metaphor](#))

For you say I cast out the demons by Beelzebul (ULT)

I say this because you are saying that I force out demons by the power of the ruler of demons (UST)

The implication is that if Jesus is doing this, then Satan's kingdom is divided against itself. If it would be helpful to your readers, you could state that explicitly. It may also be helpful to say who people considered Beelzebul to be. Alternate translation: "You are saying that I make demons leave people by using the power of Beelzebul, the ruler of the demons. That would mean that Satan is divided against himself" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁸ But if **Satan** is also divided against himself, how will his **kingdom** stand? For you say I **cast out** the **demons** by **Beelzebul**.

UST

¹⁸ Similarly, if **Satan and his demons** were fighting against each other, his **rule over them** would certainly not last! I say this because you are saying that I **force out demons** by the power of **the ruler of demons!**

Beelzebul (ULT) **the ruler of demons (UST)**

See how you translated the name **Beelzebul** in [11:15](#). (See: [How to Translate Names](#))

Translation Words - ULT

- Satan
- kingdom
- cast out
- demons
- Beelzebul

Translation Words - UST

- Satan and his demons
- rule over them
- force out
- demons
- the ruler of demons

Luke 11:19

But if I cast out the demons by Beelzebul, by whom do your sons cast them out (ULT)

Jesus is using the question form as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “If I am making demons leave people by using the power of Beelzebul, then your followers must be using that same power.” (See: [Rhetorical Question](#))

But if I cast out the demons by Beelzebul, by whom do your sons cast them out (ULT)

Jesus is also using a conditional statement to teach. Specifically, he is suggesting a condition that is not true in order to show by the results of the condition that it is certainly not true. Alternate translation: “Suppose I am making demons leave people by using the power of Beelzebul. In that case, your followers must be using that same power themselves.” (See: [Connect — Contrary to Fact Conditions](#))

But if I cast out the demons by Beelzebul, by whom do your sons cast them out (ULT)

The implication is that the people challenging Jesus would not say that their own followers were using the power of Beelzebul, and so they should agree that he is not using that power himself. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “If I am making demons leave people by using the power of Beelzebul, then your followers must be using that same power. But you do not believe that is true about them. So it must not be true about me, either” (See: [Assumed Knowledge and Implicit Information](#))

Beelzebul (ULT)

Beelzebul is enabling (UST)

See how you translated the name **Beelzebul** in 11:15. (See: [How to Translate Names](#))

your sons (ULT)

your disciples (UST)

Here, Jesus uses the word **sons** figuratively to mean “followers.” Alternate translation: “your followers” (See: [Metaphor](#))

they will be your judges (ULT)

your own disciples prove that you are wrong (UST)

If it would be helpful to your readers, you could express the implications of this statement more explicitly. Alternate translation: “your own followers will say that you are wrong for claiming that I make demons leave people by using the power of Beelzebul, because they know that they are not using that power themselves” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁹ But if I cast out the demons by Beelzebul, by whom do your sons cast them out? Because of this, they will be your judges.

UST

¹⁹ If it is true that Beelzebul is enabling me to force out demons, it must also be true that he is enabling your disciples to force out demons. {But you know that is not true.} So your own disciples prove that you are wrong.

Translation Words - ULT

- cast out
- do...cast them out
- demons
- Beelzebul
- sons
- judges

Translation Words - UST

- Beelzebul is enabling
- to force out
- to force out demons
- demons
- disciples
- prove that...are wrong

Luke 11:20

if...I cast out the demons by the finger of God, then the kingdom of God has come to you (ULT)

actually...I must...be forcing out demons by the power of God. This means that God has begun to rule over you (UST)

Jesus speaks as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Jesus is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: "So I must be making demons leave people by the power of God. This shows that the kingdom of God has come to you" (See: [Connect — Factual Conditions](#))

by the finger of God (ULT)
by the power of God (UST)

This phrase refers figuratively to God's power. Alternate translation: "by the power of God" (See: [Metonymy](#))

the kingdom of God has come to you (ULT)
God has begun to rule over you (UST)

If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." This could mean: (1) the kingdom of God has arrived in this place, that is, its activities are happening here. Alternate translation: "God is ruling in this area" (2) the kingdom of God has arrived in time, that is, it already beginning. Alternate translation: "God is beginning to rule as king" (See: [Abstract Nouns](#))

Translation Words - ULT

- [cast out](#)
- [demons](#)
- [of God](#)
- [kingdom of God](#)

Translation Words - UST

- [must...be forcing out](#)
- [demons](#)
- [of God](#)
- [God...to rule](#)

ULT

²⁰ But if I [cast out](#) the [demons](#) by the [finger of God](#), then the [kingdom of God](#) has come to you.

UST

²⁰ I [must](#) actually [be forcing out](#) [demons](#) by the [power of God](#). This means that [God](#) has begun [to rule](#) over you."

Luke 11:21

When the strong man who is fully armed (ULT) Jesus continued,} “When a strong man who has many weapons (UST)

To help the people in the crowd understand what he has been teaching, Jesus tells a brief story that provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Then Jesus told the crowd this story to help them understand. ‘When a strong man who has all his weapons’” (See: [Parables](#))

the strong man who is fully armed (ULT) a strong man who has many weapons (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “a strong man who has all his weapons” (See: [Active or Passive](#))

is guarding {his} own courtyard (ULT) guards his own house (UST)

Jesus speaks of one part of a house, its **courtyard** or entrance area, to refer figuratively to the entire house. Alternate translation: “is guarding his own house” (See: [Synecdoche](#))

his possessions are at peace (ULT) no one can steal the things inside (UST)

This expression means that no one will disturb the man’s **possessions**, that is, they are safe from being stolen. Alternate translation: “no one can steal his possessions” (See: [Idiom](#))

Translation Words - ULT

- [strong man](#)
- [possessions](#)
- [peace](#)

Translation Words - UST

- [strong man](#)
- [no one can steal](#)
- [things](#)

ULT

²¹ When the [strong man](#) who is fully armed is guarding {his} own courtyard, his [possessions](#) are at [peace](#),

UST

²¹ {Jesus continued,} “When a [strong man](#) who has many weapons guards his own house, [no one can steal](#) the [things](#) inside.

Luke 11:22

a stronger than he (ULT) someone else who is stronger...that man (UST)

Jesus is using the adjective **stronger** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: "someone who is stronger than he is" (See: [Nominal Adjectives](#))

divide his spoils (ULT) he can steal anything he wants from that man's house (UST)

Jesus speaks figuratively of the first man's possessions as if they were the **spoils** of war. He also says figuratively that the stronger man will **divide** these possessions, as if he were a soldier who needed to share them with other soldiers. Alternate translation: "take away his possessions" (See: [Metaphor](#))

divide his spoils (ULT) he can steal anything he wants from that man's house (UST)

The implication of this parable is that Jesus must be stronger than Satan, because he has been overpowering him and rescuing the people whom Satan formerly controlled. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "take away his possessions. So I must be stronger than Satan and overpowering Satan, because I am taking away from him the people he formerly controlled" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- a stronger than
- armor
- he trusted

Translation Words - UST

- someone else who is stronger
- weapons
- that the man was depending on

ULT

²² but when a stronger than he attacks him, he will overcome him, take away his armor in which he trusted, and divide his spoils.

UST

²² But when someone else who is stronger attacks that man and subdues him, he takes away the weapons that the man was depending on. Then he can steal anything he wants from that man's house.

Luke 11:23**The one who is not with me is against me, and the one who does not gather with me scatters**

Jesus is not referring to a specific individual. Rather, he is making a general statement that applies to any person or group of people. Alternate translation: “Anyone who is not with me is against me, and anyone who does not gather with me scatters” or “Those who are not with me are against me, and those who do not gather with me scatter”

The one who is not with me (ULT)
Anyone who is not supporting...me (UST)

Alternate translation: “Anyone who is not working with me”

me is against (ULT)
is opposing...me (UST)

Alternate translation: “is working against me”

the one who does not gather with me scatters (ULT)
Anyone who is not bringing people to me is sending them away from me (UST)

Jesus is referring implicitly to the work of gathering disciples to follow him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “anyone who is not working to help people come and follow me is keeping them away from me” (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ The one who is not with me is against me, and the one who does not gather with me scatters.

UST

²³ Anyone who is not supporting me is opposing me. Anyone who is not bringing people to me is sending them away from me.”

Luke 11:24

When the unclean spirit has gone out from the man, it passes through waterless places seeking rest (ULT)

Then Jesus said,} “An evil spirit might leave someone and wander around in desolate areas looking for someone else to live in (UST)

Jesus is using a hypothetical situation to teach. Alternate translation: “Suppose a demon goes out of a person. And suppose it then wanders through the desert looking for another place to live” (See: [Hypothetical Situations](#))

the unclean spirit (ULT)
An evil spirit (UST)

This is an idiom. Alternate translation: “a demon” (See: [Idiom](#))

the man (ULT)
someone (UST)

Here Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: “a person” (See: [When Masculine Words Include Women](#))

waterless places (ULT)
desolate areas (UST)

Jesus is describing the desert figuratively by reference to the lack of water there. Alternate translation: “the desert” (See: [Metonymy](#))

seeking rest (ULT)
looking for someone else to live in (UST)

This is an idiom. Alternate translation: “looking for another place to live” (See: [Idiom](#))

and not finding any, it says, ‘I will return to my house from which I came (ULT)

If it does not find anyone there, it may say, ‘I am going to go back to the person I used to live in (UST)

Jesus continues to use a hypothetical situation to teach. If you show that directly in your translation, it may be helpful to begin a new sentence here. Alternate translation: “And suppose the demon does not find another place to live. Then it would say, ‘I will return to my house from which I came” (See: [Hypothetical Situations](#))

ULT

²⁴ When the **unclean spirit** has gone out from the man, it passes through waterless places **seeking rest**, and not finding any, it says, ‘**I will return** to my **house** from which I came.’

UST

²⁴ {Then Jesus said,} “An **evil spirit** might leave someone and wander around in desolate areas **looking for someone else to live in**. If it does not find anyone there, it may say, ‘**I am going to go back** to the **person** I used to live in!’

it says, 'I will return to my house from which I came (ULT)
it may say, 'I am going to go back to the person I used to live in (UST)

Luke is quoting Jesus, and Jesus is quoting the unclean spirit. If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "it says that it will return to the house from which it came" (See: [Quotes within Quotes](#))

my house from which I came (ULT)
the person I used to live in (UST)

The demon is referring figuratively to the person it formerly controlled as its **house**. Alternate translation: "the person I used to control" (See: [Metaphor](#))

Translation Words - ULT

- [unclean spirit](#)
- [seeking](#)
- [rest](#)
- [I will return](#)
- [house](#)

Translation Words - UST

- [evil spirit](#)
- [looking for](#)
- [someone else to live in](#)
- [I am going to go back](#)
- [person](#)

Luke 11:25

**it finds it swept out and put in order (ULT)
and finds that the person is like a house that
someone has swept clean and put in order{,
but which has no one living in it (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "it finds that someone has swept the house and put it in order" (See: [Active or Passive](#))

**it finds it swept out and put in order (ULT)
and finds that the person is like a house that someone has swept clean and
put in order{, but which has no one living in it (UST)**

Jesus speaks about the person whom the demon left by continuing the metaphor of a house. You could express this metaphor as a simile if that would be helpful to your readers. Alternate translation: "the demon finds that the person it left is like a house that someone has swept clean and organized by putting everything where it belongs" (See: [Biblical Imagery — Extended Metaphors](#))

**it finds it swept out and put in order (ULT)
and finds that the person is like a house that someone has swept clean and
put in order{, but which has no one living in it (UST)**

The implication is that the house is still empty. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the demon finds that the person it left is like a house that someone has swept clean and organized by putting everything where it belongs, but which is still empty" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [swept out](#)

Translation Words - UST

- [the person is like a house that someone has swept clean](#)

ULT

²⁵ And having come, it finds it [swept out](#) and put in order.

UST

²⁵ So it goes back and finds that [the person is like a house that someone has swept clean](#) and put in order{, but which has no one living in it}.

Luke 11:26

the last things of that man become worse than the first things (ULT)

That person's condition was bad before, and it becomes even worse (UST)

Here the adjectives **last** and **first** function as nouns. They are plural, and ULT supplies the noun **things** in each case to show that. If your language does not use adjectives in this way, you could supply a more specific singular noun. Alternate translation: "the final condition of that person is worse than his original condition" (See: [Nominal Adjectives](#))

of that man (ULT)

That person's (UST)

Here Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: "that person" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [spirits more evil than](#)

Translation Words - UST

- [spirits that are even more evil](#)

ULT

²⁶ Then it goes and takes along seven other [spirits more evil than](#) itself and they having entered in, it resides there. And the last things of that man become worse than the first things."

UST

²⁶ Then this evil spirit goes and gets seven other [spirits that are even more evil](#) than it is. They all enter that person and begin living in him. That person's condition was bad before, and it becomes even worse."

Luke 11:27

And it happened that (ULT)

Luke uses this phrase 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](#))

lifting up...her} voice...said (ULT)

loudly...loudly...called out (UST)

The idiom **lifting up her voice** means that the woman spoke loudly. Alternate translation: "said in a loud voice" (See: [Idiom](#))

lifting up...her} voice...said (ULT)

loudly...loudly...called out (UST)

Lifting up her voice tells how the woman **said** what she did. If your readers would misunderstand this, you could combine these two terms. Alternate translation: "shouted out" (See: [Hendiadys](#))

Blessed {is} the womb that bore you and the breasts that you nursed at (ULT)

God is pleased with the woman who gave birth to you and who nursed you (UST)

The woman who is shouting out to Jesus is using some of a woman's body to refer to the whole woman. Alternate translation: "How good it is for the woman who gave birth to you and nursed you" or "How happy the woman must be who gave birth to you and nursed you" (See: [Synecdoche](#))

Blessed {is} the womb that bore you and the breasts that you nursed at (ULT)

God is pleased with the woman who gave birth to you and who nursed you (UST)

While this woman is speaking about the mother of Jesus, she is actually pronouncing a blessing on him. Alternate translation: "I bless you, because this world is a better place because your mother brought you into it"

Translation Words - ULT

- [her} voice](#)
- [Blessed {is](#)
- [womb](#)
- [bore](#)

Translation Words - UST

- [loudly](#)
- [God is pleased with](#)
- [woman](#)
- [gave birth to](#)

ULT

²⁷ And it happened that, as he was saying these things, a certain woman from the crowd, lifting up {her} voice, said to him, "Blessed {is} the womb that bore you and the breasts that you nursed at."

UST

²⁷ When Jesus said that, a woman in the crowd {who was listening} called out to him loudly, "God is pleased with the woman who gave birth to you and who nursed you!"

Luke 11:28

Rather, blessed {are (ULT) God is even more pleased with (UST)

Jesus is not saying that his mother is not blessed. He is saying that the people he is about to describe are even more blessed. Alternate translation: "It is even better for"

the ones who hear the word of God and keep it (ULT) those who hear his message and obey it (UST)

Alternate translation: "those who listen carefully to the message God has spoken and obey it"

the word of God (ULT) his message (UST)

Jesus uses the term **word** figuratively to describe the message that has come from God in the form of words. Alternate translation: "the message God has spoken" (See: [Metonymy](#))

Translation Words - ULT

- [blessed {are](#)
- [word of God](#)
- [keep it](#)

Translation Words - UST

- [God is even more pleased with](#)
- [his...message](#)
- [obey it](#)

ULT

²⁸ But he said, "Rather, [blessed {are}](#) the ones who hear the [word of God](#) and [keep it.](#)"

UST

²⁸ Then he replied, "[God is even more pleased with](#) those who hear [his message](#) and [obey it!](#)"

Luke 11:29

And as the crowds were increasing (ULT)

If it would be helpful to your readers, you could state what these **crowds** were. Alternate translation: “as the crowds around Jesus were growing larger” or “as more people kept joining the crowds around Jesus” (See: [Assumed Knowledge and Implicit Information](#))

This generation is an evil generation. It seeks a sign (ULT)

The people living at this time are evil people. They want me to do a miracle {to prove that I have come from God (UST)

Jesus uses the term **generation** figuratively to mean the people who were born in the current generation. Alternate translation: “The people living at this time are evil people. They seek” (See: [Metonymy](#))

It seeks a sign (ULT)

They want me to do a miracle {to prove that I have come from God (UST)

If it would be helpful to your readers, you could indicate the purpose of the **sign** that the people were seeking. Alternate translation: “They want me to perform a miracle to prove that I have come from God” (See: [Assumed Knowledge and Implicit Information](#))

a sign will not be given to it except the sign of Jonah (ULT) the only proof they will see is a miracle like the one that happened to Jonah (UST)

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: “God will only give it the sign of Jonah” (See: [Connect — Exception Clauses](#))

a sign will not be given to it (ULT) the only proof they will see (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: “God will not give it a sign” (See: [Active or Passive](#))

a sign...the...of Jonah (ULT) a miracle {to prove that I have come from God...is a miracle like the one that happened to Jonah (UST)

Alternate translation: “a miracle like the one that God did for Jonah”

Translation Words - ULT

- [generation](#)

ULT

²⁹ And as the crowds were increasing, he began to say, “This **generation** is an **evil generation**. It seeks a sign, but a sign will not be given to it except the sign of Jonah.

UST

²⁹ More and more people were coming to join the crowd around Jesus. He said, “The **people living at this time** are **evil people**. They want me to do a miracle {to prove that I have come from God}. But the only **proof** they will see is a **miracle like the one that happened to Jonah**.

- an...generation (2)
- evil
- It seeks
- a sign
- a sign (2)
- sign (3)
- of Jonah

Translation Words - UST

- people living at...time
- people (2)
- evil
- They want me to do
- a miracle {to prove that I have come from God
- the...proof (2)
- is a miracle (3)
- like the one that happened to Jonah

Luke 11:30

as...Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation (ULT)

In the same way...Long ago God did a miracle for Jonah to show the people living in the city of Nineveh that he had sent him...God will do a similar miracle for me, the Son of Man, to show the people living now that he has sent me (UST)

If it would be helpful to your readers, you could state explicitly in what way Jesus will be a sign to this generation the way Jonah was a sign to the Ninevites. Alternate translation: "God did a miracle to show the people who lived long ago in the city of Nineveh that Jonah was his prophet. He brought Jonah out alive after he had been inside the great fish for three days. In the same way, God will do a miracle to show the people living at this time that I have come from him. He will bring me out alive after I have been in the grave for three days" (See: [Assumed Knowledge and Implicit Information](#))

to the Ninevites (ULT)

the people living in the city of Nineveh (UST)

Ninevites describes the people who lived in the ancient city of Nineveh. (See: [How to Translate Names](#))

the Son of Man (ULT)

for me, the Son of Man (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man" (See: [First, Second or Third Person](#))

the Son of Man (ULT)

for me, the Son of Man (UST)

See how you translated this title in [5:24](#). Alternate translation: "I, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

to this generation (ULT)

the people living now (UST)

Jesus uses the term **generation** figuratively to mean the people who were born in the current generation. Alternate translation: "to the people living at this time" (See: [Metonymy](#))

Translation Words - ULT

- [as](#)
- [Jonah](#)
- [a sign](#)
- [to...Ninevites](#)

ULT

³⁰ For [as Jonah](#) became [a sign](#) to the [Ninevites](#), so also will the [Son of Man](#) be to this [generation](#).

UST

³⁰ Long ago God did [a miracle for Jonah to show the people living in the city of Nineveh that he had sent him](#). [In the same way](#), God will do a similar miracle [for me, the Son of Man](#), to show the [people living now that he has sent me](#).

- Son of Man
- to...generation

Translation Words - UST

- a miracle...to show...that he had sent him
- for Jonah
- living in the city of Nineveh
- In the same way
- for me...Son of Man
- people

Luke 11:31

The Queen of the South (ULT) Long ago the Queen of Sheba (UST)

This means the Queen of Sheba. Sheba was a kingdom south of Israel. Alternate translation: “The Queen of Sheba” (See: [How to Translate Names](#))

will stand up...with the men of this generation (ULT)

In this culture, a person would **stand up** to give testimony in a legal proceeding. If it would be helpful to your readers, you could explain that this will be the reason for her action. Alternate translation: “will stand up ... to give testimony before God against the people who lived at this time” (See: [Symbolic Action](#))

in the judgment (ULT) at the time when God judges all people (UST)

Alternate translation: “at the time when God judges people”

the men of this generation (ULT) the people who are living now (UST)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “the people who lived at this time” (See: [When Masculine Words Include Women](#))

she came from the ends of the earth (ULT) traveled a great distance (UST)

This is an idiom that means she came from very far away. Alternate translation: “she traveled a great distance” or “she came from a faraway place” (See: [Idiom](#))

the wisdom of Solomon (ULT) the wise things that Solomon said (UST)

If your readers would misunderstand the abstract noun **wisdom**, you could express the idea behind it with an adjective such as “wise.” Alternate translation: “the wise things that Solomon said” (See: [Abstract Nouns](#))

behold (ULT) Now (UST)

Jesus uses the term **behold** to get the crowd to focus its attention on what he is about to say. Alternate translation: “now listen carefully” (See: [Metaphor](#))

ULT

³¹ **The Queen** of the South **will stand up** in the **judgment** with the men of this **generation** and **condemn** them, for she came from the ends of the **earth** to hear the **wisdom of Solomon**, and behold, greater than **Solomon** {is} here.

UST

³¹ **Long ago the Queen of Sheba** traveled **a great distance** to hear the **wise things that Solomon said**. Now someone greater than **Solomon** is right here with you. {But you have not really listened to what I am saying.} Therefore, at the **time when God judges all people**, **she will stand up** and **condemn** the people who **are living** now.

greater than Solomon {is} here (ULT)
someone greater than Solomon is right here with you. {But you have not really listened to what I am saying (UST)}

Jesus is using the adjective **greater** as a noun in order to indicate a kind of person. Your language may use adjectives in the same way. If not, you can translate the word with a noun phrase. Alternate translation: "someone who is greater than Solomon is here" (See: [Nominal Adjectives](#))

greater than Solomon {is} here (ULT)
someone greater than Solomon is right here with you. {But you have not really listened to what I am saying (UST)}

Jesus is speaking about himself in the third person. Alternate translation: "I, who am greater than Solomon, am here" (See: [First, Second or Third Person](#))

greater than Solomon {is} here (ULT)
someone greater than Solomon is right here with you. {But you have not really listened to what I am saying (UST)}

It may be helpful to state explicitly that these people have not listened to Jesus. Alternate translation: "even though I, who am greater than Solomon, am here, the people of this time have not listened to me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [The Queen](#)
- [will stand up](#)
- [judgment](#)
- [of...generation](#)
- [condemn](#)
- [of...earth](#)
- [wisdom](#)
- [of Solomon](#)
- [Solomon \(2\)](#)

Translation Words - UST

- [Long ago the Queen of Sheba](#)
- [a great distance](#)
- [wise things](#)
- [that Solomon said](#)
- [Solomon \(2\)](#)
- [time when God judges all people](#)
- [she will stand up](#)
- [condemn](#)
- [are living](#)

Luke 11:32

The men of Nineveh (ULT) The people who lived in the ancient city of Nineveh (UST)

It may be helpful to state explicitly that **Nineveh** refers to the ancient city of **Nineveh**. Alternate translation: “The people who lived in the ancient city of Nineveh” (See: [Assumed Knowledge and Implicit Information](#))

The men (ULT) The people (UST)

Here, **men** is generic and includes both men and women. Alternate translation: “The people” (See: [When Masculine Words Include Women](#))

will rise up...with this generation (ULT)

Here, **rise up** means to stand up. In this culture, people would stand up to give testimony in a legal proceeding. If it would be helpful to your readers, you could explain that this will be the reason for their action. Alternate translation: “will stand up ... to give testimony before God against the people who lived at this time” (See: [Symbolic Action](#))

in the judgment (ULT) at the time when God judges all people (UST)

Alternate translation: “at the time when God judges people”

this generation (ULT) the people who are living now (UST)

Alternate translation: “the people who lived at this time”

behold (ULT) now (UST)

Jesus uses the term **behold** to get the crowd to focus its attention on what he is about to say. Alternate translation: “indeed” (See: [Metaphor](#))

greater than Jonah {is} here (ULT) I, who am greater than Jonah, have come and preached to you. {But you have not turned from your sinful ways (UST)

Jesus is using the adjective **greater** as a noun in order to indicate a kind of person. Your language may use adjectives in the same way. If not, you can translate the word with a noun phrase. Alternate translation: “someone who is greater than Jonah is here” (See: [Nominal Adjectives](#))

ULT

³² The men of Nineveh will rise up in the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, greater than Jonah {is} here.

UST

³² The people who lived in the ancient city of Nineveh turned from their sinful ways when Jonah preached to them. And now I, who am greater than Jonah, have come and preached to you. {But you have not turned from your sinful ways.} Therefore, at the time when God judges all people, the people who lived in Nineveh will stand up and condemn the people who are living now.

greater than Jonah {is} here (ULT)

I, who am greater than Jonah, have come and preached to you. {But you have not turned from your sinful ways (UST)}

Jesus is speaking about himself in the third person. Alternate translation: "I, who am greater than Jonah, am here" (See: [First, Second or Third Person](#))

greater than Jonah {is} here (ULT)

I, who am greater than Jonah, have come and preached to you. {But you have not turned from your sinful ways (UST)}

It may be helpful to state explicitly that these people have not repented after hearing the message of Jesus. Alternate translation: "even though I, who am greater than Jonah, am here, you still have not repented after hearing my message" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- of Nineveh
- will rise up
- judgment
- generation
- condemn
- they repented
- preaching
- of Jonah
- Jonah (2)

Translation Words - UST

- who lived in the ancient city of Nineveh
- turned from their sinful ways
- when...preached to them
- Jonah
- Jonah (2)
- time when God judges all people
- the people who lived in Nineveh will stand up
- condemn
- people

Luke 11:33

No one, having lit a lamp (ULT) People who light a lamp do not (UST)

To help the people in the crowd understand what he has been teaching, Jesus offers a brief illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Then Jesus gave the crowd this illustration to help them understand. 'No one who lights a lamp'" (See: [Parables](#))

a hidden place (ULT) hide it (UST)

This expression means a place in a house that would not ordinarily be seen. If it would be helpful to your readers, you could use the name of any part of a dwelling in your culture that would not ordinarily be seen. Alternate translation: "a closet" (See: [Translate Unknowns](#))

the measure (ULT) a basket (UST)

The term **the measure** refers to a container for dry material that had a capacity of about eight liters or about two gallons. You can represent the term in your translation with the name of a corresponding container in your culture. Alternate translation: "a basket" or "a bowl" (See: [Translate Unknowns](#))

but on the lampstand (ULT) Instead...on a lampstand (UST)

If it would be helpful to your readers, you could supply the understood subject and verb in this clause. It may also be helpful to begin a new sentence here. Alternate translation: "Instead, a person places a lighted lamp on a lampstand" (See: [Ellipsis](#))

Translation Words - ULT

- a lamp
- measure
- lampstand
- light

Translation Words - UST

- a lamp
- basket
- lampstand
- light

ULT

³³ No one, having lit a lamp, puts it in a hidden place, nor under the measure, but on the lampstand, so that those who enter may see the light.

UST

³³ People who light a lamp do not hide it or put it under a basket. Instead, they put it on a lampstand so that those who enter the room can see the light.

Luke 11:34

The lamp of the body is your eye (ULT) Your eye lets light into your body (UST)

The **eye** is a **lamp** in a figurative sense. It is not a source of light, but a channel of light. Alternate translation: “Your eye lets light into your body” (See: [Metaphor](#))

your (ULT) Your (UST)

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **your** and **you** are singular in 11:34-36. But if the singular form of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation. (See: [Singular Pronouns that refer to Groups](#))

When your eye is healthy, your whole body is also illuminated (ULT) If your eye is working right, then your whole body will be full of light...will...get (UST)

Jesus is drawing an extended comparison between physical vision and spiritual receptivity. If it would be helpful to your readers, you could explain the comparison. Alternate translation: “When your eye is healthy, it lets light into your whole body. In the same way, if you are willing to obey God, you will understand and live by his message for every part of your life” (See: [Biblical Imagery — Extended Metaphors](#))

But when it is evil, your body {is} also dark (ULT) But if your eye is not working right, then your body...not...any light (UST)

Jesus continues to draw an extended comparison between physical vision and spiritual receptivity. If it would be helpful to your readers, you could explain the comparison. Alternate translation: “But when your eye is unhealthy, it does not let light into any of your body. In the same way, if you are not willing to obey God, you will not understand and live by his message for any part of your life” (See: [Biblical Imagery — Extended Metaphors](#))

is...But when...evil (ULT) is...But if...not working right (UST)

In this context, Jesus is using the term **evil** to contrast with **healthy**, so it means “unhealthy.” Alternate translation: “But when your eye is unhealthy”

Translation Words - ULT

- lamp
- of...body
- body
- body (2)
- illuminated
- evil
- dark

ULT

³⁴ The **lamp** of the **body** is your eye. When your eye is healthy, your whole **body** is also **illuminated**. But when it is **evil**, your **body** {is} also **dark**.

UST

³⁴ Your eye **lets light into** your **body**. If your eye is working right, then your whole **body** will be **full of light**. But if your eye is **not working right**, then your **body** will not get **any light**.

Translation Words - UST

- lets light into
- body
- body
- body (2)
- full of light
- not working right
- not...any light

Luke 11:35

beware...that the light that {is} in you is not darkness (ULT)

be careful...to think that...not...your eye is working right and letting in light if it is actually not working right and not letting in any light (UST)

Jesus continues to draw an extended comparison between physical vision and spiritual receptivity. If it would be helpful to your readers, you could explain the comparison. Alternate translation: "It would be dangerous for you to think that you could see clearly if you actually could not. In the same way, be careful not to think that you understand and live by God's message if you really do not" (See: [Biblical Imagery — Extended Metaphors](#))

ULT

³⁵ Therefore, beware that the [light](#) that {is} in you is not [darkness](#).

UST

³⁵ Therefore, be careful not to think that [your eye is working right and letting in light if it is actually not working right and not letting in any light](#).

Translation Words - ULT

- [light](#)
- [darkness](#)

Translation Words - UST

- [your eye is working right and letting in light](#)
- [if it is actually not working right and not letting in any light](#)

Luke 11:36

it will all be illuminated, as when the lamp with its brightness illuminates you (ULT) then all of your body will be full of light. Bright light will shine all over you inside, just as the bright light of a lamp shines all over you outside (UST)

Jesus now uses a simile to connect the illustration of the lamp with the extended metaphor of the eye. If it would be helpful to your readers, you could explain the meaning of the simile. Alternate translation: "light will come into your whole body. In the same way, if you are willing to obey God, you will be able to understand his message and live by it completely, just as a lamp shines a bright light that allows you to see yourself and everything around you clearly" (See: [Simile](#))

Translation Words - ULT

- [body](#)
- [is} illuminated](#)
- [illuminated](#)
- [illuminates](#)
- [dark](#)
- [as](#)
- [lamp](#)

Translation Words - UST

- [light is getting into](#)
- [full of light](#)
- [shines](#)
- [body](#)
- [in the dark](#)
- [Bright light will shine all over you inside, just as](#)
- [lamp](#)

ULT

³⁶ If therefore your whole [body {is} illuminated](#), not having any part [dark](#), it will all be [illuminated](#), as when the [lamp](#) with its brightness [illuminates](#) you."

UST

³⁶ So if [light is getting into](#) every part of your [body](#), so that no part of it is [in the dark](#), then all of your body will be [full of light](#). [Bright light will shine all over you inside, just as](#) the bright light of a [lamp shines](#) all over you outside."

Luke 11:37

And when he had spoken (ULT)

Luke uses this phrase to introduce a new event in the story. Alternate translation: “and when Jesus had finished saying these things” (See: [Introduction of a New Event](#))

a Pharisee asks him (ULT)

a Pharisee invited...him (UST)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: “a Pharisee asked him”

a Pharisee (ULT)

a Pharisee (UST)

This introduces a new character into the story. Alternate translation: “a Pharisee who was there” (See: [Introduction of New and Old Participants](#))

reclined to eat (ULT)

and reclined at the table to eat (UST)

It was the custom in this culture at a relaxed meal such as this one for host and guests to eat while lying down comfortably around the table. You could translate this by using the expression in your language for the customary posture at a meal. Alternate translation: “sat down at the table” (See: [Translate Unknowns](#))

Translation Words - ULT

- a Pharisee

Translation Words - UST

- a Pharisee

ULT

³⁷ And when he had spoken, a Pharisee asks him that he would dine with him. He went in and reclined to eat.

UST

³⁷ After Jesus finished saying those things, a Pharisee invited him to eat a meal with him. So Jesus went into the Pharisee's house and reclined at the table to eat.

Luke 11:38

he did not first wash (ULT)
Jesus did not ritually wash his hands first (UST)

The Pharisees had a rule that people had to **wash** their hands before eating in order to be ceremonially clean before God. Alternate translation: “wash his hands in order to be ceremonially clean” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Pharisee
- marveled

Translation Words - UST

- Pharisee
- was surprised

ULT

³⁸ And the [Pharisee](#), seeing this, [marveled](#) that he did not first wash before the meal.

UST

³⁸ The [Pharisee was surprised](#) when he saw that Jesus did not ritually wash his hands first before eating.

Luke 11:39**the Lord (ULT)****Jesus (UST)**

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: “the Lord Jesus”

you Pharisees clean the outside of the cup and of the bowl, but the inside of you is full of greed and evil (ULT)

You Pharisees wash the outside of cups and dishes before you eat, but within yourselves you are very greedy and wicked (UST)

It becomes clear from the second part of this sentence that Jesus is using the cup and the bowl figuratively in the first part to represent the Pharisees. Alternate translation: “You Pharisees are careful to maintain good appearances on the outside, but your true character is that you are greedy and wicked people” (See: [Metaphor](#))

you...clean the outside of the cup and of the bowl (ULT)

You...wash the outside of cups and dishes before you eat (UST)

Washing of the outside of containers was a part of the ritual practices of the Pharisees. Alternate translation: “as part of your rituals, you ... always clean the things that you are going to eat and drink from” (See: [Assumed Knowledge and Implicit Information](#))

but the inside of you is full of greed and evil (ULT)

but within yourselves you are very greedy and wicked (UST)

If your readers would misunderstand this, you could express the ideas behind the abstract nouns **greed** and **evil** with adjectives, as UST does. Alternate translation: “but your true character is that you are greedy and wicked people” (See: [Abstract Nouns](#))

Translation Words - ULT

- [Lord](#)
- [Pharisees](#)
- [clean](#)
- [evil](#)

Translation Words - UST

- [Jesus](#)
- [Pharisees](#)
- [wash...before you eat](#)
- [wicked](#)

ULT

³⁹ But the [Lord](#) said to him, “Now you [Pharisees clean](#) the outside of the cup and of the bowl, but the inside of you is full of greed and [evil](#).”

UST

³⁹ [Jesus](#) said to him, “You [Pharisees wash](#) the outside of cups and dishes [before you eat](#), but within yourselves you are very greedy and [wicked](#).”

Luke 11:40

You foolish ones (ULT)

You foolish people! Surely you know that (UST)

Jesus is using an adjective as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you can translate the term with an equivalent phrase. Alternate translation: "You foolish people" (See: [Nominal Adjectives](#))

Did not the one who made the outside also make the inside (ULT)

God not only made the outside, but also made the inside (UST)

Jesus is using the question form to challenge and correct the Pharisees. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "The one who made the outside also made the inside!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [You foolish ones](#)

Translation Words - UST

- [You foolish people! Surely you know that](#)

ULT

⁴⁰ [You foolish ones!](#) Did not the one who made the outside also make the inside?

UST

⁴⁰ [You foolish people! Surely you know that](#) God not only made the outside, but also made the inside!

Luke 11:41

give as charity what is inside (ULT)
give whatever is inside the dishes to people in need (UST)

Jesus assumes that the Pharisees will know that he is now referring literally to the cups and bowls because he wants to speak about what they contain. So in this saying, they no longer represent the Pharisees figuratively. Alternate translation: “give to the poor what is in your cups and bowls” (See: [Assumed Knowledge and Implicit Information](#))

give as charity what is inside (ULT)
give whatever is inside the dishes to people in need (UST)

Jesus is referring to food by association with the cups and bowls that the food is **inside**. Alternate translation: “share your food with the poor” (See: [Metonymy](#))

behold (ULT)
Then (UST)

Jesus uses the term **behold** to get the Pharisees to focus their attention on what he is about to say. Alternate translation: “indeed” (See: [Metaphor](#))

all things are clean to you (ULT)
both the inside and outside of you will be acceptable to God (UST)

The implication is that if the Pharisees devote themselves to what is most important, helping people in need, then they will recognize that ceremonial cleansing is less important and less worthy of their attention. Alternate translation: “you will not have to be so concerned about ritually washing cups and bowls” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [as charity](#)
- [clean](#)

Translation Words - UST

- [to people in need](#)
- [acceptable to God](#)

ULT

⁴¹ But give [as charity](#) what is inside, and behold, all things are [clean](#) to you.

UST

⁴¹ {Instead of worrying about dishes being ritually clean, be merciful and} give whatever is inside the dishes [to people in need](#). Then both the inside and outside of you will be [acceptable to God](#).

Luke 11:42

you tithe the mint and the rue and every garden herb (ULT)
You carefully give to God a tenth of all you have, including even the herbs that you grow in your gardens (UST)

The implication is that the Pharisees are counting the leaves on their garden herbs and giving a tenth of those to God, and that by doing that, they are going to almost absurd extremes in pursuing that devotional practice. Alternate translation: “you are so extreme that you give every tenth leaf from your mint and rue and other garden plants to God” (See: [Assumed Knowledge and Implicit Information](#))

the mint and the rue (ULT)
the herbs that you grow in your gardens (UST)

These are the names of herbs. People put just a little bit of their leaves into their food to give it flavor. If your readers would not know what **mint** and **rue** are, you could use the name of herbs that they would know. (See: [Translate Unknowns](#))

every garden herb (ULT)
the herbs that you grow in your gardens (UST)

This does not mean every **herb** that exists, but every **herb** that the Pharisees were growing in their gardens. Alternate translation: “every other herb in your gardens” (See: [Hyperbole](#))

the...love of God (ULT)
God’s...love...fairness (UST)

Alternate translation: “to make sure that people are treated fairly and compassionately, as God would want”

these things...those things (ULT)
that...in addition to giving to God (UST)

By **these things**, Jesus means the justice and the love of God. By **those things**, he means devotional practices such as tithing. Your language may have its own way of expressing distinctions like this. Alternate translation: “the latter, and ... the former”

and} not to neglect those things (ULT)
in addition to giving to God (UST)

If your readers would misunderstand this, you could translate this double negative, which consists of a negative particle and a negative verb, as a positive statement. Alternate translation: “while making sure to express your devotion to God as well” (See: [Double Negatives](#))

ULT

⁴² But **woe** to you **Pharisees**, because **you tithe** the mint and the rue and every garden herb, but you neglect the **justice** and the **love of God**. But it is necessary to do these things {and} not to neglect those things.

UST

⁴² But **how terrible it will be** for you **Pharisees!** **You carefully give to God a tenth of all you have, including even** the herbs that you grow in your gardens. But then you do not show **God’s love** or **fairness** toward others. You should make sure that you do that, in addition to giving to God.

Translation Words - ULT

- woe
- Pharisees
- you tithe
- justice
- love
- of God

Translation Words - UST

- how terrible it will be
- Pharisees
- You carefully give to God a tenth of all you have, including even
- God's
- love
- fairness

Luke 11:43

the first seats (ULT) to sit in the most important seats (UST)

This is an idiom. Alternate translation: “the best seats” (See: [Idiom](#))

the greetings (ULT) people to greet you {with special honor (UST)

The implication is that people would greet the Pharisees in public by addressing them with honorary titles. Alternate translation: “for people to greet you with special titles” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Woe](#)
- [Pharisees](#)
- [you love](#)
- [synagogues](#)

Translation Words - UST

- [How terrible it will be](#)
- [Pharisees](#)
- [you like...you like](#)
- [synagogues](#)

ULT

⁴³ [Woe](#) to you [Pharisees](#), for [you love](#) the first seats in the [synagogues](#) and the greetings in the marketplaces.

UST

⁴³ [How terrible it will be](#) for you [Pharisees](#), because [you like](#) to sit in the most important seats in the [synagogues](#), and [you like](#) people to greet you {with special honor} in the marketplaces.

Luke 11:44

you are like the unseen graves, and the men who are walking over them do not know it (ULT)

you are like unmarked graves that people walk over without realizing it and so become ceremonially unclean (UST)

Jesus is saying that the Pharisees are like unmarked graves because they appear to be ceremonially clean, and so people do not realize that they should avoid them and their teaching. Alternate translation: “you are like burial places that people should not go near, but people do not realize that because the places are unmarked” (See: [Simile](#))

you are like the unseen graves (ULT)

you are like unmarked graves (UST)

The implication is that these **graves** are **unseen**, that is, people do not know that they are there, because they do not have markers such as the stones or plaques that are customarily used to identify graves and to memorialize the people who are buried in them. Alternate translation: “you are like unmarked graves” (See: [Assumed Knowledge and Implicit Information](#))

graves (ULT)

graves (UST)

The term **graves** refers to holes dug in the ground where dead bodies are buried. If your readers would not be familiar with **graves**, you can use a general term. Alternate translation: “burial places” (See: [Translate Unknowns](#))

and the men who are walking over them (ULT)

that people walk over (UST)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “that people walk over” (See: [When Masculine Words Include Women](#))

do not know it (ULT)

without realizing it and so become ceremonially unclean (UST)

The implication is that if the Jews walked over a grave, they would become ceremonially unclean because they had come close to a dead body. Unmarked graves would cause them to do that accidentally. Alternate translation: “do not realize that and so become ceremonially unclean” (See: [Assumed Knowledge and Implicit Information](#))

do not know it (ULT)

without realizing it and so become ceremonially unclean (UST)

Jesus is using the implied ceremonial uncleanness figuratively to represent not doing what pleases God. He has just said in [11:42](#) that this is really a matter of showing love and justice to others. Alternate translation: “without realizing it and so, because they follow your teaching, they do not do the things that God wants them to do most” (See: [Metaphor](#))

ULT

⁴⁴ Woe to you, for you are like the unseen graves, and the men who are walking over them do not know it.”

UST

⁴⁴ How terrible it will be for you, because you are like unmarked graves that people walk over without realizing it and so become ceremonially unclean.”

Translation Words - ULT

- Woe
- like
- graves
- who are walking
- do...know it

Translation Words - UST

- How terrible it will be
- like
- graves
- walk
- realizing it and so become ceremonially unclean

Luke 11:45

Then answering, one of the lawyers says to him (ULT)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: "Then one of the experts in the Jewish law who was there said to him"

answering...says (ULT) complained...complained (UST)

Together the two verbs **answering** and **says** mean that this lawyer was responding to what Jesus had said about the Pharisees. Alternate translation: "responded" (See: [Hendiadys](#))

one of the lawyers (ULT) One of the teachers of the Jewish laws who were there (UST)

This phrase introduces a new character into the story. Alternate translation: "one of the experts in the Jewish law who was there" (See: [Introduction of New and Old Participants](#))

one of the lawyers (ULT) One of the teachers of the Jewish laws who were there (UST)

See how you translated this in 7:30. Alternate translation: "one of the experts in the Jewish law who was there" (See: [Translate Unknowns](#))

Teacher (ULT) Teacher (UST)

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

saying these things, you insult us too (ULT) when you say things like that, you are criticizing us too (UST)

Alternate translation: "those are not very nice things to say, and they apply to us too"

Translation Words - ULT

- of...lawyers
- Teacher

Translation Words - UST

- of...teachers of the Jewish laws who were there
- Teacher

ULT

⁴⁵ Then answering, one of the [lawyers](#) says to him, "[Teacher](#), saying these things, you insult us too."

UST

⁴⁵ One of the [teachers of the Jewish laws who were there](#) complained to Jesus, "[Teacher](#), when you say things like that, you are criticizing us too!"

Luke 11:46

Woe also to you lawyers (ULT)
How terrible it will also be for you who are teachers of the Jewish laws (UST)

The implication is that Jesus did intend to condemn the actions of the experts in the law along with the actions of the Pharisees. Alternate translation: "God is just as displeased with you experts in the law" (See: [Assumed Knowledge and Implicit Information](#))

lawyers (ULT)
who are teachers of the Jewish laws (UST)

See how you translated this in [11:45](#). Alternate translation: "experts in the Jewish law" (See: [Translate Unknowns](#))

you burden men with burdens difficult to carry (ULT)
you tell people to follow so many rules (UST)

Jesus is figuratively describing the many rules that these experts give people as burdens that are too heavy to carry. Alternate translation: "you give people more rules than they can possibly follow" (See: [Metaphor](#))

men (ULT)
people (UST)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people" (See: [When Masculine Words Include Women](#))

you yourselves do not touch the burdens with one of your fingers (ULT)
you will not do even the smallest thing to help them (UST)

Jesus uses the least possible thing someone could do to help someone else carry a burden, lifting part of it with a single finger, to emphasize how little these experts are actually doing to help people follow the law of Moses. Alternate translation: "you are not doing anything at all to help people truly obey the law" (See: [Hyperbole](#))

Translation Words - ULT

- [Woe](#)
- [lawyers](#)
- [you burden](#)
- [with burdens](#)
- [burdens](#)
- [difficult to carry](#)

Translation Words - UST

- [How terrible it will...be](#)
- [who are teachers of the Jewish laws](#)
- [you tell...to follow so many rules](#)

ULT

⁴⁶ But he said, "[Woe](#) also to you [lawyers](#)! For [you burden](#) men [with burdens difficult to carry](#), but you yourselves do not touch the [burdens](#) with one of your fingers.

UST

⁴⁶ But Jesus responded, "[How terrible it will also be](#) for you [who are teachers of the Jewish laws](#)! I say this because [you tell](#) people [to follow so many rules](#), yet you will not do even the smallest thing [to help them](#).

- you tell...to follow so many rules
- to help them
- you tell...to follow so many rules

Luke 11:47

fathers (ULT) ancestors (UST)

Jesus is using the term **fathers** in a generic sense that includes both men and women. Alternate translation: "ancestors" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [Woe](#)
- [tombs](#)
- [of...prophets](#)
- [fathers](#)

Translation Words - UST

- [How terrible it will be](#)
- [graves](#)
- [of...prophets](#)
- [ancestors](#)

ULT

⁴⁷ [Woe](#) to you, because you build the [tombs](#) of the [prophets](#), but your [fathers](#) killed them.

UST

⁴⁷ [How terrible it will be](#) for you, because you construct buildings to mark the [graves](#) of the [prophets](#), but your [ancestors](#) are the ones who killed them!

Luke 11:48

you testify and consent to the works of your fathers (ULT)

you are declaring that you approve of what your ancestors did (UST)

The implication is that the Pharisees and experts in the law are not really honoring the prophets whom their ancestors killed when they build elaborate tombs for them. Rather, their ancestors began the job by actually killing them, and now they are finishing the job by burying them. Alternate translation: “you show that you approve of and agree with what your ancestors did when you bury the prophets to finish the job of killing them” (See: [Assumed Knowledge and Implicit Information](#))

of your fathers (ULT)

your ancestors (UST)

Jesus is using the term **fathers** in a generic sense that includes both men and women. Alternate translation: “your ancestors” (See: [When Masculine Words Include Women](#))

you...are building (ULT)

you...when...build these buildings (UST)

The implication is that the Pharisees and law experts are building tombs for the prophets, as [11:47](#) says explicitly. Alternate translation: “you are building tombs for them” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [you testify](#)
- [to...works](#)
- [of...fathers](#)

Translation Words - UST

- [you are declaring](#)
- [ancestors](#)
- [did](#)

ULT

⁴⁸ So [you testify](#) and consent to the [works](#) of your [fathers](#), for they killed them, and you are building.

UST

⁴⁸ So when you build these buildings, [you are declaring](#) that you approve of what your [ancestors did](#) when they killed the prophets.

Luke 11:49

Because of this (ULT)**So (UST)**

The expression **Because of this** refers to the way that the current generation was effectively continuing the actions of its ancestors, who had killed the prophets. Alternate translation: "Because you are just as hostile to the prophets as your ancestors were"

the wisdom of God...said (ULT)**God, who is very wise...said (UST)**

Jesus speaks figuratively of God's **wisdom** as if it were able to speak by itself. Alternate translation: "God in his wisdom said" or "God wisely said" (See: [Personification](#))

I will send to them prophets and apostles, and some of them they will kill and persecute (ULT)**I will send prophets and apostles to guide my people. But they will cause them to suffer greatly. They will even kill some of them (UST)**

Jesus is saying that God was not so foolish or naïve as to think that the Israelites would welcome the message of the prophets and apostles. God in his wisdom knew that they would oppose his messengers. But he sent them anyway, because their message was necessary and important. Alternate translation: "I am going to send prophets and apostles to them with my message, even though I know they will persecute and kill some of them" (See: [Assumed Knowledge and Implicit Information](#))

some...they will kill and persecute (ULT)**they will cause them to suffer greatly. They will even kill (UST)**

Here, Jesus may be expressing a single idea by using two words connected with **and**. The word **persecute** may be telling why and how the people would **kill** the prophets. If your readers would misunderstand this, you could express the meaning with a single phrase. Alternate translation: "persecute even to the point of killing" (See: [Hendiadys](#))

Translation Words - ULT

- [wisdom](#)
- [of God](#)
- [I will send](#)
- [prophets](#)
- [apostles](#)
- [persecute](#)

Translation Words - UST

- [God](#)
- [who is very wise](#)
- [I will send](#)
- [prophets](#)

ULT

⁴⁹ Because of this, the [wisdom of God](#) also said, 'I will send to them [prophets](#) and [apostles](#), and some of them they will kill and [persecute](#)'

UST

⁴⁹ So [God, who is very wise](#), also said, 'I will send [prophets](#) and [apostles](#) to guide my people. But [they will cause them to suffer greatly](#). They will even kill some of them.'

- apostles
- they will cause them to suffer greatly

Luke 11:50

**that the blood of all the prophets that has been shed from the foundation of the world may be required from this generation (ULT)
As a result, the people living at this time will be punished for the murder of all the prophets whom people have killed since the world was created (UST)**

The implication seems to be that God will also send prophets to the people living at this time because the people's violent persecution of the prophets will constitute a conscious, deliberate rejection of God's message that will provide grounds for definitive judgment. That is because the people of this time should know better than to persecute the prophets, based on the prominent bad example of their own ancestors. Alternate translation: "so that the people living at this time, who should have known better, can be held accountable for the blood that people have shed of all the prophets since the beginning of the world" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵⁰ that the [blood](#) of all the [prophets](#) that has been shed from [the foundation of the world](#) may be required from this [generation](#),

UST

⁵⁰ As a result, the [people living](#) at this time will be punished for the [murder](#) of all the [prophets](#) whom people have killed since [the world was created](#).

**that...may be required...from this generation (ULT)
As a result...will be punished...the people living at this time...for (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "so that God can hold the people living at this time accountable for" (See: [Active or Passive](#))

**the blood...that has been shed (ULT)
the murder...whom people have killed (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "the blood ... that people have shed" (See: [Active or Passive](#))

**the blood...that has been shed (ULT)
the murder...whom people have killed (UST)**

Jesus uses the term **the blood ... that has been shed** to refer to the deaths of **the prophets** figuratively by association with their **blood**. Alternate translation: "the deaths" (See: [Metonymy](#))

**from the foundation of the world (ULT)
since the world was created (UST)**

Alternate translation: "since the beginning of the world" or "since God made the world"

**this generation (ULT)
the people living at this time (UST)**

Jesus uses the term **generation** figuratively to mean the people who were born in the current generation. Alternate translation: "the people living at this time" (See: [Metonymy](#))

Translation Words - ULT

- blood
- of...prophets
- the foundation of the world
- the foundation
- of the world
- generation

Translation Words - UST

- people living
- murder
- of...prophets
- the world was created
- the world
- was created

Luke 11:51

**the blood of Abel...the blood of Zechariah
(ULT)
that of {Adam's son} Abel{, whose brother
Cain killed him...of {the prophet} Zechariah,
whom the king's agents killed {in the temple
(UST)**

Jesus uses the terms **the blood of Abel ... the blood of Zechariah** to refer to the deaths of these men figuratively by association with the shedding of their blood. Alternate translation: "the death of Abel ... the death of Zechariah" (See: [Metonymy](#))

**of Abel (ULT)
that of {Adam's son} Abel (UST)**

Abel is the name of a man. He was the son of Adam, the first man, and God commended him for doing what was right. His brother Cain murdered him. (See: [How to Translate Names](#))

**of Zechariah (ULT)
of...the prophet} Zechariah, whom the king's agents killed...in the temple
(UST)**

Zechariah is the name of a man. It is not the same man as father of John the Baptist, whose story Luke tells at the beginning of this book. Rather, Jesus means the priest whom King Joash ordered the officials of Judah to stone to death in the temple courtyard after he rebuked the people of Judah for worshipping idols. See [2 Chronicles 24:21](#). (See: [How to Translate Names](#))

**the house (ULT)
the holy place (UST)**

Jesus figuratively calls the temple the **house**, meaning the "house of God," since God's presence was in the temple. Alternate translation: "the temple" (See: [Metaphor](#))

**it will be required from this generation (ULT)
They will be punished for every murder (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will hold the people living at this time accountable for all these deaths" (See: [Active or Passive](#))

**this generation (ULT)
They will be punished for every murder (UST)**

Jesus uses the term **generation** figuratively to mean the people who were born in the current generation. Alternate translation: "the people living at this time" (See: [Metonymy](#))

ULT

⁵¹ from [the blood of Abel](#) to [the blood](#) of Zechariah, [who perished](#) between the [altar](#) and the [house](#). Yes, I say to you, it will be required from this [generation](#).

UST

⁵¹ [They will be punished for every murder](#) from [that of {Adam's son} Abel{, whose brother Cain killed him,}](#) right through to the murder [of {the prophet} Zechariah, whom the king's agents killed {in the temple}](#) between the [altar](#) and the [holy place](#).

Translation Words - ULT

- the blood
- the blood (2)
- of Abel
- who perished
- altar
- house
- generation

Translation Words - UST

- They will be punished for every murder
- that of {Adam's son} Abel
- whose brother Cain killed him
- of {the prophet} Zechariah, whom the king's agents killed {in the temple (2)
- of...the prophet} Zechariah, whom the king's agents killed...in the temple
- altar
- holy place

Luke 11:52**lawyers (ULT)
teachers of the Jewish laws (UST)**

See how you translated this in [11:45](#). Alternate translation: “experts in the Jewish law” (See: [Translate Unknowns](#))

you have taken away the key of knowledge (ULT)**You are keeping people from knowing about God (UST)**

Jesus speaks figuratively about the **knowledge** of God’s truth as if it were in a building whose door was locked, and about proper teaching as if it were a **key** that could unlock that door. Alternate translation: “you prevent people from knowing God’s truth” (See: [Metaphor](#))

the key (ULT)**You are keeping people from knowing about God (UST)**

A **key** is a small metal device that opens a lock that is used to keep things like a door, a box, or a drawer closed. If your readers would not know what a **key** is, you could use the name of a comparable device in your culture. (See: [Translate Unknowns](#))

you have not entered yourselves, and you have hindered those who are entering (ULT)**You do not know God yourselves, and you make things difficult for other people who want to know God better (UST)**

Jesus continues the metaphor by saying figuratively that these experts in the law have not gone into the building where they could learn God’s truth, and they have not given others the **key** that would allow them to unlock the door and go inside to learn. Alternate translation: “you do not know God’s truth yourselves, and you are preventing others from knowing it as well” (See: [Metaphor](#))

Translation Words - ULT

- [Woe](#)
- [lawyers](#)
- [of knowledge](#)

Translation Words - UST

- [How terrible it will be](#)
- [teachers of the Jewish laws](#)
- [You are keeping people from knowing about God](#)

ULT

⁵² [Woe](#) to you [lawyers](#), because you have taken away the key [of knowledge](#); you have not entered yourselves, and you have hindered those who are entering.”

UST

⁵² [How terrible it will be](#) for you [teachers of the Jewish laws](#). [You are keeping people from knowing about God!](#) You do not know God yourselves, and you make things difficult for other people who want to know God better.”

Luke 11:53

After he went out from there (ULT) After Jesus finished saying those things,} he left the Pharisee's house (UST)

In this verse and the next verse, Luke comments on what happened as a result of the episode he has just related. Alternate translation: "After Jesus left the Pharisee's house" (See: [End of Story](#))

Translation Words - ULT

- [scribes](#)
- [Pharisees](#)

Translation Words - UST

- [teachers of the Jewish laws](#)
- [Pharisees](#)

ULT

⁵³ After he went out from there, the [scribes](#) and the [Pharisees](#) began to oppose him fiercely and to argue against him about many things,

UST

⁵³ {After Jesus finished saying those things,} he left the Pharisee's house. Then the [teachers of the Jewish laws](#) and the [Pharisees](#) began to act in a very hostile way toward him. They questioned him intensely about many things.

Luke 11:54

lying in wait for him to trap something from his mouth (ULT)

They kept listening for him to say something wrong so that they could accuse him of false teaching (UST)

Luke speaks figuratively of the scribes and Pharisees trying to find grounds to accuse Jesus as if they were hunters hiding behind cover in order to catch an animal. Luke then speaks figuratively of what Jesus was saying as if it were the animal that these hunters were trying to catch. Alternate translation: “listening carefully to Jesus to see if they could use something he said to accuse him of teaching the wrong things” (See: [Metaphor](#))

**something from his mouth (ULT)
for him to say something wrong (UST)**

Luke figuratively describes what Jesus was saying by association with his **mouth**, by which he spoke these things. Alternate translation: “something he said” (See: [Metonymy](#))

Translation Words - ULT

- [lying in wait](#)
- [to trap](#)

Translation Words - UST

- [They kept listening](#)
- [so that they could accuse...of false teaching](#)

ULT

⁵⁴ [lying in wait](#) for him [to trap](#) something from his mouth.

11:11 ^[1]

UST

⁵⁴ [They kept listening](#) for him to say something wrong [so that they could accuse him of false teaching](#).

Luke 12

Luke 12 General Notes

Structure and formatting

Jesus teaches about trusting and honoring God (12:1-12)

Jesus tells a parable about a man who trusted in money (12:13-21)

Jesus teaches not to trust in money (12:22-34)

Jesus teaches about being ready for his return (12:35-59)

Special concepts in this chapter

“Blasphemy against the Holy Spirit”

Jesus says in 12:10 that anyone who blasphemes against the Holy Spirit will not be forgiven. This is a descriptive statement, not a prescriptive one. Jesus is not saying that if people happen to speak certain words, then God will refuse to forgive them, no matter how sorry they are afterwards. Rather, it is the Holy Spirit who brings conviction of sin and of the need to repent. “Blasphemy against the Holy Spirit” means attributing the influence of the Holy Spirit to evil powers, as the Pharisees did when they said in 11:15 that Jesus drove out demons by the power of Beelzebul, the ruler of demons. By definition, then, if a person thinks that the influence of the Holy Spirit is an evil influence, they will not respond to it, and so they will not experience conviction of sin, repent, and be forgiven. That is why people who “blaspheme against the Holy Spirit” will not be forgiven. (See: [blasphemy](#), [blaspheme](#), [blasphemous](#) and [Holy Spirit, Spirit of God, Spirit of the Lord, Spirit](#))

Servants

God expects his people to remember that everything in the world belongs to God. God gives his people things so they can serve him. He wants them to please him by doing what he wants them to do with everything he has given them. One day Jesus will ask his servants what they have done with everything he gave them to use. He will give a reward to those who have done what he wanted them to do, and he will punish those who have not. Jesus teaches about this in 12:34-40.

Division

Jesus knew that those who did not choose to follow him would hate those who did choose to follow him. He also knew that most people love their families more than they love anyone else. So he wanted his followers to understand that following and pleasing him had to be more important to them than having their family love them. Jesus teaches about this in 12:49-53.

Luke 12:1

**In those {times (ULT)
Meanwhile...gathered {around Jesus (UST)**

Luke uses these words to mark the beginning of a new event. This phrase seems to refer back to [11:54](#). Alternate translation: “While the scribes and Pharisees were still looking for a way to trap him” (See: [Introduction of a New Event](#))

when myriads of the crowd were gathered together so that they trampled on each other (ULT)

Meanwhile...many thousands of people... gathered...around Jesus...There were so many that they were stepping on each other (UST)

Luke provides this background information to give the setting for the events he is about to describe. Alternate translation: “while tens of thousands of the common people were gathering” (See: [Connect — Background Information](#))

**myriads (ULT)
many thousands (UST)**

The word **myriads** is the plural of the Greek word “myriad,” which means ten thousand (10,000). You can express this number in the way that would be most natural in your language. Alternate translation: “tens of thousands” (See: [Translate Unknowns](#))

**of the crowd (ULT)
of people (UST)**

In this context, the word **crowd** refers to ordinary people. Alternate translation: “of the common people”

**when...were gathered together (ULT)
Meanwhile...gathered...around Jesus (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “were coming together” or “were crowding around” (See: [Active or Passive](#))

**so that they trampled on each other (ULT)
There were so many that they were stepping on each other (UST)**

This could be an exaggeration to emphasize how tightly packed together the crowd was. Alternate translation: “so that they were all tightly packed together” (See: [Hyperbole](#))

ULT

¹ In those {times}, when myriads of the [crowd](#) were gathered together so that they trampled on each other, he began to say to his [disciples](#) first, “Guard yourselves from the [yeast](#) of the [Pharisees](#), which is [hypocrisy](#).”

UST

¹ Meanwhile, many thousands of [people](#) gathered {around Jesus}. There were so many that they were stepping on each other. The first thing he said to his [disciples](#) was, “Be careful that you [do not become like](#) the [Pharisees](#), who act religious in public but do evil things in secret.”

he began to say to his disciples first (ULT)
The first thing he said to his disciples was (UST)

This could mean: (1) Jesus addressed his disciples before speaking to the crowd. Alternate translation: "Jesus first started speaking to his disciples, and said to them" (2) this was the first thing Jesus said to his disciples when he began to speak to them. Alternate translation: "Jesus started speaking to his disciples, and the first thing he said was"

Guard yourselves from the yeast of the Pharisees, which is hypocrisy (ULT)
Be careful that you do not become like the Pharisees, who act religious in public but do evil things in secret (UST)

Jesus is describing the influence of **the Pharisees** figuratively by comparing its spread throughout the community to the way **yeast** spreads through a whole batch of dough or batter. You could represent this metaphor as a simile in your translation. Alternate translation: "Be careful that you do not become hypocrites like the Pharisees, whose behavior is influencing everyone around them, just as yeast spreads through a whole batch of dough" (See: [Metaphor](#))

yeast (ULT)
do not become like (UST)

Yeast is a substance that causes fermentation and expansion within a batch of dough or batter. If your readers would not be familiar with yeast, you could use the name of a substance that they would be familiar with, or you could use a general term. Alternate translation: "leaven" (See: [Translate Unknowns](#))

Translation Words - ULT

- [of...crowd](#)
- [disciples](#)
- [yeast](#)
- [of...Pharisees](#)
- [hypocrisy](#)

Translation Words - UST

- [of people](#)
- [disciples](#)
- [do not become like](#)
- [Pharisees](#)
- [who act religious in public but do evil things in secret](#)

Luke 12:2

But (ULT)

But connects the statement it introduces to the previous statement about the hypocrisy of the Pharisees. In your translation, you can use the term that would show this connection in the way that is most natural in your language. (See: [Connecting Words and Phrases](#))

nothing...is concealed that will not be revealed, and hidden that will not be known (ULT)

These two phrases mean similar things. Jesus uses them together to emphasize the truth of what he is saying. If your readers would misunderstand this, you could combine them, especially if including both phrases might be confusing for your readers. Alternate translation: “people will learn about everything that others try to hide” (See: [Parallelism](#))

**nothing...is concealed that will not be revealed (ULT)
for people to try to keep their sins a secret...It is useless...for people to try to keep their sins a secret (UST)**

If your readers would misunderstand this, you could translate this double negative as a positive statement. Alternate translation: “everything that is now concealed will be revealed” (See: [Double Negatives](#))

**nothing...is concealed that will not be revealed (ULT)
for people to try to keep their sins a secret...It is useless...for people to try to keep their sins a secret (UST)**

If your readers would misunderstand this, you could use active verbal forms in place of the two passive forms here, and you could state who will do the action. Alternate translation: “God will reveal everything that people are now concealing” (See: [Active or Passive](#))

and hidden that will not be known (ULT)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: “and nothing is hidden that will not be known” (See: [Ellipsis](#))

and hidden that will not be known (ULT)

Supplying **nothing** from earlier in the sentence shows that this is a double negative. If your readers would misunderstand this, you could translate it as a positive statement. Alternate translation: “and everything that is now hidden will be known” (See: [Double Negatives](#))

and hidden that will not be known (ULT)

If your readers would misunderstand this, you could use active verbal forms in place of the two passive forms here, and you could state who will do the action. Alternate translation: “and God will let everyone know about everything that people are now hiding” (See: [Active or Passive](#))

ULT

² But nothing is concealed that will not **be revealed**, and hidden that will not **be known**.

UST

² **It is useless** for people to try to keep their sins a secret. **Someday God will let everyone know** everything people are trying to hide.

Translation Words - ULT

- will...be revealed
- will...be known

Translation Words - UST

- It is useless
- Someday God will let everyone know

Luke 12:3

whatever you have said in the darkness (ULT)
everything you have said privately (UST)

Jesus uses the image of **darkness** to represent the idea of concealment. Alternate translation: “whatever you have said secretly” (See: [Metaphor](#))

will be heard in the light (ULT)
Someday people will hear publicly (UST)

Jesus uses the image of **light** to represent the idea of no concealment. Alternate translation: “people will hear openly” (See: [Metaphor](#))

will be heard in the light (ULT)
Someday people will hear publicly (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “people will hear openly” (See: [Active or Passive](#))

you have spoken in the ear (ULT)
you have whispered (UST)

Alternate translation: “whispered to another person” (See: [Idiom](#))

in the inner rooms (ULT)
in your room (UST)

Jesus uses the image of this location to represent the idea of privacy. Alternate translation: “privately” (See: [Metaphor](#))

will be proclaimed (ULT)
Someday someone will shout (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “people will proclaim” (See: [Active or Passive](#))

upon the housetops (ULT)
for everyone to hear (UST)

Houses in Israel had flat roofs that were reached by stairs or ladders, so people could easily go up and stand on top of them. If houses are different in your culture and you think your readers might wonder how people would get up onto **housetops** and stand there, you could translate this with a general expression. Alternate translation: “from a high place from which everyone will be able to hear” (See: [Translate Unknowns](#))

ULT

³ Therefore, whatever you have said in the **darkness** will be heard in the **light**, and what you have spoken in the ear in the inner rooms **will be proclaimed** upon the housetops.

UST

³ Someday people will hear **publicly** everything you have said **privately**. **Someday someone will shout** for everyone to hear what you have whispered in your room.

Translation Words - ULT

- darkness
- light
- will be proclaimed

Translation Words - UST

- publicly
- privately
- Someday someone will shout

Luke 12:4

But I say to you, my friends (ULT)

Jesus readdresses his disciples to mark a shift in his speech to a new topic, about not being afraid. Alternate translation: "Let me tell you, friends"

the body (ULT)

you (UST)

Jesus speaks figuratively about a person by association with **the body**, which is mortal. Alternate translation: "a person" (See: [Metonymy](#))

not...do...have anything more to do (ULT)

not...they cannot...do anything more to you (UST)

Alternate translation: "cannot cause any more harm"

Translation Words - ULT

- [you should...be frightened](#)
- [body](#)

Translation Words - UST

- [Do...be afraid](#)
- [you](#)

ULT

⁴ But I say to you, my friends, [you should](#) not [be frightened](#) of those who kill the [body](#), and after that do not have anything more to do.

UST

⁴ My friends, listen carefully! Do not [be afraid](#) of people. They can kill [you](#), but they cannot do anything more to you after that!

Luke 12:5

Fear the one...who...has authority (ULT) You should be afraid of God...he also has the right (UST)

The expression **the one** refers to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Fear God, who ... has authority" or "Fear God, because he ... has authority" (See: [Assumed Knowledge and Implicit Information](#))

after he has killed (ULT) Not only does he have the right to cause people to die (UST)

Jesus is not suggesting that God actively kills each person. Alternate translation: "after a person dies"

Gehenna (ULT) hell afterward (UST)

Gehenna is the Greek name for a place, the Valley of Hinnom just outside Jerusalem. (See: [How to Translate Names](#))

Gehenna (ULT) hell afterward (UST)

Jesus figuratively uses the name of this place, where refuse was thrown and fires burned continually, to mean hell. (See: [Metaphor](#))

Translation Words - ULT

- to fear
- Fear
- fear (2)
- authority

Translation Words - UST

- you should truly be afraid of
- You should be afraid of
- you should truly be afraid of (2)
- the right

ULT

⁵ But I will show you whom to fear. Fear the one who, after he has killed, has authority to throw into Gehenna. Yes, I say to you, fear him.

UST

⁵ I will tell you whom you should truly be afraid of. You should be afraid of God. Not only does he have the right to cause people to die, he also has the right to throw them into hell afterward! Yes, I tell you, God is the one you should truly be afraid of!

Luke 12:6

Are not five sparrows sold for two assaria (ULT)

Think about the sparrows. {They have so little value that} you can buy five of them for only two small coins (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who does the action. Alternate translation: "Do people not sell five sparrows for only two small copper coins" (See: [Active or Passive](#))

ULT

⁶ Are not five sparrows sold for two assaria? Yet not one of them is forgotten before [God](#).

UST

⁶ Think about the sparrows. {They have so little value that} you can buy five of them for only two small coins. And yet [God](#) never forgets any of them!

Are not five sparrows sold for two assaria (ULT)

Think about the sparrows. {They have so little value that} you can buy five of them for only two small coins (UST)

Jesus is using this question to teach the disciples. He is not asking them to verify the market price for sparrows. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "You know that five sparrows are sold for only two small copper coins." (See: [Rhetorical Question](#))

sparrows (ULT)

Think about the sparrows (UST)

Sparrows are small, seed-eating birds. If your readers would not know what **sparrows** are, you could use a general expression instead. Alternate translation: "small birds" (See: [Translate Unknowns](#))

for two assaria (ULT)

They have so little value that...for only two small coins (UST)

The word **assaria** is the plural of "assarion." An assarion was a small copper coin equivalent to about half an hour's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "two small copper coins" or "half an hour's wages" (See: [Biblical Money](#))

not one of them is forgotten before God (ULT)

God never forgets any of them (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "God never forgets a single one of them" (See: [Active or Passive](#))

not one of them is forgotten before God (ULT)

God never forgets any of them (UST)

If your readers would misunderstand this, you could translate this double negative, which consists of a negative particle and a negative verb, as a positive statement. Alternate translation: "God is always aware of every one of them" (See: [Double Negatives](#))

not one of them is forgotten before God (ULT)
God never forgets any of them (UST)

The expression **before God** means “in front of God,” that is, “where God can see.” Sight, in turn, figuratively represents attention. Alternate translation: “God is always aware of every one of them” (See: [Metaphor](#))

Translation Words - ULT

- [God](#)

Translation Words - UST

- [God](#)

Luke 12:7

even the hairs of your head have all been numbered (ULT)
God even knows how many hairs there are on your head (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "God has even counted all the hairs on your head" (See: [Active or Passive](#))

even the hairs of your head have all been numbered (ULT)
God even knows how many hairs there are on your head (UST)

Jesus is figuratively using one small part of a person, the **hairs** on the **head**, to indicate the entire person. Alternate translation: "God is aware of everything about you, right down to the smallest detail" (See: [Synecdoche](#))

of your head (ULT)
on your head (UST)

Although **head** is singular because Jesus is describing an individual situation, **your** is plural because he is speaking to his disciples as a group. (See: [Forms of You](#))

have...been numbered (ULT)
God...knows how many...there are (UST)

This word can also mean "counted." Jesus is not necessarily saying that God has assigned a number to each individual hair on a person's head. Alternate translation: "counted"

Do not fear: you are more valuable than many sparrows (ULT)
Do not be afraid, because you are more valuable {to God} than many sparrows (UST)

The implication is that if God is aware of and concerned for sparrows, which are of less value, then God is certainly aware of and concerned for people, who are of greater value. And so followers of Jesus do not need to be afraid, since God is watching over them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "You are more valuable than many sparrows, so God is certainly even more aware of you and concerned for you, and so you do not need to be afraid" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [of...head](#)
- [Do...fear](#)

Translation Words - UST

- [head](#)

ULT

⁷ But even the hairs of your [head](#) have all been numbered. Do not [fear](#): you are more valuable than many sparrows.

UST

⁷ God even knows how many hairs there are on your [head](#). Do not [be afraid](#), because you are more valuable {to God} than many sparrows.

- Do...be afraid

Luke 12:8

**But I say to you (ULT)
I tell you also that (UST)**

Jesus readdresses his disciples to mark a shift in his speech to a new topic, confession. Alternate translation: "Let me tell you"

**everyone who confesses me before men (ULT)
if people tell others that they are my disciples (UST)**

If it would be helpful to your readers, you could state explicitly what someone would **confess** or acknowledge. Alternate translation:

"whoever tells other people that he believes in me" (See: [Assumed Knowledge and Implicit Information](#))

**before men (ULT)
others (UST)**

Here, **before** means "in front of" or "in the presence of" other people. Alternate translation: "in the presence of other people" or "so other people can hear" (See: [Metaphor](#))

**men (ULT)
others (UST)**

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "other people" (See: [When Masculine Words Include Women](#))

**the Son of Man will also confess him (ULT)
then I, the Son of Man, will say...that those people are my disciples (UST)**

Here Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man, will also say that he belongs to me" (See: [First, Second or Third Person](#))

**the Son of Man (ULT)
I, the Son of Man (UST)**

See how you translated this title in [5:24](#). Alternate translation: "I, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

**before the angels (ULT)
to...angels (UST)**

Here, **before** means "in front of" or "in the presence of." Alternate translation: "in the presence of the angels" (See: [Metaphor](#))

ULT

⁸ But I say to you, everyone who **confesses** me before men, the **Son of Man** will also **confess** him before the **angels of God**,

UST

⁸ I tell you also that if people **tell** others **that they are** my **disciples**, then I, the **Son of Man**, **will say** to **God's angels** that those people **are my disciples**.

Translation Words - ULT

- confesses
- will...confess
- Son of Man
- angels
- of God

Translation Words - UST

- tell...that they are...disciples
- will say...that...are my disciples
- I...Son of Man
- God's
- angels

Luke 12:9**but the one who denies me before men (ULT)
But if they tell others that they are not my
disciples (UST)**

If it would be helpful to your readers, you could state explicitly what someone who **denies** might say. Alternate translation: “whoever denies to others that he is my disciple” (See: [Assumed Knowledge and Implicit Information](#))

**before men (ULT)
others (UST)**

Here, **before** means “in front of” or “in the presence of.” Alternate translation: “in the presence of other people” or “so other people can hear” (See: [Metaphor](#))

**men (ULT)
others (UST)**

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “other people” (See: [When Masculine Words Include Women](#))

**will be denied (ULT)
then I will say...that those people are not my disciples (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will would do the action. Alternate translation: “the Son of Man will deny that he belongs to him” or (if you translated with the first person) “I will deny that he belongs to me” (See: [Active or Passive](#))

**before the angels (ULT)
to...angels (UST)**

Here, **before** means “in front of” or “in the presence of.” Alternate translation: “in the presence of the angels” (See: [Metaphor](#))

Translation Words - ULT

- [angels](#)
- [of God](#)

Translation Words - UST

- [God's](#)
- [to...angels](#)

ULT

⁹ but the one who denies me before men will be denied before the [angels of God](#).

UST

⁹ But if they tell others that they are not my disciples, then I will say to [God's angels](#) that those people are not my disciples.

Luke 12:10

And everyone who speaks a word against the Son of Man (ULT)
I also tell you that if people say bad things about me, the Son of Man (UST)

Jesus uses **word** figuratively to describe something someone might say by using words. Alternate translation: "And everyone who says something bad about the Son of Man" (See: [Metonymy](#))

the Son of Man (ULT)
me, the Son of Man (UST)

Here Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "me, the Son of Man" (See: [First, Second or Third Person](#))

the Son of Man (ULT)
me, the Son of Man (UST)

See how you translated this title in [5:24](#). Alternate translation: "me, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

it will be forgiven him (ULT)
God will forgive them for that (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will forgive" (See: [Active or Passive](#))

it will not be forgiven (ULT)
God will not forgive them for that (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will not extend forgiveness" (See: [Active or Passive](#))

Translation Words - ULT

- [Son of Man](#)
- [it will be forgiven](#)
- [it will...be forgiven](#) (2)
- [who blasphemes](#)
- [Holy Spirit](#)

Translation Words - UST

- [me...Son of Man](#)
- [God will forgive...for that](#)
- [God will...forgive them for that](#) (2)
- [say bad things](#)

ULT

¹⁰ And everyone who speaks a word against the [Son of Man](#), [it will be forgiven](#) him, but to the one [who blasphemes](#) against the [Holy Spirit](#), [it will not be forgiven](#).

UST

¹⁰ I also tell you that if people say bad things about [me](#), the [Son of Man](#), [God will forgive](#) them [for that](#). But if people [say bad things](#) about the [Holy Spirit](#), [God will not forgive](#) them [for that](#).

- Holy Spirit

Luke 12:11

when...they bring you (ULT) when...people bring you (UST)

The implication is that the opponents of Jesus would do this to his disciples. Alternate translation: “when my opponents bring you” (See: [Assumed Knowledge and Implicit Information](#))

to the synagogues (ULT) into the synagogues {to question you before the religious leaders there (UST)

Jesus is referring figuratively to local Jewish tribunals by reference to the place where they met, in **synagogues**. Alternate translation: “to be tried by local Jewish tribunals” (See: [Metonymy](#))

the rulers and the authorities (ULT) to other people who have power in the country (UST)

These two terms mean similar things. Jesus may be using them together for emphasis. He is referring to officials of the Roman Empire. If it would be helpful to your readers, you could combine the terms into a single phrase. Alternate translation: “the officials whom the Romans have appointed” (See: [Doublet](#))

Translation Words - ULT

- [synagogues](#)
- [rulers](#)
- [authorities](#)

Translation Words - UST

- [synagogues {to question you before the religious leaders there](#)
- [to other people who have power in the country](#)
- [to other people who have power in the country](#)

ULT

¹¹ And when they bring you to the [synagogues](#) and the [rulers](#) and the [authorities](#), do not worry about how or what you should speak in your defense or what you should say,

UST

¹¹ So when people bring you into the [synagogues {to question you before the religious leaders there}](#) and [to other people who have power in the country](#), do not worry about how you will answer them or about what you should say,

Luke 12:12

the...Holy Spirit will teach you...what is necessary to say (ULT)

the...Holy Spirit will tell you...what you should say (UST)

Alternate translation: "the Holy Spirit will tell you ... what to say" or "the Holy Spirit will give you ... the words to say"

in that hour (ULT)

at that very time (UST)

Jesus is using the term **hour** figuratively to refer to a specific time. Alternate translation: "at that time" or "in that moment" (See: [Idiom](#))

Translation Words - ULT

- [Holy Spirit](#)
- [will teach](#)
- [hour](#)

Translation Words - UST

- [Holy Spirit](#)
- [will tell](#)
- [very time](#)

ULT

¹² for the [Holy Spirit will teach](#) you in that [hour](#) what is necessary to say."

UST

¹² because the [Holy Spirit will tell](#) you at that [very time](#) what you should say."

Luke 12:13

Then someone from the crowd said to him (ULT)

Then one of the people in the crowd said to Jesus (UST)

Luke uses this phrase to introduce a new character into the story. Alternate translation: "Then a man who was there in the crowd said to Jesus" (See: [Introduction of New and Old Participants](#))

Teacher (ULT)

Teacher (UST)

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

to divide the inheritance with me (ULT)

to divide our father's property with me (UST)

In this culture, inheritances came from the father, usually after the father had died. You may need to make explicit that the speaker's father had probably died. Alternate translation: "to divide the family property with me now that our father is dead" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Teacher](#)
- [brother](#)
- [inheritance](#)

Translation Words - UST

- [Teacher](#)
- [brother](#)
- [our father's property](#)

ULT

¹³ Then someone from the crowd said to him, "Teacher, tell my brother to divide the inheritance with me."

UST

¹³ Then one of the people in the crowd said to Jesus, "Teacher, tell my brother to divide our father's property with me!"

Luke 12:14

Man (ULT)**Man (UST)**

Here Jesus is using the impersonal term **man** to put some social distance between himself and the questioner, by contrast with the way he called his disciples “friends” in [12:4](#). He is effectively rebuking the man for asking such a question. Your language might have a way of addressing people in a similar situation. Alternate translation: “Mister”

who appointed me a judge or a mediator over you (ULT)**no one made me a judge to settle arguments that people have about property (UST)**

Jesus is using the question form to rebuke the man. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “No one appointed me to be a judge or mediator over you.” (See: [Rhetorical Question](#))

a judge or a mediator (ULT)**a judge to settle arguments...about property (UST)**

These two terms mean similar things. Jesus may be using them together for emphasis as he rebukes this man. If your readers would misunderstand this, you could translate them with a single word that would carry the meaning of both terms. Alternate translation: “an arbitrator” (See: [Doublet](#))

a judge or a mediator (ULT)**a judge to settle arguments...about property (UST)**

Jesus could also be using these two words to express a single idea. The term **mediator** may explain for what purpose a person was appointed as a **judge**, specifically, to settle disputes. Alternate translation: “a judge who settles disputes” (See: [Hendiadys](#))

you (ULT)**that people have (UST)**

The term **you** refers to the man and his brother. It would be in the dual form if your language uses that form. Otherwise, it would be plural. (See: [Forms of ‘You’ — Dual/Plural](#))

Translation Words - ULT

- [appointed](#)
- [a judge](#)
- [a mediator](#)

Translation Words - UST

- [made](#)

ULT

¹⁴ But he said to him, “Man, who [appointed](#) me [a judge](#) or [a mediator](#) over you?”

UST

¹⁴ But Jesus replied to him, “Man, no one [made](#) me [a judge to settle arguments](#) that people have [about property](#)!”

- a judge
- to settle arguments...about property

Luke 12:15**he said...to them (ULT)****he said...to the whole crowd (UST)**

The implication is that Jesus said what follows to the whole crowd, which included the man who asked about the inheritance. Alternate translation: "Jesus said to the crowd" (See: [Assumed Knowledge and Implicit Information](#))

See (ULT)**Be careful (UST)**

Jesus figuratively uses a word for seeing to indicate a need for caution. Alternate translation: "Watch out" or "Be careful" (See: [Metaphor](#))

all covetousness (ULT)**not to be greedy...in any way (UST)**

If your readers would misunderstand the abstract noun **covetousness**, you could express the idea behind it with an equivalent phrase. Alternate translation: "the urge to have more things" (See: [Abstract Nouns](#))

the abounding to him...of his possessions (ULT)**how many...things he owns (UST)**

Alternate translation: "the number of things he has"

Translation Words - ULT

- [covetousness](#)
- [life](#)
- [possessions](#)

Translation Words - UST

- [not to be greedy](#)
- [life](#)
- [things...owns](#)

ULT

¹⁵ Then he said to them, "See and keep yourselves from all [covetousness](#), because one's [life](#) is not in the abounding to him of his [possessions](#)."

UST

¹⁵ Then he said to the whole crowd, "Be careful [not to be greedy](#) in any way! What matters about a person's [life](#) is not how many [things](#) he [owns](#)."

Luke 12:16**Then he spoke to them a parable (ULT)**
Then Jesus told the crowd this story (UST)

Jesus now gives a brief illustration to teach something that is true in a way that is easy to understand and remember. Alternate translation: "Then he told them this story to help them understand this teaching" (See: [Parables](#))

them (ULT)
the crowd (UST)

The pronoun **them** refers to the whole crowd, to which Jesus is continuing to speak. Alternate translation: "the whole crowd" (See: [Pronouns — When to Use Them](#))

yielded abundantly (ULT)
produced abundant crops (UST)

Alternate translation: "produced a very good harvest"

Translation Words - ULT

- [a parable](#)

Translation Words - UST

- [this story](#)

ULT

¹⁶ Then he spoke to them [a parable](#), saying, "The land of a certain rich man yielded abundantly,

UST

¹⁶ Then Jesus told the crowd [this story](#): "The lands of a certain rich man produced abundant crops.

Luke 12:17

he reasoned with himself, saying, 'What should I do, since I do not have anywhere to gather my crops (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he asked himself what he should do, since he did not have anywhere to store his crops" (See: [Quotes within Quotes](#))

anywhere (ULT)
any place {big enough (UST)

This is a generalization for emphasis. As the man says in the next verse, he already does have some barns. He means that those barns do not have the capacity to store this new large harvest. Alternate translation: "anywhere large enough" or "enough room in my barns" (See: [Hyperbole](#))

Translation Words - ULT

- [crops](#)

Translation Words - UST

- [all...crops](#)

ULT

¹⁷ and he reasoned with himself, saying, 'What should I do, since I do not have anywhere to gather my [crops](#)?'

UST

¹⁷ He thought to himself, 'I do not know what to do, because I do not have any place {big enough} to store [all](#) my [crops](#)!'

Luke 12:18

he said, 'I will do this: I will take down my barns and build bigger ones, and there I will gather all of my grain and good things (ULT) he thought to himself, 'I know what I will do! I will tear down my grain bins and build larger ones! Then I can store all my grain and other things in the big new bins (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he finally decided that he should tear down the barns he had and build bigger barns so that he could store all of his grain and other possessions in them" (See: [Quotes within Quotes](#))

barns (ULT)
grain bins (UST)

The term **barns** describes buildings in which farmers store crops they have harvested. If your readers would not be familiar with **barns**, you could use a general term. Alternate translation: "storage buildings" (See: [Translate Unknowns](#))

my...good things (ULT)
my...other things (UST)

Alternate translation: "my other possessions"

Translation Words - ULT

- [of...grain](#)
- [good things](#)

Translation Words - UST

- [grain](#)
- [other things](#)

ULT

¹⁸ And he said, 'I will do this: I will take down my barns and build bigger ones, and there I will gather all of my [grain](#) and [good things](#).

UST

¹⁸ Then he thought to himself, 'I know what I will do! I will tear down my grain bins and build larger ones! Then I can store all my [grain](#) and [other things](#) in the big new bins.

Luke 12:19

I will say to my soul, “Soul, you have many good things lying in store for many years.

Relax, eat, drink, be merry (ULT)

I will say to myself, “Now I have stored up enough things to last many years. So I will take life easy. I will eat and drink and be happy (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: “He told himself that he had many goods stored up for many years, and so he could relax, eat, drink, be merry” (See: [Quotes within Quotes](#))

to my soul (ULT)

to myself (UST)

The man figuratively addresses one part of himself, his **soul** or inner being, in order to speak to all of himself. Alternate translation: “to myself” (See: [Synecdoche](#))

Translation Words - ULT

- to...soul
- Soul
- good things
- years
- Relax

Translation Words - UST

- myself
- Now I
- things
- years
- So I will take life easy

ULT

¹⁹ And I will say to my soul, “Soul, you have many good things lying in store for many years. Relax, eat, drink, be merry.”

UST

¹⁹ Then I will say to myself, “Now I have stored up enough things to last many years. So I will take life easy. I will eat and drink and be happy”

Luke 12:20

But God said to him, ‘Foolish one, this night they are demanding your soul from you, and what you have prepared, whose will it be (ULT)

But God said to him, ‘You foolish man! Tonight you will die! Then all the things you have saved up for yourself will belong to someone else, not to you (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: “But God told him that he was very foolish, because he was going to die that night, and the things he had stored up would belong to someone else” (See: [Quotes within Quotes](#))

Foolish one (ULT)

You foolish man (UST)

God is using the adjective **foolish** as a noun in order to indicate what kind of person this man is. ULT adds the term **one** to show this. Your language may use adjectives in the same way. If not, you can translate the term with an equivalent phrase. Alternate translation: “You foolish person” (See: [Nominal Adjectives](#))

this night they are demanding your soul from you (ULT)

Tonight you will die (UST)

This is an indefinite construction, such as many languages use, but God is the actual subject. Alternate translation: “I am demanding your soul from you this very night”

this night they are demanding your soul from you (ULT)

Tonight you will die (UST)

The term **soul** means the life of a person. God is using the same term as the man did, but with a different meaning, to show that he was foolish to have such confidence in his possessions. Alternate translation: “you are going to lose your life this very night” (See: [Idiom](#))

they are demanding your soul from you (ULT)

you will die (UST)

This expression speaks about death in a discreet way. Alternate translation: “you are going to die” (See: [Euphemism](#))

ULT

²⁰ But God said to him, ‘Foolish one, this night they are demanding your soul from you, and what you have prepared, whose will it be?’

UST

²⁰ But God said to him, ‘You foolish man! Tonight you will die! Then all the things you have saved up for yourself will belong to someone else, not to you!’”

**and what you have prepared, whose will it be (ULT)
Then all the things you have saved up for yourself will belong to someone else, not to you (UST)**

God does not expect the man to tell him who will inherit his things. Rather, God is using the question as a teaching tool, to make the man realize that he could not count on possessing those things, and so he was wrong to put his confidence in them. If your readers would misunderstand this, you could translate these words as a statement or an exclamation. Alternate translation: "the things you have stored up will belong to someone else!" (See: [Rhetorical Question](#))

Translation Words - ULT

- God
- Foolish one
- soul

Translation Words - UST

- God
- You foolish man
- you

Luke 12:21**the one who stores up treasure (ULT)
to those who store up things (UST)**

Alternate translation: "a person who saves up valuable things"

**is not rich toward God (ULT)
do not value the things that God considers
valuable (UST)**

Jesus uses the term **rich** figuratively to mean using one's time and possessions for the things that are important to God. Alternate translation: "has not invested in the things that matter to God" (See: [Metaphor](#))

Translation Words - ULT

- [God](#)

Translation Words - UST

- [the things that God considers valuable](#)

ULT

²¹ Thus {is} the one who stores up treasure for himself, and is not rich toward [God](#)."

UST

²¹ Then Jesus ended this illustration by saying, "That is what will happen to those who store up things just for themselves and do not value [the things that God considers valuable](#)."

Luke 12:22

he said...to his disciples (ULT)

Jesus said...to his disciples (UST)

Since Peter asks in 12:41 whether Jesus has been speaking only to the disciples, or also to the crowd as well, the implication is that Jesus did not say these things to his disciples privately, as in 12:1-12, but rather to them publicly so that the crowd could also hear. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he said to his disciples, as the crowd was listening" (See: [Assumed Knowledge and Implicit Information](#))

Because of this (ULT)

Here is something you should learn from the story (UST)

By **this** Jesus means the lesson of the story, that it is foolish to be overly concerned about having a lot of food and possessions. Alternate translation: "In light of what this story teaches" (See: [Assumed Knowledge and Implicit Information](#))

I say to you, do not worry (ULT)

Here is something you should learn from the story...Do not worry about (UST)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: "I want you to know that you should not worry"

what...about {your} body...you will wear (ULT)

whether you will have enough food to eat...enough clothes to wear...to stay warm (UST)

Alternate translation: "about having clothes to put on your body"

Translation Words - ULT

- [disciples](#)
- [about...life](#)
- [about...body](#)
- [you will wear](#)

Translation Words - UST

- [disciples](#)
- [to stay alive](#)
- [enough clothes to wear](#)
- [to stay warm](#)

ULT

²² Then he said to his [disciples](#), "Because of this I say to you, do not worry [about](#) {your} [life](#), what you will eat—and not [about](#) {your} [body](#), what [you will wear](#)."

UST

²² Then Jesus said to his [disciples](#), "Here is something you should learn from the story. Do not worry about whether you will have enough food to eat [to stay alive](#) or [enough clothes to wear to stay warm](#)."

Luke 12:23

For life is more than food, and the body {than} clothes (ULT)

After all, your life is more important than the food you eat, and your body is more important than the clothes you put on it (UST)

Jesus leaves out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: "Life is more than food, and the body is more than clothes" (See: Ellipsis)

ULT

²³ For **life** is more than food, and the **body {than} clothes**.

UST

²³ After all, your **life** is more important than the food you eat, and your **body** is more important than the **clothes you put on it**.

For life is more than food, and the body {than} clothes (ULT)

After all, your life is more important than the food you eat, and your body is more important than the clothes you put on it (UST)

This is a general statement of value. Alternate translation: "There is more to life than the food you eat, and there is more to the body than the clothes that you wear"

Translation Words - ULT

- **life**
- **body**
- **{than} clothes**

Translation Words - UST

- **life**
- **body**
- **clothes you put on it**

Luke 12:24

the ravens (ULT)

the birds (UST)

The word **ravens** refers to large black birds, and it can apply either to crows or to actual **ravens**. If your readers would not be familiar with either of those birds, you could use a general term. Alternate translation: “the birds” (See: [Translate Unknowns](#))

neither...storeroom nor barn (ULT)

not...rooms or buildings (UST)

These two words mean similar things. Jesus may be using them together to express a general meaning. Alternate translation: “no place to store food” (See: [Doublet](#))

neither...storeroom nor barn (ULT)

not...rooms or buildings (UST)

These are places where food is stored. If your readers would not be familiar with either term, you could use a more general one. Alternate translation: “no place to store food” (See: [Translate Unknowns](#))

How much more valuable you are than the birds (ULT)

And you are certainly much more valuable than birds (UST)

This is an exclamation, not a question. Jesus uses the exclamation to emphasize the point he wants his listeners to realize. If your readers would misunderstand this, you could translate this as a statement. Alternate translation: “You need to realize how much more valuable people are to God than birds.” (See: [Exclamations](#))

Translation Words - ULT

- [they...sow](#)
- [reap](#)
- [God](#)

Translation Words - UST

- [They do...plant seeds](#)
- [they do...harvest crops](#)
- [God](#)

ULT

²⁴ Consider the ravens, that [they](#) neither [sow](#) nor [reap](#), to whom is neither storeroom nor barn, but [God](#) feeds them. How much more valuable you are than the birds!

UST

²⁴ Think about the birds. [They do](#) not [plant seeds](#), and [they do](#) not [harvest crops](#). They do not have rooms or buildings in which to store crops, but [God](#) provides food for them. And you are certainly much more valuable than birds.

Luke 12:25

which...of you by being anxious is able to add a cubit to his lifespan (ULT)

None...of you can add even a minute to his life by worrying about it (UST)

Jesus is using the question form to teach his disciples. If your readers would misunderstand this, you could translate his words as a statement or an exclamation. Alternate translation: "no one can make his life any longer by being anxious!" (See: [Rhetorical Question](#))

ULT

²⁵ But which of you by being anxious **is able** to add a cubit to his lifespan?

UST

²⁵ None of you **can** add even a minute to his life by worrying about it!

to add a cubit to his lifespan (ULT)
add even a minute to his life (UST)

Jesus is speaking figuratively of the **lifespan** as if it were measured in length rather than in time. Alternate translation: "make his life any longer" (See: [Metaphor](#))

a cubit (ULT)
even a minute (UST)

A **cubit** is a measure of length equal to about half a meter or about a foot and a half. If it would be helpful to your readers, you could express this length using the measure that is customary your culture. (See: [Translate Unknowns](#))

a cubit (ULT)
even a minute (UST)

The implication may be that since a **cubit** is a relatively short distance, it figuratively represents only a short time. Alternate translation: "even a little bit" or "even a short time" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [is able](#)

Translation Words - UST

- [can](#)

Luke 12:26

If then you are not able to do the least, why do you worry about the rest (ULT)
So since you cannot even do that small thing, you certainly should not worry about anything else (UST)

Jesus is using the question form to teach his disciples. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "Since you cannot do even this small thing, you should not worry about the other things!" (See: [Rhetorical Question](#))

the least (ULT)
that small thing (UST)

Jesus is using the adjective **least** as a noun. Your language may use adjectives in the same way. If not, you can translate this with a noun phrase. Alternate translation: "such a very little thing" (See: [Nominal Adjectives](#))

the rest (ULT)
anything else (UST)

The implication in context is that Jesus is referring to having food to eat and clothes to wear. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "having food and clothing" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- you are...able to do

Translation Words - UST

- you cannot even do

ULT

²⁶ If then you are not able to do the least, why do you worry about the rest?

UST

²⁶ So since you cannot even do that small thing, you certainly should not worry about anything else.

Luke 12:27

Consider the lilies—how they grow (ULT) Think about the way that flowers grow (UST)

Alternate translation: "Think about how the lilies grow"

the lilies (ULT) flowers (UST)

The word **lilies** describes beautiful flowers that grow wild in the fields. If your language does not have a word for this flower, you could use the name of a similar flower that your readers would recognize, or you could use a general term. Alternate translation: "the flowers" (See: [Translate Unknowns](#))

neither do they spin (ULT) and they do...make their own clothes (UST)

In this context, to **spin** means to make thread or yarn for cloth. It does not mean to turn in a circle while standing in one place. If your readers might be confused by the term, you could explain the meaning with a phrase. Alternate translation: "and they do not make thread for cloth" or "and they do not make yarn for cloth" (See: [Translate Unknowns](#))

neither...But I say to you...Solomon (ULT) and they do...But I tell you that King Solomon (UST)

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: "I can assure you that not even Solomon"

Solomon in all his glory (ULT) King Solomon, who {lived long ago and} wore glorious clothes (UST)

The abstract noun **glory** could mean: (1) "Solomon, who had great wealth." (2) "Solomon, who wore beautiful clothes." (See: [Abstract Nouns](#))

Solomon (ULT) King Solomon (UST)

Solomon is the name of a man, a great king of Israel. (See: [How to Translate Names](#))

Translation Words - ULT

- [They do...labor](#)
- [Solomon](#)
- [glory](#)
- [clothed himself](#)
- [like](#)

ULT

²⁷ Consider the lilies—how they grow. [They do](#) not [labor](#), neither do they spin. But I say to you, not even [Solomon](#) in all his [glory clothed himself like](#) one of these.

UST

²⁷ Think about the way that flowers grow. [They do](#) not [work to earn money](#), and they do not make their own clothes. But I tell you that [King Solomon](#), who [{lived long ago and} wore glorious clothes](#), never [dressed as beautifully as](#) a single flower.

Translation Words - UST

- They do...work to earn money
- King Solomon
- who...lived long ago and} wore glorious clothes
- dressed as beautifully
- as

Luke 12:28

**if...God so clothes the grass in the field, which exists today and tomorrow is thrown into the oven (ULT)
even though...God makes the plants beautiful...they grow for only a short time.
Then people cut them down and throw them into the fire (UST)**

Jesus speaks figuratively of God making the wild plants beautiful as if God were putting beautiful clothing on them. Alternate translation: “if God makes the wild plants beautiful like this, even though they are alive today and are thrown into the oven tomorrow” (See: [Metaphor](#))

**if...God so clothes the grass in the field, which exists today and tomorrow is thrown into the oven (ULT)
even though...God makes the plants beautiful...they grow for only a short time. Then people cut them down and throw them into the fire (UST)**

Jesus speaks as if this were a hypothetical situation, but he means that it must be true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Jesus is saying is uncertain, then you can translate his words as an affirmative statement. Alternate translation: “since God makes the wild plants so beautiful, even though they are alive today and are thrown into the oven tomorrow” (See: [Connect — Factual Conditions](#))

**the grass in the field, which exists today and tomorrow is thrown into the oven (ULT)
the plants...they grow for only a short time. Then people cut them down and throw them into the fire (UST)**

While Jesus uses a term that typically means **grass**, in this context he must implicitly mean wild plants in general, since he is referring back to the wild lilies he has just mentioned. So you could express this with a general term in your translation. Alternate translation: “the wild plants, which are alive today and tomorrow are thrown into the oven” (See: [Assumed Knowledge and Implicit Information](#))

**the grass in the field, which exists today and tomorrow is thrown into the oven (ULT)
the plants...they grow for only a short time. Then people cut them down and throw them into the fire (UST)**

It would be particularly appropriate to use a general term in your translation if your readers would not know what **grass** is. Alternate translation: “the wild plants, which are alive today and tomorrow are thrown into the oven” (See: [Translate Unknowns](#))

ULT

²⁸ And if **God** so **clothes** the grass in the field, which exists today and tomorrow is thrown into the oven, how much more you, **O you of little faith!**

UST

²⁸ **God makes** the plants **beautiful**, even though they grow for only a short time. Then people cut them down and throw them into the fire. {But you are very precious to God.} He will care for you even more than he cares for the plants. **You should trust God more than you do.**

the grass in the field, which exists today and tomorrow is thrown into the oven (ULT)

the plants...they grow for only a short time. Then people cut them down and throw them into the fire (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who does the action. Alternate translation: "the grass in the field, which exists today, but tomorrow someone throws it into an oven" or, if you decided to say "plants," "the wild plants, which exist today, but tomorrow someone throws them into an oven" (See: [Active or Passive](#))

the grass in the field, which exists today and tomorrow is thrown into the oven (ULT)

the plants...they grow for only a short time. Then people cut them down and throw them into the fire (UST)

The implication is that dried plant matter would be used for fuel, for heating and cooking. If your readers would not be familiar with this practice, you could describe it explicitly. Alternate translation: "the grass in the field, which exists today, but tomorrow people use it for fuel" or, if you decided to say "plants," "the wild plants, which exist today, but tomorrow people use them for fuel" (See: [Assumed Knowledge and Implicit Information](#))

how much more you (ULT)

But you are very precious to God.} He will care for you even more than he cares for the plants (UST)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from earlier in the sentence. Alternate translation: "how much more will God clothe you" (See: [Ellipsis](#))

how much more you (ULT)

But you are very precious to God.} He will care for you even more than he cares for the plants (UST)

This is an exclamation, not a question. Jesus is emphasizing that God will certainly take care of people even better than he takes care of grass. Alternate translation: "God will certainly clothe you even better" (See: [Exclamations](#))

Translation Words - ULT

- [God](#)
- [clothes](#)
- [O you of little faith](#)

Translation Words - UST

- [God](#)
- [makes...beautiful](#)
- [You should trust God more than you do](#)

Luke 12:29

do not seek what you might eat and what you might drink

The word **seek** has a specific meaning here. It does not mean to look for these things because they have been lost. Alternate translation: "do not concentrate on what you will eat and drink"

Translation Words - ULT

- do...seek

Translation Words - UST

- do...wonder about

ULT

²⁹ And you, do not **seek** what you might eat and what you might drink, and do not be anxious.

UST

²⁹ As for you, do not **wonder about** what you will eat and drink, and do not keep worrying {about those things}.

Luke 12:30

all the nations of the world (ULT) the people who do not know God all (UST)

The term **nations** means non-Jewish people groups. The term **all** is not a generalization for emphasis. Jesus is saying that this is the way of life for any group that does not know God. Alternate translation: "all the people groups who do not know God" (See: [Assumed Knowledge and Implicit Information](#))

your...Father (ULT) your...Father in heaven (UST)

Father is an important title for God. (See: [Translating Son and Father](#))

Translation Words - ULT

- nations
- of...world
- seek
- Father
- knows

Translation Words - UST

- people who do not know God
- people who do not know God
- worry about
- Father in heaven
- knows

ULT

³⁰ For all the [nations](#) of the [world](#) [seek](#) these things, but your [Father](#) [knows](#) that you need them.

UST

³⁰ While the [people who do not know God](#) all [worry about](#) such things, {you can be confident that} your [Father in heaven](#) [knows](#) that you need them.

Luke 12:31

seek his kingdom (ULT)
concentrate on what you can do for the kingdom of God (UST)

As in [12:29](#), the word **seek** has a specific meaning here. Alternate translation: “concentrate on God’s kingdom”

these things will be added to you (ULT)
you can trust God to provide everything you need (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “God will also give you these things” (See: [Active or Passive](#))

these things will be added to you (ULT)
you can trust God to provide everything you need (UST)

In context, the expression **these things** refers to food and clothing. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “God will also give you the food and clothing that you need” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [seek](#)
- [his...kingdom](#)

Translation Words - UST

- [concentrate on what you can do for](#)
- [kingdom of God](#)

ULT

³¹ But [seek his kingdom](#), and these things will be added to you.

UST

³¹ Instead, [concentrate on what you can do for the kingdom of God](#). When you do, you can trust God to provide everything you need.

Luke 12:32**little flock (ULT)
my friends (UST)**

Jesus speaks to his disciples as if they were a small group of sheep or goats. The image means that as a shepherd cares for his **flock**, God will care for the disciples. Alternate translation: “my dear disciples” (See: [Metaphor](#))

**Father (ULT)
Father in heaven (UST)**

Father is an important title for God. (See: [Translating Son and Father](#))

Translation Words - ULT

- Do...fear
- flock
- Father
- is very pleased
- kingdom

Translation Words - UST

- So you should...be afraid
- my friends
- Father in heaven
- wants
- kingdom

ULT

³² Do not [fear](#), little [flock](#), because your [Father is very pleased](#) to give you the [kingdom](#).

UST

³² [So you should not be afraid](#), [my friends](#). Your [Father in heaven wants](#) you to be part of his [kingdom](#) {and receive all of its benefits}.

Luke 12:33

Sell your possessions and give alms (ULT)
So sell the things you own and give the money to people who need food or clothing or a place to live (UST)

This culture referred to charitable donations or gifts to the poor as **alms**. Alternate translation: "Sell your possessions and give the proceeds to the poor" (See: [Translate Unknowns](#))

Make for yourselves (ULT)
Get yourselves (UST)

The implication is that this will be the result of selling one's possessions and giving the proceeds to the poor. Alternate translation: "In this way you will make for yourselves" (See: [Assumed Knowledge and Implicit Information](#))

purses that will not wear out—unfailing treasure in the heavens (ULT)
wallets that do not wear out. I mean store up treasure in heaven where it will always be safe (UST)

These two phrases mean basically the same thing. If your readers would misunderstand this, you could combine them, especially if putting both phrases in your translation might be confusing for your readers. Alternate translation: "treasure that will always be safe in heaven" (See: [Parallelism](#))

purses that will not wear out (ULT)
wallets that do not wear out (UST)

If you would like to reproduce the figure of speech that Jesus uses, but you think your readers might not know what **purses** are, you could explain that term, or you could use the name of a different container that people in your culture use to keep valuable things safe. Alternate translation: "moneybags that will not get holes in them" or "a jar that will never break" (See: [Translate Unknowns](#))

purses that will not wear out (ULT)
wallets that do not wear out (UST)

Jesus is figuratively describing valuable things that will last by reference to **purses** or moneybags that will keep these things safe because they will never wear out. He makes this clear by speaking literally of **unfailing treasure** right afterwards. Alternate translation: "wealth that will always be safe" (See: [Metonymy](#))

unfailing treasure (ULT)
I mean store up treasure...where it will always be safe (UST)

You could state this in a positive form. Alternate translation: "treasure that will always last"

ULT

³³ Sell your [possessions](#) and give [alms](#). Make for yourselves purses that will not wear out—unfailing treasure in the [heavens](#), where [thief](#) does not come near, nor moth destroy.

UST

³³ So sell the [things](#) you [own](#) and give [the money to people who need food or clothing or a place to live](#). Get yourselves wallets that do not wear out. I mean store up treasure in [heaven](#) where it will always be safe. There no [thief](#) can steal anything and no moths will destroy your clothing.

where thief does not come near (ULT)
There no thief can steal anything (UST)

Jesus speaks figuratively of a thief **coming near** to wealth to mean stealing it. Alternate translation: “where no thief ever steals anything” (See: [Metonymy](#))

nor moth destroy (ULT)
and no moths will destroy your clothing (UST)

Jesus leaves out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: “and where no moth ever destroys anything” (See: [Ellipsis](#))

moth (ULT)
moths (UST)

A **moth** is a small insect that eats holes in fabric. If your readers would not know what a **moth** is, you could use the name of a different insect they would recognize that destroys materials, such as an ant or termite. (See: [Translate Unknowns](#))

Translation Words - ULT

- [possessions](#)
- [alms](#)
- [heavens](#)
- [thief](#)

Translation Words - UST

- [things...own](#)
- [the money to people who need food or clothing or a place to live](#)
- [heaven](#)
- [thief](#)

Luke 12:34

where...your treasure is, there your heart will be also (ULT)

Jesus speaks figuratively of a person's **heart** and **treasure** being in the same location. Alternate translation: "the things you value are the things you will think about and try to obtain" (See: [Metaphor](#))

where...your treasure is (ULT) whatever...it is that you treasure (UST)

Jesus uses the word **treasure** figuratively to mean what a person values. Alternate translation: "the things you value" (See: [Metaphor](#))

your heart will be also (ULT)

Here, the **heart** figuratively represents the thoughts and desires. Alternate translation: "are the things you will think about and want to have" (See: [Metaphor](#))

your...your (ULT) you...you (UST)

Jesus is speaking of each individual person's values and desires, but **your** is plural because he is addressing the disciples as a group. You could use the singular form of **your** in your translation if that is what your language would do in a context like this. (See: [Forms of You](#))

Translation Words - ULT

- [heart](#)

Translation Words - UST

- [think about and spend your time on](#)

ULT

³⁴ For where your treasure is, there your [heart](#) will be also.

UST

³⁴ After all, whatever it is that you treasure, that is what you will [think about and spend your time on](#).

Luke 12:35

Let your loins be girded (ULT)
Always} be {ready for doing God’s work,} like
people who have put on their work clothes
(UST)

To help his disciples understand what he has been teaching, Jesus provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Then Jesus gave his disciples this illustration to help them understand. ‘Wrap the lower part of your robe around your hips’” (See: [Parables](#))

ULT

³⁵ Let your [loins](#) be girded, and the [lamps](#) be kept burning,

UST

³⁵ [{Always} be {ready for doing God’s work,} like people who have put on their work clothes](#) and are keeping the [lights](#) on all night.

Let your loins be girded (ULT)
Always} be {ready for doing God’s work,} like people who have put on their
work clothes (UST)

People in this culture wore long flowing robes. They would wrap the lower part of the robe around their hips to keep it out of the way while they engaged in physical activity. Alternate translation: “Wrap the lower part of your robe around your hips” (See: [Translate Unknowns](#))

Let your loins be girded (ULT)
Always} be {ready for doing God’s work,} like people who have put on their
work clothes (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “Wrap the lower part of your robe around your hips” (See: [Active or Passive](#))

Let your loins be girded (ULT)
Always} be {ready for doing God’s work,} like people who have put on their
work clothes (UST)

The implication within the illustration is that a servant would do this in order to be ready to do any physical activity that was needed as soon as the master returned. Alternate translation: “Be dressed and ready to serve” (See: [Assumed Knowledge and Implicit Information](#))

Let your loins be girded (ULT)
Always} be {ready for doing God’s work,} like people who have put on their
work clothes (UST)

Jesus is speaking of what an individual should do, but **your** is plural because he is addressing the disciples as a group. You could use the singular form of **your** in your translation if that is what your language would do in a context like this. (See: [Forms of You](#))

**and the lamps be kept burning (ULT)
and are keeping the lights on all night (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “and keep the lamps burning” (See: [Active or Passive](#))

**and the lamps be kept burning (ULT)
and are keeping the lights on all night (UST)**

The implication within the illustration is that a servant would do this so that the house would be well lit when the master returned. Alternate translation: “and make sure that the house is well lit” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- loins
- lamps

Translation Words - UST

- Always} be...ready for doing God’s work...like people who have put on their work clothes
- lights

Luke 12:36

you {be} like men waiting for (ULT)
Be {ready for me to return,} like servants who are waiting for (UST)

This is a simile. Alternate translation: “you should be like people who are waiting” (See: [Simile](#))

you {be} like men waiting for (ULT)
Be {ready for me to return,} like servants who are waiting for (UST)

The implication is that Jesus’ disciples should be like this as they wait for his return. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “as you wait for my return, you should be like people who are waiting” (See: [Assumed Knowledge and Implicit Information](#))

men (ULT)
servants (UST)

Since household servants would probably include women as well as men, Jesus is likely using the term **men** here in a generic sense that includes all people. Alternate translation: “people” (See: [When Masculine Words Include Women](#))

when he returns from the wedding feast (ULT)
to return after being at a wedding feast (UST)

Alternate translation: “to come home after a wedding celebration”

knocks (ULT)
knocks at the door (UST)

See how you translated the word “knock” in [11:9](#). Alternate translation: “calls out” or “coughs” or “claps” (See: [Translate Unknowns](#))

they may immediately open for him (ULT)
to open the door for him as soon as (UST)

The phrase **open for him** refers to the door of the master’s house. It was the responsibility of his servants to open it for him. Alternate translation: “they can open the door for him right away” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [be} like](#)
- [master](#)
- [he returns](#)
- [wedding feast](#)

ULT

³⁶ and you {be} like men waiting for their [master](#) when [he returns](#) from the [wedding feast](#), so that when he comes and knocks, they may immediately open for him.

UST

³⁶ Be {ready for me to return,} [like](#) servants who are waiting for their [master to return](#) after being at a [wedding feast](#). They are waiting to open the door for him as soon as he arrives and knocks at the door.

Translation Words - UST

- like
- master
- to return
- wedding feast

Luke 12:37**Blessed {are (ULT)****It will be very good for (UST)**

Alternate translation: "How good it will be for"

whom the master will find watching when he comes (ULT)**if they are awake when their master returns (UST)**

Alternate translation: "whose master finds them waiting for him when he returns" or "who are ready when the master returns"

Truly I say to you (ULT)**Let me tell you (UST)**

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: "I can assure you"

he will come {and} serve them (ULT)**serving them a meal (UST)**

The implication is that, because the servants were faithful in their tasks and they were ready to serve their master when he arrived, the master will now reward them by serving them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he will come and serve them as a reward" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Blessed {are
- servants
- and} serve
- master
- watching
- Truly

Translation Words - UST

- It will be very good for
- servants
- serving...a meal
- are awake
- master
- Let me tell

ULT

³⁷ Blessed {are} those servants whom the master will find watching when he comes. Truly I say to you that he will gird himself and have them recline to eat, and he will come {and} serve them.

UST

³⁷ It will be very good for those servants if they are awake when their master returns. Let me tell you this: He will reward them by dressing like a servant, telling them to sit down, and serving them a meal.

Luke 12:38

Even if he comes in the second, or even in the third watch

Alternate translation: "Even if he comes in the second or third watch of the night"

in the second...watch (ULT) late in the evening...in the middle of the night (UST)

The **second watch** of the night was from 9:00 PM until midnight.
Alternate translation: "late at night" (See: [Translate Unknowns](#))

or even in the third watch (ULT) or in the middle of the night (UST)

The **third watch** was from midnight until 3:00 AM. Alternate translation: "or even after midnight" (See: [Translate Unknowns](#))

and finds them thus, blessed are those (ULT)

Alternate translation: "how good it will be for servants whom he finds waiting for him" or "how good it will be for servants who are ready when he returns"

Translation Words - ULT

- watch
- blessed

Translation Words - UST

- in the middle of the night
- very pleased with

ULT

³⁸ Even if he comes in the second, or even in the third **watch**, and finds them thus, **blessed** are those.

UST

³⁸ Even if he comes home late in the evening or **in the middle of the night**, if he finds that his servants are awake and ready for him, he will be **very pleased with** them.

Luke 12:39

But understand this (ULT) And I want you to consider this (UST)

Jesus says this to encourage his disciples to think carefully about what he is going to tell them. Alternate translation: "Now I want you to think carefully about this"

if the master of the house had known (ULT) If the owner of a house knew...he would stay awake and (UST)

To help his disciples understand what he has been teaching, Jesus provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Then Jesus gave his disciples this further illustration to help them understand. 'If the owner of the house had known'" (See: [Parables](#))

if the master of the house had known at which hour the thief was coming (ULT) If the owner of a house knew that a thief was coming, and at what time, he would stay awake and (UST)

The illustration that Jesus chooses involves a hypothetical situation. Alternate translation: "Suppose a thief were going to rob a house, and suppose the owner of the house knew when the thief was coming" (See: [Hypothetical Situations](#))

at which hour (ULT) and at what time (UST)

Jesus uses the term **hour** figuratively to refer to a particular time. Alternate translation: "when" or "at what time" (See: [Idiom](#))

he would not have let his house be broken into (ULT)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "he would not have let the thief break into his house" (See: [Active or Passive](#))

he would not have let his house be broken into (ULT)

If you translated the earlier part of this verse as a hypothetical condition, you can translate this part as the result. You may want to make this part a separate sentence. Alternate translation: "Then he would not let the thief break into his house" (See: [Hypothetical Situations](#))

Translation Words - ULT

- [understand](#)
- [had known](#)
- [master of the house](#)

ULT

³⁹ But [understand](#) this, that if the [master of the house had known](#) at which [hour](#) the [thief](#) was coming, he would not have let his [house](#) be broken into.

UST

³⁹ And [I want you to consider](#) this: If the [owner of a house knew](#) that a [thief](#) was coming, and at what [time](#), [he would stay awake and](#) not let the thief break into his [house](#).

- at...hour
- thief
- house

Translation Words - UST

- I want you to consider
- knew...he would stay awake and
- owner of a house
- thief
- time
- house

Luke 12:40

in that hour you do not expect (ULT) at a time when you do not expect me (UST)

Jesus is using the term **hour** figuratively to refer to a particular time. Alternate translation: “at a time when you are not expecting him” (See: [Idiom](#))

the Son of Man is coming (ULT) I, the Son of Man, will come again (UST)

Here Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: “I, the Son of Man, will return” (and for the previous phrase, “at a time when you are not expecting me”) (See: [First, Second or Third Person](#))

the Son of Man is coming (ULT) I, the Son of Man, will come again (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: “I, the Messiah, will return” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [in...hour](#)
- [Son of Man](#)

Translation Words - UST

- [I...Son of Man](#)
- [at a time](#)

ULT

⁴⁰ You also be ready, because in that [hour](#) you do not expect, the [Son of Man](#) is coming.”

UST

⁴⁰ So be ready, because I, the [Son of Man](#), will come again [at a time](#) when you do not expect me.”

Luke 12:41

Then Peter said (ULT)

Luke says this to reintroduce **Peter** as a participant in the story. If it would be helpful to your readers, you could remind them who Peter was. Alternate translation: "Then Peter, one of his disciples, asked" (See: [Introduction of New and Old Participants](#))

us (ULT)

only...us, your disciples (UST)

By **us**, Peter means "me and the rest of your disciples" but not Jesus himself. So **us** would be exclusive, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

everyone (ULT)

the crowd (UST)

Peter is generalizing to mean "everyone who can hear you." Alternate translation: "everyone here" or "the crowd" (See: [Hyperbole](#))

Translation Words - ULT

- Peter
- Lord
- parable

Translation Words - UST

- Peter
- Lord
- illustration

ULT

⁴¹ Then Peter said, "Lord, are you speaking this parable to us, or also to everyone?"

UST

⁴¹ Peter asked, "Lord, are you giving this illustration only for us, your disciples? Or is it for the crowd too?"

Luke 12:42

the Lord (ULT) Jesus (UST)

Here, Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: “the Lord Jesus”

Who then is the faithful, wise manager (ULT) I am saying it for everyone who is like a faithful and wise servant who is a manager in his master’s house (UST)

Jesus uses a question to answer Peter’s question indirectly. He means that he expected that those who recognized that they should be like faithful managers would understand that the parable had been about them. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “I said it for everyone who would recognize that they should be like a faithful, wise manager” (See: [Rhetorical Question](#))

Who then is the faithful, wise manager (ULT) I am saying it for everyone who is like a faithful and wise servant who is a manager in his master’s house (UST)

In the course of using a question to answer Peter’s question indirectly, Jesus provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Jesus gave Peter this further illustration to answer his question. ‘I said it for everyone who would recognize that they should be like a faithful, wise manager’” (See: [Parables](#))

whom the master will appoint over his care (ULT) His master puts him in charge of his other servants (UST)

Jesus refers to the other servants figuratively as the master’s **care** by association with the way they care for him. Alternate translation: “will put in charge of his other servants” (See: [Metonymy](#))

whom the master will appoint over his care (ULT) His master puts him in charge of his other servants (UST)

The implication, as the rest of the parable makes clear, is that the master is making this arrangement temporarily and provisionally because he is going to be absent for a time. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “will put in charge of his other servants while he goes away for a while” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Lord
- master (2)
- faithful
- wise
- manager

ULT

⁴² And the Lord said, “Who then is the faithful, wise manager whom the master will appoint over his care, to give them {their} portion of food at the right time?”

UST

⁴² Jesus replied, “I am saying it for everyone who is like a faithful and wise servant who is a manager in his master’s house. His master puts him in charge of his other servants, to make sure they get their food at the proper time.”

- will appoint
- the right time

Translation Words - UST

- Jesus
- master (2)
- faithful
- and wise
- servant who is a manager in his master's house
- puts...in charge
- the proper time

Luke 12:43

**Blessed {is} that servant (ULT)
he will reward that servant (UST)**

Alternate translation: "How good it will be for that servant"

**servant whom his...master...will find doing so
when he comes (ULT)**

**If his...master...comes home and sees that he
is doing that work...servant (UST)**

Alternate translation: "if his master finds him doing that work when he comes back"

ULT

⁴³ Blessed {is} that servant whom his master will find doing so when he comes.

UST

⁴³ If his master comes home and sees that he is doing that work, he will reward that servant.

Translation Words - ULT

- Blessed {is}
- servant
- master

Translation Words - UST

- master
- he will reward
- servant

Luke 12:44**Truly I say to you (ULT)****Let me tell you (UST)**

Jesus says this to emphasize what he is about to tell his disciples.
 Alternate translation: "I can assure you"

he will appoint him over all his possessions (ULT)**The master will put that servant in charge of all he owns (UST)**

Alternate translation: "he will put him in charge of all of his property"

Translation Words - ULT

- Truly
- he will appoint
- possessions

Translation Words - UST

- Let me tell
- The master will put...in charge
- owns

ULT

⁴⁴ Truly I say to you that he will appoint him over all his possessions.

UST

⁴⁴ Let me tell you this: The master will put that servant in charge of all he owns.

Luke 12:45

**But if that servant says in his heart, 'My master delays to return (ULT)
But that servant who was put in charge might say to himself, 'My master is going to be away for a long time (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But if that servant thinks to himself that his master is going to come back later than he said" (See: [Quotes within Quotes](#))

**But if that servant says in his heart...and begins (ULT)
But that servant who was put in charge might say to himself...Then he might start...He might...start (UST)**

The illustration that Jesus is using involves a hypothetical situation. Alternate translation: "But suppose that servant thinks to himself ... and suppose he begins" (See: [Hypothetical Situations](#))

**says...in his heart (ULT)
might say...to himself (UST)**

Here, the **heart** figuratively represents the thoughts. Alternate translation: "thinks to himself" (See: [Metaphor](#))

**servant...My...master...delays to return (ULT)
servant who was put in charge...My...master...is going to be away for a long time (UST)**

Alternate translation: "My master is going to come back later than he said"

**the male servants and the female servants (ULT)
the other servants (UST)**

Jesus is figuratively using the two types of servants to mean all of the master's servants. Alternate translation: "all the other servants" (See: [Merism](#))

Translation Words - ULT

- [servant](#)
- [male servants](#)
- [female servants](#)
- [heart](#)
- [master](#)
- [to become drunk](#)

ULT

⁴⁵ But if that [servant](#) says in his [heart](#), 'My [master](#) delays to return,' and begins to beat the [male servants](#) and the [female servants](#), and to eat and drink, and [to become drunk](#),

UST

⁴⁵ But that [servant who was put in charge](#) might say [to himself](#), 'My [master](#) is going to be away for a long time.' Then he might start to beat [the other servants](#). He might also start to eat and drink a lot and [get drunk](#).

Translation Words - UST

- servant who was put in charge
- the other servants
- the other servants
- to himself
- master
- get drunk

Luke 12:46

the master of that servant will arrive (ULT)
If he does that, his master might return (UST)

If you translated the previous verse as a hypothetical condition, you can translate this verse as the result of that condition. It may be helpful to begin a new sentence here. Alternate translation: "Then the master of that servant will arrive" (See: [Hypothetical Situations](#))

in a day that he does not expect, yes, in an hour that he does not know (ULT)
at a time when the servant does not expect him (UST)

These two phrases mean the same thing. Jesus is likely using the repetition to emphasize that the return of the master will be completely unexpected by the servant. If your readers would misunderstand this, you could combine these phrases, especially if putting both of them in your translation might be confusing for your readers. Alternate translation: "at a time that is a complete surprise to the servant" (See: [Parallelism](#))

in a day that he does not expect (ULT)
at a time when the servant does not expect him (UST)

Here, Jesus uses the term **day** figuratively to refer to a specific time. Alternate translation: "at a time when he is not expecting him" (See: [Idiom](#))

in an hour that he does not know (ULT)
a time when the servant does not expect him (UST)

Here, Jesus uses the term **hour** figuratively to refer to a specific time. Alternate translation: "at a time when he does not think he will come" (See: [Idiom](#))

will cut him in two (ULT)
his master will punish him severely (UST)

The expression **cut him in two** could mean one of two things, depending on how the word **unfaithful** is understood (see next note): (1) if **unfaithful** means "untrustworthy," then the expression is probably figurative, since the master could not reassign this servant to less important responsibilities if he **cut him in two**. Alternate translation: "will punish him severely" (2) if **unfaithful** means "unbelieving," then the expression is more literal, since it would describe something that will happen when God judges the world. Alternate translation: "destroy his body" (See: [Metaphor](#))

appoint his place with the unfaithful (ULT)
assign him a place with those who do not serve him faithfully (UST)

The term that ULT translates as **unfaithful** could mean: (1) "untrustworthy." The meaning would be that the master will assign this servant to less important responsibilities, along with other servants who have shown that they cannot be trusted with important ones. Alternate translation: "will give him unimportant responsibilities, like other servants who have shown that they cannot be trusted" (2) "unbelieving." The master in the parable represents God,

ULT

⁴⁶ the **master** of that **servant** will arrive in a **day** that he does not expect, yes, in an **hour** that **he does** not **know**, and will cut him in two and **appoint** his place with the unfaithful.

UST

⁴⁶ If he does that, **his master** might return at a **time when the servant does not expect him**. Then his master will punish him severely and **assign** him a place with those who do not serve him faithfully.

and Jesus would be speaking of what God will do, when he judges the world, to people who show by their disobedience that they do not have genuine faith. Alternate translation: “will assign him a place with the unbelievers”

the unfaithful (ULT)

those who do not serve him faithfully (UST)

Jesus is using the adjective **unfaithful** 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 expression with an equivalent phrase. The meaning will depend on how you decided to translate **unfaithful** (see previous note). Alternate translation: “servants who have shown that they cannot be trusted” or “people who have shown that they are not genuine believers” (See: [Nominal Adjectives](#))

Translation Words - ULT

- master
- of...servant
- a day
- an hour
- he does...know
- appoint

Translation Words - UST

- his
- master
- a time when the servant does not expect him
- a time when the servant does not expect him
- a time when the servant does not expect him
- assign

Luke 12:47

Now that servant, the one who knew the will of his master and did not get ready or do according to his will, will be beaten much (ULT)

Jesus is describing a hypothetical situation. It may be helpful to use two sentences if you translate it that way. Alternate translation: "Suppose a servant knew what his master wanted him to do, and suppose he did not get ready or do what the master wanted. Then his master would punish him severely" (See: [Hypothetical Situations](#))

**the will of his master (ULT)
what his master wanted (UST)**

Alternate translation: "what his master wanted him to do"

**will be beaten much (ULT)
will be severely punished (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "his master will punish him severely" (See: [Active or Passive](#))

Translation Words - ULT

- [servant](#)
- [who knew](#)
- [of...master](#)

Translation Words - UST

- [servant](#)
- [knew](#)
- [master](#)

ULT

⁴⁷ Now that [servant](#), the one [who knew](#) the will of his [master](#) and did not get ready or do according to his will, will be beaten much.

UST

⁴⁷ The [servant](#) who [knew](#) what his [master](#) wanted but did not get ready and do it will be severely punished.

Luke 12:48

**But the one who did not know and did things worthy of blows will be beaten little (ULT)
But every servant who did not know what his master wanted him to do, and then did something wrong, will only get a mild punishment (UST)**

Jesus is describing a hypothetical situation. It may be helpful to use two sentences if you translate it that way. Alternate translation: "But suppose a servant did not know what his master wanted him to do, and suppose he did things that deserved punishment. Then his master would punish him lightly" (See: [Hypothetical Situations](#))

**will be beaten little (ULT)
will only get a mild punishment (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "his master would punish him lightly" (See: [Active or Passive](#))

**everyone...to whom much has been given, much will be required from him, and to whom much has been provided, even more will be asked of him (ULT)
all...The master will expect much from...servants to whom he has given much. And the master will expect even more from servants whom he has entrusted with many responsibilities (UST)**

These two clauses mean the same thing. Jesus is using repetition for emphasis. If your readers would misunderstand this, you could combine them, especially if putting both of them in your translation might be confusing for your readers. Alternate translation: "if someone entrusts many resources to a person, he will expect that person to produce much from those resources" (See: [Parallelism](#))

**everyone...to whom much has been given, much will be required from him (ULT)
all...The master will expect much from...servants to whom he has given much (UST)**

If your readers would misunderstand this, you could use active verbal forms to express the meaning of the two passive verbal forms here. Alternate translation: "the master will require more of everyone to whom he has given much" (See: [Active or Passive](#))

ULT

⁴⁸ But the one **who did not know** and did things worthy of blows will be beaten little. But everyone to whom much has been given, much will be required from him, and to whom much **has been provided**, even more will be asked of him.

UST

⁴⁸ But every servant **who did not know what his master wanted him to do**, and then did something wrong, will only get a mild punishment. The master will expect much from all servants to whom he has given much. And the master will expect even more from servants whom **he has entrusted with many responsibilities**.

**to whom much has been provided, even more will be asked of him (ULT)
the master will expect even more from servants whom he has entrusted with
many responsibilities (UST)**

If your readers would misunderstand this, you could use active verbal forms to express the meaning of the two passive verbal forms here. Alternate translation: "the master will ask even more of the one to whom he has given much property to care for" (See: [Active or Passive](#))

Translation Words - ULT

- [who did...know](#)
- [has been provided](#)

Translation Words - UST

- [who did...know what his master wanted him to do](#)
- [he has entrusted with](#)

Luke 12:49**I came to throw fire upon the earth (ULT)
I came to stir up spiritual passions in people (UST)**

Jesus is speaking figuratively of the effects of his ministry and teaching. In context, since he says contrastingly in [12:51](#) that he did not come to bring peace to the earth, **fire** likely represents the passionate responses to him, both favorable and unfavorable, that would lead to the divisions he describes in [12:52-53](#). Alternate translation: "My coming will lead to conflict among people" (See: [Metaphor](#))

**the earth (ULT)
people (UST)**

Jesus says **the earth** figuratively to mean the people living on the earth. Alternate translation: "people" (See: [Metonymy](#))

**how I wish that it were already kindled (ULT)
I wish that they were already acting on them (UST)**

This exclamation emphasizes how much Jesus wants this to happen. Alternate translation: "I wish very much that this fire were already lit" (See: [Exclamations](#))

**how I wish that it were already kindled (ULT)
I wish that they were already acting on them (UST)**

This exclamation continues the metaphor of **fire** as conflict. Alternate translation: "how I wish that people were already taking sides" (See: [Metaphor](#))

**it were already kindled (ULT)
they were already acting on them (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the fire were already burning" or "people were already taking sides" (See: [Active or Passive](#))

Translation Words - ULT

- [fire](#)
- [earth](#)

Translation Words - UST

- [spiritual passions](#)
- [people](#)

ULT

⁴⁹ I came to throw [fire](#) upon the [earth](#), and how I wish that it were already kindled!

UST

⁴⁹ I came to stir up [spiritual passions](#) in [people](#). I wish that they were already acting on them!

Luke 12:50

But (ULT)

Jesus uses this word to indicate that he cannot do what the previous sentence describes until after he does what this sentence describes. Alternate translation: "But first" (See: [Connect — Contrast Relationship](#))

**a baptism...I have...to be baptized with (ULT)
terrible suffering...Soon I must go through (UST)**

Jesus speaks figuratively of **baptism** to describe how he must suffer. Just as water covers a person during baptism, suffering will overwhelm Jesus. Alternate translation: "I must be overwhelmed by suffering" (See: [Metaphor](#))

**a baptism...I have...to be baptized with (ULT)
terrible suffering...Soon I must go through (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "suffering must overwhelm me" (See: [Active or Passive](#))

**how I am distressed until it is completed (ULT)
I will continue to be distressed until I finish my suffering (UST)**

This exclamation emphasizes how distressed Jesus is. Alternate translation: "I am terribly distressed and will continue to be distressed until my suffering is completed" (See: [Exclamations](#))

**how I am distressed (ULT)
I will continue to be distressed (UST)**

If your readers would misunderstand this, you could express this with an active form, and you can state what is doing the action. Alternate translation: "this suffering will continue to distress me terribly" (See: [Active or Passive](#))

**until it is completed (ULT)
until I finish my suffering (UST)**

If your readers would misunderstand this, you could express this with an active form, and you can state who will do the action. Alternate translation: "until I have endured all of it" (See: [Active or Passive](#))

Translation Words - ULT

- [a baptism](#)
- [to be baptized with](#)

Translation Words - UST

- [terrible suffering](#)
- [go through](#)

ULT

⁵⁰ But I have [a baptism to be baptized with](#), and how I am distressed until it is completed!

UST

⁵⁰ Soon I must [go through terrible suffering](#). I will continue to be distressed until I finish my suffering.

Luke 12:51

Do you think that I came to give peace on the earth (ULT)

You should know that I did not come so that people would live together peacefully (UST)

Jesus is not asking the people in the crowd to tell him what they think. He is using the question form as a teaching tool. If your readers would misunderstand this, you could translate these words as a statement. Alternate translation: "Do not think that I came to bring peace on the earth." (See: [Rhetorical Question](#))

Do you think that I came to give peace on the earth (ULT)

You should know that I did not come so that people would live together peacefully (UST)

Jesus says **the earth** figuratively to mean the people living on the earth. Alternate translation: "Do you think that I came to make peace between people" (See: [Metonymy](#))

peace...to give...on the earth (ULT)
would live together peacefully...so that people (UST)

If your readers would misunderstand the abstract noun **peace**, you could express the idea behind it with an equivalent expression. Alternate translation: "to make people get along with one another" (See: [Abstract Nouns](#))

No...but rather division (ULT)
No...that instead, people will take sides for and against me (UST)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. These words can be supplied from earlier in the sentence. Alternate translation: "No ... I came to bring division instead" (See: [Ellipsis](#))

No...but rather division (ULT)
No...that instead, people will take sides for and against me (UST)

If your readers would misunderstand the abstract noun **division**, you could express the idea behind it with an equivalent expression. Alternate translation: "No ... my coming will cause people to oppose each other" (See: [Abstract Nouns](#))

I say to you (ULT)
you must understand (UST)

Jesus uses this expression to emphasize what he is about to tell his disciples and the crowd. Alternate translation: "I want you to understand"

ULT

⁵¹ Do you think that I came to give **peace** on the **earth**? No, I say to you, but rather division.

UST

⁵¹ You should know that I did not come so that **people would live together peacefully**. No, you must understand that instead, people will take sides for and against me.

Translation Words - ULT

- peace
- earth

Translation Words - UST

- people
- would live together peacefully

Luke 12:52**five in one house (ULT)****In a family of five people (UST)**

Jesus uses the term **house** to refer figuratively to people who live together in a house, that is, to a family. Alternate translation: “five members of the same family” (See: [Metonymy](#))

divided (ULT)**some will believe in me and some will not (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “who will take sides against one another” (See: [Active or Passive](#))

three against two and two against three (ULT)**Three family members will join together against the other two (UST)**

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. You can supply these words from what he says figuratively earlier in the sentence. Alternate translation: “three of the family members will be on one side, and the other two will be on the opposing side” (See: [Ellipsis](#))

three against two and two against three (ULT)**Three family members will join together against the other two (UST)**

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases. Alternate translation: “three of the family members will be on one side, and the other two will be on the opposing side” (See: [Parallelism](#))

Translation Words - ULT

- [house](#)

Translation Words - UST

- [family](#)

ULT

⁵² For from now on there will be five in one [house](#) divided—three against two and two against three.

UST

⁵² Be prepared, because this is what is going to happen. In a [family](#) of five people, some will believe in me and some will not. Three family members will join together against the other two.

Luke 12:53

They will be divided (ULT) **Family members will conflict (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "Family members will oppose one another" (See: [Active or Passive](#))

father against son and son against father (ULT) **A father will oppose his son, or a son will oppose his father (UST)**

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases and make them a sentence of their own. Alternate translation: "Fathers and sons will oppose one another" (See: [Parallelism](#))

mother against {her} daughter and daughter against {her} mother (ULT) **A mother will oppose her daughter, or a daughter will oppose her mother (UST)**

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases and make them a sentence of their own. Alternate translation: "mothers and daughters will oppose one another" (See: [Parallelism](#))

mother-in-law against her daughter-in-law and daughter-in-law against {her} mother-in-law (ULT) **A mother-in-law will oppose her daughter-in-law, or a daughter-in-law will oppose her mother-in-law (UST)**

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases and make them a sentence of their own. Alternate translation: "mothers-in-law and daughters-in-law will oppose one another" (See: [Parallelism](#))

Translation Words - ULT

- [father](#)
- [father](#)
- [son](#)
- [son](#)

Translation Words - UST

- [A father](#)
- [his father](#)
- [his son](#)
- [a son](#)

ULT

⁵³ They will be divided, [father](#) against [son](#) and [son](#) against [father](#), mother against {her} daughter and daughter against {her} mother, mother-in-law against her daughter-in-law and daughter-in-law against {her} mother-in-law."

UST

⁵³ Family members will conflict. [A father](#) will oppose [his son](#), or [a son](#) will oppose [his father](#). A mother will oppose her daughter, or a daughter will oppose her mother. A mother-in-law will oppose her daughter-in-law, or a daughter-in-law will oppose her mother-in-law."

Luke 12:54**When you see a cloud rising (ULT)****When you see a dark cloud forming (UST)**

A cloud rising in this direction would indicate that rain was coming in Israel, because the sea was to the **west**. If rainstorms tend to come from a different direction in your region, you could use a general expression here. Alternate translation: "clouds forming in a certain direction" (See: [Assumed Knowledge and Implicit Information](#))

you say, 'A shower is coming'

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you say that it is going to rain" (See: [Quotes within Quotes](#))

also...it happens thus (ULT)**also...that is what happens (UST)**

Alternate translation: "and it does rain"

Translation Words - ULT

- [rising](#)

Translation Words - UST

- [forming](#)

ULT

⁵⁴ And he was also saying to the crowds, "When you see a cloud [rising](#) in the west, immediately you say, 'A shower is coming,' and it happens thus.

UST

⁵⁴ He also said to the crowds, "When you see a dark cloud [forming](#) in the west, you immediately say 'It is going to rain!' and that is what happens.

Luke 12:55

a south wind is blowing (ULT) the wind blows from the south (UST)

Wind coming from this direction would indicate that hot weather was coming in Israel, because the desert was to the **south**. If hot winds blow from a different direction in your region, you could use a general expression here. Alternate translation: “the wind is blowing from a certain direction” (See: [Assumed Knowledge and Implicit Information](#))

you say, ‘There will be scorching heat’

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “you say that it is going to be very hot” (See: [Quotes within Quotes](#))

And...it happens (ULT)

Alternate translation: “and it does get hot”

ULT

⁵⁵ And when a south wind is blowing, you say, ‘There will be scorching heat,’ and it happens.

UST

⁵⁵ When the wind blows from the south, you say, ‘It is going to be a very hot day!’ and you are right.

Luke 12:56

Hypocrites (ULT)

You hypocrites (UST)

The implication, which Jesus draws out in the rest of this verse, is that people who could understand the weather from signs such as wind and clouds also ought to be able to understand what God was doing through Jesus from the signs surrounding his ministry. So if they did not welcome him, it was not because they did not see or understand these signs. Rather, it was because they were pretending not to see or understand them. Alternate translation: "You are pretending not to understand!" (See: [Assumed Knowledge and Implicit Information](#))

the face (ULT)

By observing (UST)

Jesus uses the term **face** figuratively to mean "appearance." Alternate translation: "the appearance" (See: [Metaphor](#))

but how do you not know how to interpret this time (ULT)

Jesus is using the question form to rebuke the crowd. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "so you ought to be able to understand what is happening right now." (See: [Rhetorical Question](#))

Translation Words - ULT

- [Hypocrites](#)
- [You know how](#)
- [do you...know how](#) (2)
- [to interpret](#)
- [to interpret](#) (2)
- [of...sky](#)
- [of...earth](#)
- [time](#)

Translation Words - UST

- [You hypocrites](#)
- [clouds](#)
- [wind](#)
- [you are able](#)
- [You should be able](#) (2)
- [to discern what is happening regarding the weather](#)
- [to discern what God is doing](#) (2)
- [at...time](#)

ULT

⁵⁶ [Hypocrites!](#) [You know how to interpret](#) the face of the [sky](#) and of the [earth](#), but how [do you not know how to interpret](#) this [time](#)?

UST

⁵⁶ [You hypocrites!](#) By observing the [clouds](#) and the [wind](#), [you are able to discern what is happening regarding the weather](#). [You should be able to discern what God is doing](#) at this present [time](#)!

Luke 12:57

And why do you not even judge for yourselves what {is} righteous (ULT)

Each of you ought to decide for yourselves what is right (UST)

Jesus is using the question form to rebuke the crowd. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "You ought to discern on your own what is right." (See: [Rhetorical Question](#))

ULT

⁵⁷ And why **do you** not even **judge** for yourselves what {is} **righteous**?

UST

⁵⁷ Each of you ought **to decide** for yourselves what is **right**!

Translation Words - ULT

- **do you...judge**
- **righteous**

Translation Words - UST

- **to decide**
- **right**

Luke 12:58

For as you are going with your adversary to the magistrate (ULT)

Here is one thing you should do...with someone who has accused you while you are still...to the court (UST)

Jesus is using a hypothetical situation to teach the crowd. Alternate translation: "Suppose you owed someone money, and suppose they were taking you to court to collect it" (See: [Hypothetical Situations](#))

For as you are going with your adversary to the magistrate (ULT)

Here is one thing you should do...with someone who has accused you while you are still...to the court (UST)

This hypothetical situation is also an illustration designed to help the people understand that they should be welcoming Jesus. Just as the debtor is going to be judged imminently, God is going to judge them imminently based on their responses to Jesus, and so they should make a positive response now, before it is too late. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Then Jesus gave the crowd this illustration to help them understand. 'Suppose you owed someone money, and suppose he was taking you to court to collect it'" (See: [Parables](#))

you are going...your...you (ULT)

you are still...you...you (UST)

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **you** and **your** are singular throughout this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms of **you** and **your** in your translation. (See: [Singular Pronouns that refer to Groups](#))

your adversary (ULT)

someone who has accused you (UST)

In the context of this story, the term **adversary** means specifically an opponent in a legal proceeding. You could translate it with the equivalent term in your language. Alternatively, since the next verse indicates that the **adversary** is trying to collect a debt, you could describe him in a way that indicates that. Alternate translation: "your opponent" or "your creditor" (See: [Translate Unknowns](#))

the magistrate (ULT)

the court (UST)

Magistrate is a general term for a person in legal authority. You can translate it with the equivalent general term in your language. Alternate translation: "the official" (See: [Translate Unknowns](#))

ULT

⁵⁸ For **as** you are going with your **adversary** to **the magistrate**, make an effort on the way to be released from him so that he might not drag you to the **judge**, and the **judge** deliver you to the officer, and the officer throw you into **prison**.

UST

⁵⁸ Here is one thing you should do. You should try to settle things with someone **who has accused** you **while** you are still on the way to **the court**. If he forces you to go to the **judge**, the **judge** could decide that you are guilty and turn you over to the court officer. Then that officer will put you in **prison**.

to be released from him (ULT)

to settle things (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “to settle the matter out of court” or “to have him forgive your debt” (See: [Active or Passive](#))

the judge (ULT)

the judge (UST)

The term **the judge** refers to the same person as the **magistrate**, but the term here is more specific and threatening. In your translation you can use the specific term in your language that describes someone with the power to deliver a verdict and pass sentence on a defendant. (See: [Translate Unknowns](#))

to the officer (ULT)

to the court officer (UST)

In the context of the story, the term **the officer** refers to a court official who was empowered to collect debts that a judge had ruled were owed and to put the debtor in prison if he did not pay. Your language may have a similar term that you can use. Alternate translation: “the bailiff” (See: [Translate Unknowns](#))

Translation Words - ULT

- [as](#)
- [adversary](#)
- [the magistrate](#)
- [judge](#)
- [judge](#)
- [prison](#)

Translation Words - UST

- [who has accused](#)
- [while](#)
- [the court](#)
- [judge](#)
- [judge](#)
- [prison](#)

Luke 12:59

I say to you (ULT)

I tell you (UST)

Jesus uses this expression to emphasize what he is about to tell his disciples and the crowd. If you translated the previous verse as a hypothetical condition, you could translate this expression as an introduction to the result of that condition. Alternate translation: "If that happens, then" (See: [Hypothetical Situations](#))

I say to you (ULT)

I tell you (UST)

Even though Jesus is speaking directly to the crowd, he is still addressing an individual situation, so **you** is singular here and in the rest of this verse. But if the singular form would not be natural in your language for someone who was speaking to a group of people, you could use the plural form of **you** in your translation. (See: [Singular Pronouns that refer to Groups](#))

the very last lepton (ULT)

every bit of what the judge says you owe (UST)

A **lepton** was the smallest and least valuable coin in circulation in this place and time. It was equivalent to about a tenth of an hour's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: "the very last penny" or "every bit of money that your creditor demands" (See: [Biblical Money](#))

ULT

⁵⁹ I say to you, you will certainly not come out from there until you have paid the very last lepton."

UST

⁵⁹ I tell you that if you go to prison, you will never get out of there until you are able to pay every bit of what the judge says you owe."

Luke 13

Luke 13 General Notes

Structure and formatting

Jesus teaches with parables (13:1-30)

Jesus speaks about Herod and Jerusalem (13:31-35)

Possible translation difficulties in this chapter

Unknown events

The people and Jesus speak about two events that they knew about, but about which no one today knows anything except what Luke has written. These events are Pilate executing some Galileans in the temple, 13:1-2, and 18 people being killed when a tower collapsed in Jerusalem, 13:4. In your translation, you should tell your readers no more than what Luke tells about what happened. Your translation should tell only what Luke tells.

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus speaks a paradox in this chapter: "Those who are least important will be first, and those who are most important will be last" (Luke 13:30)

Luke 13:1

And (ULT)

Luke uses this word to introduce background information that will help readers understand what Jesus teaches next. Alternate translation: "Now" (See: [Connect — Background Information](#))

were present...some...at that time who were reporting to him (ULT)
who were there in the crowd...At that time, some people...told Jesus (UST)

Luke uses this phrase to introduce new characters into the story. Alternate translation: "There were some people present at that time who were telling him" (See: [Introduction of New and Old Participants](#))

at that time (ULT)**At that time (UST)**

This implicitly means while Jesus was still teaching the crowds, as Luke said he was doing in [11:54](#). If it would be helpful to your readers, you could state that explicitly. Alternate translation: "while he was still teaching the crowds" (See: [Assumed Knowledge and Implicit Information](#))

whose blood Pilate had mixed with their sacrifices (ULT)
Pilate, the Roman governor, had ordered soldiers to kill the Galileans while they were offering sacrifices in the temple in Jerusalem (UST)

Luke is speaking figuratively about this event to indicate that the **blood** of the Galileans was shed at the same time as the blood of their animal **sacrifices**. Alternate translation: "whom Pilate had killed while they were offering sacrifices at the temple" (See: [Metaphor](#))

whose blood Pilate had mixed with their sacrifices (ULT)
Pilate, the Roman governor, had ordered soldiers to kill the Galileans while they were offering sacrifices in the temple in Jerusalem (UST)

Luke uses the term **blood** figuratively to refer to the death of these Galileans. Alternate translation: "whom Pilate had killed while they were offering sacrifices at the temple" (See: [Metonymy](#))

whose blood Pilate had mixed with their sacrifices (ULT)
Pilate, the Roman governor, had ordered soldiers to kill the Galileans while they were offering sacrifices in the temple in Jerusalem (UST)

Pilate likely did not kill these Galileans personally. Rather, he ordered his soldiers to kill them. Alternate translation: "whom Pilate's soldiers had killed as they were offering sacrifices at the temple" or "whom Pilate had ordered his soldiers to kill as they were offering sacrifices at the temple" (See: [Metonymy](#))

ULT

¹ And some were present at that [time who were reporting](#) to him about the [Galileans](#) whose [blood Pilate](#) had mixed with their [sacrifices](#).

UST

¹ At that [time](#), some people who were there in the crowd [told](#) Jesus about what had recently happened to [some Galileans](#). [Pilate, the Roman governor](#), had ordered soldiers to kill the [Galileans](#) while they were offering sacrifices in the temple in Jerusalem.

Pilate (ULT)

Pilate, the Roman governor (UST)

Pilate is the name of a man; he was the Roman ruler of Judea in this time. See how you translated his name in [3:1](#). His name occurs many times later in the book. (See: [How to Translate Names](#))

Translation Words - ULT

- [time](#)
- [who were reporting](#)
- [Galileans](#)
- [blood](#)
- [Pilate](#)
- [sacrifices](#)

Translation Words - UST

- [time](#)
- [told](#)
- [some Galileans](#)
- [Pilate, the Roman governor](#)
- [had ordered soldiers to kill the Galileans](#)
- [while...were offering sacrifices in the temple in Jerusalem](#)

Luke 13:2**answering, he said to them (ULT)****Jesus replied to them (UST)**

Together the two words **answering** and **said** mean that Jesus responded to what the people in the crowd told him. Alternate translation: "Jesus responded to them" (See: [Hendiadys](#))

Do you think that (ULT)**Do you think...because (UST)**

Jesus is using the question form to teach these people and the whole crowd. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "Do not think that" (See: [Rhetorical Question](#))

more sinful than all the Galileans (ULT)**more sinful than all the other Galileans (UST)**

Alternate translation: "more sinful than all the other Galileans" or "the most sinful of all Galileans"

they suffered this (ULT)**this happened to (UST)**

Alternate translation: "this happened to them"

Translation Words - ULT

- [Galileans](#)
- [Galileans](#)
- [sinful](#)
- [they suffered](#)

Translation Words - UST

- [happened to](#)
- [people from Galilee](#)
- [other Galileans](#)
- [more sinful](#)

ULT

² And answering, he said to them, "Do you think that these [Galileans](#) were more [sinful](#) than all the [Galileans](#) because [they suffered](#) this?"

UST

² Jesus replied to them, "Do you think that this [happened to](#) those [people from Galilee](#) because they were [more sinful](#) than all the [other Galileans](#)?"

Luke 13:3**No, I say to you (ULT)****I assure you, that was not the reason (UST)**

Jesus uses this expression to emphasize what he is about to tell these people and the crowd. Alternate translation: "That is certainly not the case"

you will all perish in the same way (ULT)**God will similarly punish all of you (UST)**

This statement seems to be similar to the one that Jesus makes in [19:41-44](#), in which he says that if the Jewish people reject him and instead follow violent false messiahs, this will bring them into conflict with the Romans and they will be destroyed. That seems to be the implicit meaning here as well, and you could express that in your translation. Alternate translation: "you too will be destroyed by the Romans" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- you do...repent
- you will...perish
- in the same way

Translation Words - UST

- God will...punish
- similarly
- you do...turn from your sinful behavior

ULT

³ No, I say to you. But if you do not repent, you will all perish in the same way.

UST

³ I assure you, that was not the reason! Instead, God will similarly punish all of you if you do not turn from your sinful behavior.

Luke 13:4**Or those (ULT)****Or what about those (UST)**

Jesus is giving a second example of people who suffered. Alternate translation: "Also consider those"

those 18 (ULT)**those 18 people (UST)**

Jesus is using the adjective **18** (eighteen) as a noun in order to indicate a certain group of people. Alternate translation: "those 18 people" (See: [Nominal Adjectives](#))

Siloam (ULT)**the neighborhood of} Siloam (UST)**

Siloam is the name of an area in Jerusalem. (See: [How to Translate Names](#))

Do you think that (ULT)**Do you think that this happened to them because (UST)**

Jesus is using the question form to teach these the crowd. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "Do not think that" (See: [Rhetorical Question](#))

debtors (ULT)**sinner (UST)**

This is a figurative way of describing someone as a sinner. Alternate translation: "sinner" (See: [Metaphor](#))

men (ULT)**everyone else (UST)**

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- tower
- in Jerusalem

Translation Words - UST

- tower
- in Jerusalem

ULT

⁴ Or those 18 on whom the tower fell in Siloam and killed them: Do you think that they were worse debtors than all the men who reside in Jerusalem?

UST

⁴ Or what about those 18 people who died when the tower in {the neighborhood of} Siloam fell on them? Do you think that this happened to them because they were worse sinners than everyone else in Jerusalem?

Luke 13:5

No, I say to you (ULT)

I assure you, that was not the reason (UST)

Jesus uses this expression to emphasize what he is about to tell these people and the crowd. Alternate translation: "That is certainly not the case"

you will all likewise perish (ULT)

God will similarly punish all of you (UST)

See how you translated the similar statement in [13:3](#). In this case, the people whom Jesus is using as an example were not destroyed by the Romans, so the comparison does not include that detail. Alternate translation: "you too will be destroyed" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- you do...repent
- you will...perish
- likewise

Translation Words - UST

- God will...punish
- similarly
- you do...turn from your sinful behavior

ULT

⁵ No, I say to you. But if you do not repent, you will all likewise perish."

UST

⁵ I assure you, that was not the reason! But instead, you need to realize that God will similarly punish all of you if you do not turn from your sinful behavior!"

Luke 13:6

Then he spoke this parable (ULT)

Then Jesus told them this story (UST)

Jesus now gives a brief illustration to help the crowd understand what he has been saying. Alternate translation: "Then he told them this story to help them understand what he had been saying" (See: [Parables](#))

Someone had a fig tree planted in his vineyard (ULT)

A man planted a fig tree in his garden (UST)

This introduces a character in the parable. Alternate translation: "There was a man who owned a vineyard in which a fig tree had been planted" (See: [Introduction of New and Old Participants](#))

Someone had a fig tree planted (ULT)

A man planted a fig tree (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "Someone had planted a fig tree" (See: [Active or Passive](#))

a fig tree (ULT)

a fig tree (UST)

A **fig tree** is a type of fruit tree that is common in the land of Israel. If your readers would not know what a fig tree is, you could use a general expression. Alternate translation: "a fruit tree" (See: [Translate Unknowns](#))

he came seeking fruit on it, but did not find any (ULT)

Each year} he came to pick the figs, but there were {always} none on it (UST)

This is background information that helps listeners understand what happens next in the story. Alternate translation: "he went to see if there were any figs on the tree, but there were none" (See: [Background Information](#))

he came seeking fruit on it (ULT)

Each year} he came to pick the figs...on it (UST)

Here your language might use a form of "go" rather than a form of "come." Alternate translation: "he went to see if there were any figs on the tree" (See: [Go and Come](#))

Translation Words - ULT

- [parable](#)
- [a fig tree](#)
- [vineyard](#)
- [seeking](#)
- [fruit](#)

ULT

⁶ Then he spoke this [parable](#): "Someone had [a fig tree](#) planted in his [vineyard](#), and he came [seeking fruit](#) on it, but did not find any.

UST

⁶ Then Jesus told them this [story](#): "A man planted [a fig tree](#) in his [garden](#). {Each year} he came [to pick the figs](#), but there were {always} none on it.

Translation Words - UST

- story
- a fig tree
- garden
- to pick
- the figs

Luke 13:7

he said to the gardener, ‘Behold, for three years I came seeking fruit on this fig tree and did not find any. Cut it down. Why is it even idling the ground?’

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he told the gardener to pay attention, that he had been coming for three years to look for fruit on the fig tree, but he had not found any, and so the gardener should cut the tree down because it was keeping the ground from being productive” (See: [Quotes within Quotes](#))

Behold (ULT)

Look at this tree (UST)

The man uses the term **behold** to get the gardener to pay attention to what he is about to say. Alternate translation: “Pay attention” (See: [Metaphor](#))

For what reason is it even idling the ground (ULT)

It is just using up the nutrients in the soil for nothing (UST)

The man uses the question form to emphasize that the tree is useless and that the gardener should cut it down. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “Do not let it keep the ground from being productive any longer.” (See: [Rhetorical Question](#))

is it...idling the ground (ULT)

using up the nutrients in the soil for nothing (UST)

The man speaks figuratively of the tree as if it were keeping the ground from working, since the ground would be productive if a different tree that actually was bearing fruit were in its place. Alternate translation: “is it ... keeping the ground from being productive” (See: [Metaphor](#))

Translation Words - ULT

- [years](#)
- [seeking](#)
- [fruit](#)
- [fig tree](#)
- [Cut...down](#)
- [is it...idling](#)

Translation Words - UST

- [I have been looking for](#)
- [fruit](#)
- [it](#)
- [every year for the past three years](#)
- [Cut...down](#)

ULT

⁷ And he said to the gardener, ‘Behold, for three [years](#) I have come [seeking fruit](#) on this [fig tree](#) and have not found any. [Cut it down](#). For what reason [is it](#) even [idling](#) the ground?’

UST

⁷ Then he said to the gardener, ‘Look at this tree! [I have been looking for fruit](#) on [it every year for the past three years](#), but there have been no figs. [Cut it down!](#) It is just [using up](#) the nutrients in the soil [for nothing!](#)’

- using up...for nothing

Luke 13:8

But answering, he says to him (ULT)

But the gardener replied (UST)

To call attention to a development in the story, Jesus uses the present tense in past narration. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: "But he responded"

he...answering...says (ULT)

the gardener...replied (UST)

Together the terms **answering** and **says** mean that the gardener responded to what his master told him to do. Alternate translation: "he responded" (See: [Hendiadys](#))

leave it this year also (ULT)

leave it here for another year (UST)

Alternate translation: "wait one more year before cutting down the tree"

put on manure (ULT)

fertilize it (UST)

The word **manure** means animal dung. In some places people mix it into the ground to make the soil more fertile for plants and trees. If your readers would not be familiar with this practice, you could explain it, or you could use a general expression. Alternate translation: "mix animal dung into the soil to enrich it" or "fertilize it" (See: [Translate Unknowns](#))

Translation Words - ULT

- [Master](#)
- [year](#)

Translation Words - UST

- [Sir](#)
- [year](#)

ULT

⁸ But answering, he says to him, 'Master, leave it this [year](#) also, until I dig around it and put on manure.

UST

⁸ But the gardener replied, 'Sir, leave it here for another [year](#). I will dig around it and fertilize it.

Luke 13:9

If indeed it bears fruit in the coming one

The gardener does not specify what he thinks the master should do with the tree if it does bear fruit, but you can supply that information from the context. Alternate translation: "If the tree has figs on it next year, then you can allow it to keep growing" (See: [Ellipsis](#))

in the coming one (ULT)
next year, we can allow it to keep growing...by
then (UST)

ULT

⁹ If **it bears fruit** in the coming one ... but if not, **you will cut it down!**"

UST

⁹ If **it has figs on it** next year, we can allow it to keep growing! But if it does not bear any fruit by then, **you can cut it down.**"

The gardener is using the participle **coming**, which functions as an adjective, as a noun. ULT adds the term **one** to show this. In context, this means "in the coming year." If your language does not use adjectives this way, you can use an equivalent expression. Alternate translation: "next year" (See: [Nominal Adjectives](#))

you will cut it down (ULT)
you can cut it down (UST)

The servant is using a statement to make a suggestion. He is not giving a command in the form of a future statement, as some languages allow speakers to do. Alternate translation: "you can have me cut it down for you" (See: [Statements — Other Uses](#))

Translation Words - ULT

- [it bears](#)
- [fruit](#)
- [you will cut...down](#)

Translation Words - UST

- [it has...on it](#)
- [figs](#)
- [you can cut...down](#)

Luke 13:10

And (ULT)

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

in...the Sabbaths (ULT) one Jewish day of rest...in (UST)

Your language might use an indefinite article rather than the definite article here, since Luke does not specify which particular Sabbath day this was. Alternate translation: "on a Sabbath day"

Translation Words - ULT

- [teaching](#)
- [of...synagogues](#)
- [Sabbaths](#)

Translation Words - UST

- [one Jewish day of rest](#)
- [teaching people](#)
- [of...synagogues](#)

ULT

¹⁰ And he was [teaching](#) in one of the [synagogues](#) on the [Sabbaths](#),

UST

¹⁰ On [one Jewish day of rest](#), Jesus was [teaching people](#) in one of the [synagogues](#).

Luke 13:11

behold (ULT)

There was...there (UST)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a woman (ULT)

a woman (UST)

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. Alternate translation: "there was a woman there" (See: [Introduction of New and Old Participants](#))

having a spirit of weakness (ULT)

whom an evil spirit had crippled (UST)

Alternate translation: "whom an evil spirit had been making weak"

to the complete (ULT)

straight (UST)

Luke is using the adjective **complete** as a noun in order to indicate the woman's full height. Alternate translation: "to her complete height" or "completely" (See: [Nominal Adjectives](#))

Translation Words - ULT

- a spirit
- for...years

Translation Words - UST

- an evil spirit
- for...years

ULT

¹¹ and behold, a woman having a spirit of weakness for 18 years, and she was bent over and was not able to straighten up to the complete.

UST

¹¹ There was a woman there whom an evil spirit had crippled for 18 years. She was always bent over. She could not stand up straight.

Luke 13:12**Woman (ULT)****Woman (UST)**

Unlike the term **man** in [12:14](#), in this context Jesus uses the term **woman** gently and compassionately. Alternate translation: "My dear woman" (See: [Idiom](#))

you are released from your weakness (ULT)**I have healed you of this illness (UST)**

By saying this, Jesus healed the woman. You could express this in your translation with a statement that shows that Jesus was causing this to happen. Alternate translation: "I now set you free from your weakness" (See: [Statements — Other Uses](#))

Woman, you are released from your weakness (ULT)**Woman, I have healed you of this illness (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "I now set you free from your weakness" (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [he called her over](#)

Translation Words - UST

- [Jesus](#)
- [he called her over to him](#)

ULT

¹² And when [Jesus](#) saw her, [he called her over](#) and said to her, "Woman, you are released from your weakness."

UST

¹² When [Jesus](#) saw her, [he called her over to him](#). He said to her, "Woman, I have healed you of this illness!"

Luke 13:13

she was straightened up (ULT) she stood up straight (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "she stood up straight" (See: [Active or Passive](#))

Translation Words - ULT

- [hands](#)
- [she glorified](#)
- [God](#)

Translation Words - UST

- [hands](#)
- [began praising](#)
- [God](#)

ULT

¹³ And he placed {his} [hands](#) on her, and immediately she was straightened up, and [she glorified God](#).

UST

¹³ He put his [hands](#) on her. Immediately she stood up straight and [began praising God](#)!

Luke 13:14

answering...said (ULT) So he said...So he said (UST)

Together the two words **answering** and **said** mean that the synagogue leader spoke in response to the healing he had just witnessed. Alternate translation: “responded” (See: [Hendiadys](#))

There are six days on which it is necessary to work (ULT)

There are six days each week on which our laws permit people to work (UST)

Alternate translation: “You must only do work on the first six days of the week”

on them...come {and} be healed (ULT) those are the days...to come to the synagogue for someone to heal you (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: “come and have Jesus heal you on those days” (See: [Active or Passive](#))

on the day of the Sabbath (ULT) on our day of rest (UST)

Your language might use an indefinite article rather than the definite article here, since the synagogue ruler is not speaking of a specific Sabbath. Alternate translation: “on a Sabbath day”

Translation Words - ULT

- [Jesus](#)
- [had healed](#)
- [and} be healed](#)
- [on...Sabbath](#)
- [of...Sabbath](#)
- [days](#)
- [on...day](#)
- [to work](#)

Translation Words - UST

- [Jesus](#)
- [had healed her](#)
- [for someone to heal you](#)
- [on...Jewish rest day](#)
- [our...of rest](#)
- [days each week](#)
- [on...day](#)

ULT

¹⁴ But answering, the synagogue ruler, being indignant because [Jesus had healed](#) on the [Sabbath](#), said to the crowd, “There are six [days](#) on which it is necessary [to work](#). Therefore come {and} [be healed](#) on them, and not on the [day](#) of the [Sabbath](#).”

UST

¹⁴ But the leader of the synagogue was angry because [Jesus had healed her](#) on the [Jewish rest day](#). So he said to the people, “There are six [days each week](#) on which our laws permit people [to work](#). If you need healing, those are the days to come to the synagogue [for someone to heal you](#). Do not come on [our day of rest!](#)”

- to work

Luke 13:15

the Lord (ULT) Jesus (UST)

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: “the Lord Jesus”

answered...him...and said (ULT)

Together the two words **answered** and **said** mean that Jesus responded to the synagogue ruler. Alternate translation: “responded to the synagogue ruler” (See: [Hendiadys](#))

Hypocrites (ULT) You and your fellow religious leaders are hypocrites...also works...sometimes (UST)

Jesus is speaking directly to the synagogue ruler, but the plural form indicates that he is including other religious leaders as well. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “You and your fellow religious leaders are hypocrites” (See: [Assumed Knowledge and Implicit Information](#))

Does not each of you on the Sabbath untie (ULT) Each of you...on the day of rest...For example, you} untie (UST)

Jesus is using the question form as a teaching tool. He is not asking his listeners to tell him whether they would do this. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “On the Sabbath, each one of you unties” (See: [Rhetorical Question](#))

his ox or donkey (ULT) your ox or donkey (UST)

These are domesticated animals. If your readers would not be familiar with what an **ox** or a **donkey** is, you could use a general expression. Alternate translation: “his farm animals” (See: [Translate Unknowns](#))

on the Sabbath (ULT) on the day of rest (UST)

Here your language might use an indefinite article rather than the definite article, since Jesus is not speaking of a specific Sabbath. Alternate translation: “even on a Sabbath day”

Translation Words - ULT

- [Lord](#)
- [Hypocrites](#)
- [on...Sabbath](#)
- [ox](#)
- [donkey](#)

ULT

¹⁵ But the [Lord](#) answered him and said, “[Hypocrites!](#) Does not each of you on the [Sabbath](#) untie his [ox](#) or [donkey](#) from the stall and lead it away to drink?”

UST

¹⁵ Then [Jesus](#) replied to him, “[You and your fellow religious leaders are hypocrites!](#) Each of you {[also works](#) on the [day of rest sometimes!](#) For example, you} untie your [ox](#) or [donkey](#) to lead it from the stall to a place where it can drink water.

Translation Words - UST

- Jesus
- You and your fellow religious leaders are hypocrites...also works...sometimes
- on...day of rest
- ox
- donkey

Luke 13:16

a daughter of Abraham (ULT)
a Jew, descended from Abraham (UST)

Jesus is using the word **daughter** figuratively to mean “descendant.”
 Alternate translation: “a descendant of Abraham” (See: [Metaphor](#))

whom Satan bound (ULT)
But Satan has kept her crippled...as though he had tied her up (UST)

Jesus speaks figuratively of the evil spirit causing the crippling disease as if Satan had tied the woman up. Alternate translation: “whom Satan kept crippled by this illness” (See: [Metaphor](#))

Satan (ULT)
But Satan (UST)

Jesus figuratively calls the evil spirit **Satan** by association with the leader of the evil spirits. Alternate translation: “this evil spirit” (See: [Metonymy](#))

behold, for 18 years (ULT)
for 18 years (UST)

Jesus uses the term **behold** to emphasize the fact that eighteen years was a very long time for the woman to suffer. Your language may have its own way of emphasizing this. Alternate translation: “for eighteen long years” (See: [Metaphor](#))

ought she not to have been released from this bond on the day of the Sabbath (ULT)
Certainly you would agree that it is right that I free her from this disabling disease, even if I do it on a day of rest (UST)

Jesus is using the question form to challenge the synagogue ruler’s assertion that people should not come for healing on the Sabbath. If your readers would misunderstand this, you can translate his words as a statement. Alternate translation: “it is right to free her” (See: [Rhetorical Question](#))

from this bond (ULT)
from this disabling disease (UST)

Jesus speaks again about the woman’s disease figuratively as if it had kept her tied up. Alternate translation: “from this crippling illness” (See: [Metaphor](#))

bond on the day of...Sabbath (ULT)
disabling disease, even if I do it on a day...of rest (UST)

Here your language might use an indefinite article rather than the definite article, since Jesus is not speaking of a specific Sabbath. Alternate translation: “on a Sabbath day”

ULT

¹⁶ But this one, being a daughter of Abraham, whom Satan bound, behold, for 18 years, ought she not to have been released from this bond on the day of the Sabbath?”

UST

¹⁶ This woman is a Jew, descended from Abraham! But Satan has kept her crippled for 18 years, as though he had tied her up! Certainly you would agree that it is right that I free her from this disabling disease, even if I do it on a day of rest!”

Translation Words - ULT

- of Abraham
- Satan
- bound
- bond
- for...years
- on...day
- of...Sabbath

Translation Words - UST

- a Jew, descended from Abraham
- But Satan
- has kept...crippled...as though he had tied her up
- disabling disease
- years
- even if I do it on a day
- of rest

Luke 13:17**were put to shame (ULT)
were ashamed of themselves (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "felt ashamed" (See: [Active or Passive](#))

**the glorious things that were being done by him (ULT)
the wonderful things he was doing (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the glorious things Jesus was doing" (See: [Active or Passive](#))

Translation Words - ULT

- [were put to shame](#)
- [was rejoicing](#)
- [glorious things](#)

Translation Words - UST

- [were ashamed of themselves](#)
- [were happy](#)
- [wonderful](#)

ULT

¹⁷ And as he was saying these things, all those who were opposing him [were put to shame](#), but the whole crowd [was rejoicing](#) at all the [glorious things](#) that were being done by him.

UST

¹⁷ After he said that, his enemies [were ashamed of themselves](#). But all the other people [were happy](#) about all the [wonderful](#) things he was doing.

Luke 13:18

What is the kingdom of God like, and to what will I compare it (ULT)

I want to explain what it is like when God rules as king. I will give you a picture to help you understand (UST)

These two questions mean basically the same thing. Jesus uses the repetition to catch the attention of his audience. If your readers would misunderstand this, you could combine the questions, especially if it might be confusing for your readers if you put both of them in. Alternate translation: "What example can I use to show you what the kingdom of God is like" (See: [Parallelism](#))

ULT

¹⁸ Then he said, "What is the [kingdom of God like](#), and to what [will I compare](#) it?"

UST

¹⁸ Then he said, "I want to explain what it is [like when God rules as king](#). I will [give you a picture to help you understand](#)."

What is the kingdom of God like, and to what will I compare it (ULT)
I want to explain what it is like when God rules as king. I will give you a picture to help you understand (UST)

Jesus is using the question form as teaching tool. If your readers would misunderstand this, you could translate his words as a statement. It may be helpful to make this two sentences. Alternate translation: "I want to tell you what the kingdom of God is like. I am going to compare it with something" (See: [Rhetorical Question](#))

What is the kingdom of God like (ULT)
I want to explain what it is like when God rules as king (UST)

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "What is it like when God rules" (See: [Abstract Nouns](#))

Translation Words - ULT

- [kingdom of God](#)
- [like](#)
- [will I compare](#)

Translation Words - UST

- [like](#)
- [I will give you a picture to help you understand](#)
- [when...God...rules as king](#)

Luke 13:19

It is like a mustard seed (ULT)

It is like a tiny mustard seed (UST)

This is a simile or comparison. Alternate translation: “The kingdom of God is like a mustard seed” (See: [Simile](#))

It is like a mustard seed (ULT)

It is like a tiny mustard seed (UST)

This comparison is also a parable, a brief illustration designed to help the people understand what Jesus is teaching. If it would be helpful to your readers, you could state that explicitly in your translation. Alternate translation: “Then Jesus gave the people in the synagogue this illustration to help them understand. ‘The kingdom of God is like a mustard seed’” (See: [Parables](#))

a mustard seed (ULT)

a tiny mustard seed (UST)

A **mustard seed** is a very small seed that grows into a large plant. If your readers would not be familiar with it, in your translation you can use the name of another seed like it, or you can use a general phrase. Alternate translation: “a very small seed” (See: [Translate Unknowns](#))

a man (ULT)

a man (UST)

This could: (1) be a generic sense that includes all people. Alternate translation: “a person” (2) refers to a man and a woman in paired examples to offer a comprehensive teaching about the kingdom of God, since Jesus speaks in his next illustration of a **woman** doing something. In that case, it would be appropriate to say **a man** here. (See: [When Masculine Words Include Women](#))

and} threw into his garden (ULT)

planted...in his field (UST)

In this culture, people planted some kinds of seeds by throwing them so that they scattered in a garden. Jesus assumes that his listeners will know this. Alternate translation: “planted in his garden” (See: [Assumed Knowledge and Implicit Information](#))

the birds of the sky nested in its branches (ULT)

birds built nests in its branches (UST)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. However, you could also use an action clause to keep the sense of “sky.” Alternate translation: “birds built their nests in its branches” or “birds flew down and made nests in its branches” (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

Translation Words - ULT

- [like](#)

ULT

¹⁹ It is [like](#) a mustard [seed](#) that a man took {and} threw into his garden, and it grew and became a tree, and the birds of the [sky](#) nested in its branches.”

UST

¹⁹ It is [like a tiny](#) mustard [seed](#) that a man planted in his field. It grew until it became big, like a tree. It was so big that [birds](#) built nests in its branches.”

- a...seed
- of...sky

Translation Words - UST

- like
- a tiny...seed
- birds

Luke 13:20**To what will I compare the kingdom of God (ULT)****I will tell you in another (way what) it is like when God rules (UST)**

Jesus once again uses a question as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "I am going to compare the kingdom of God to something else." (See: [Rhetorical Question](#))

ULT

²⁰ And again he said, "To what [will I compare](#) the [kingdom of God](#)?"

UST

²⁰ Then again he said, "I will tell you in another (way [what](#)) [it is like when God rules](#)."

To what will I compare the kingdom of God (ULT)**I will tell you in another (way what) it is like when God rules (UST)**

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "I am going to use another comparison to show you what is it like when God rules" (See: [Abstract Nouns](#))

Translation Words - ULT

- [will I compare](#)
- [kingdom of God](#)

Translation Words - UST

- [what\) it is like](#)
- [when...God...rules](#)

Luke 13:21

It is like yeast (ULT)
It is like a little bit of yeast (UST)

This is a simile or comparison. Alternate translation: "The kingdom of God is like yeast" (See: [Simile](#))

It is like yeast (ULT)
It is like a little bit of yeast (UST)

This comparison is also a parable, a brief illustration designed to help the crowds understand what Jesus is teaching. If it would be helpful to your readers, you could state that explicitly in your translation. Alternate translation: "Then Jesus gave them this further illustration to help them understand. 'The kingdom of God is like yeast'" (See: [Parables](#))

yeast (ULT)
a little bit of yeast (UST)

See how you translated **yeast** in [12:1](#). Alternate translation: "leaven" (See: [Translate Unknowns](#))

yeast (ULT)
a little bit of yeast (UST)

Jesus assumes that his listeners will know that only a little bit of **yeast** is needed to make a lot of dough rise. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "a little bit of yeast" (See: [Assumed Knowledge and Implicit Information](#))

three seahs of flour (ULT)
about 25 kilograms of flour (UST)

The term **seahs** is the plural of "seah," a dry measure equivalent to nearly eight liters or two gallons. You can express this quantity in terms of a measure that your culture uses, or you can use a general expression. Alternate translation: "a large amount of flour" (See: [Translate Unknowns](#))

was all leavened (ULT)
That small amount of yeast made...the whole batch of dough...swell up (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the yeast caused all of it to rise" (See: [Active or Passive](#))

Translation Words - ULT

- [like](#)
- [yeast](#)
- [was...leavened](#)

ULT

²¹ It is [like yeast](#) that a woman took {and} mixed with three seahs of flour until it was all [leavened](#)."

UST

²¹ It is [like a little bit of yeast](#) that a woman mixed with about 25 kilograms of flour. [That small amount of yeast made](#) the whole batch of dough [swell up](#)."

Translation Words - UST

- like
- a little bit of yeast
- That small amount of yeast made...swell up

Luke 13:22

And he was traveling through cities and villages (ULT)

Luke provides this background information to help readers understand what happens next. Alternate translation: "Now he was traveling through cities and villages" (See: [Connect — Background Information](#))

Translation Words - ULT

- [teaching](#)
- [Jerusalem](#)

Translation Words - UST

- [Jerusalem](#)
- [and taught the people](#)

ULT

²² And he was traveling through cities and villages, [teaching](#) and making {his} journey toward [Jerusalem](#).

UST

²² Jesus continued traveling toward [Jerusalem](#). He stopped in all the towns and villages along the way [and taught the people](#).

Luke 13:23**said...someone...to him (ULT)****asked...Someone...him (UST)**

Luke uses this phrase to introduce a new character into the story.
 Alternate translation: "someone in one of those places asked him"
 (See: [Introduction of New and Old Participants](#))

if the ones who are being saved {are} few (ULT)**will God only save a few people (UST)**

This was an idiomatic way of asking a question. Alternate translation: "is God going to save only a few people?"
 (See: [Idiom](#))

if the ones who are being saved {are} few (ULT)**will God only save a few people (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: "is God going to save only a few people?" (See: [Active or Passive](#))

he...said to them (ULT)**Jesus...replied so that everyone there could hear (UST)**

The implication is that a crowd had gathered to meet Jesus as he went through this place on his journey, and that the questioner was one person in the crowd. If it would be helpful to your readers, you could state that explicitly.
 Alternate translation: "Jesus replied to this person and to the whole crowd that was there" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Lord](#)
- [who are being saved](#)

Translation Words - UST

- [Lord](#)
- [will God only save](#)

ULT

²³ And someone said to him, "Lord, if the ones [who are being saved](#) {are} few?" And he said to them,

UST

²³ Someone asked him, "Lord, will God [only save](#) a few people?" Jesus replied so that everyone there could hear,

Luke 13:24**Struggle to enter through the narrow door (ULT)****You need to try hard to enter, because it is very difficult (UST)**

Jesus is speaking about God's kingdom as if people had to go through a small doorway with great difficulty to enter it. Alternate translation: "work hard to overcome every difficulty that would keep you from entering God's kingdom" (See: [Metaphor](#))

I say to you (ULT)**I tell you (UST)**

Jesus says this to emphasize what he is telling the crowd. Alternate translation: "you must understand"

I say to you (ULT)**I tell you (UST)**

Even though Jesus is answering an individual's question, he is talking to the whole crowd, so the word **you** is plural. The implied **you** in the command to **struggle** earlier in this verse is also plural. (See: [Forms of You](#))

many...will seek to enter, but will not be able (ULT)**many people...will try to get in, but they will not be able to (UST)**

The implication is that they will not be able to enter because it is so difficult. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "many of the people who try to enter the kingdom of God ... will not be able to, because it is so difficult" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [will seek](#)

Translation Words - UST

- [will try](#)

ULT

²⁴ "Struggle to enter through the narrow door, because many, I say to you, [will seek](#) to enter, but will not be able.

UST

²⁴ "You need to try hard to enter, because it is very difficult. I tell you that many people [will try](#) to get in, but they will not be able to.

Luke 13:25

After the master of the house gets up and closes the door (ULT)

After the owner of the house gets up and locks the door (UST)

Jesus extends the metaphor of the **door** by speaking of God at the time of final judgment as if God were the owner of a house and the people he is addressing were outside the house trying to get in. Alternate translation: "After God has admitted everyone who is going to enter his kingdom and is not letting anyone else in" (See: [Biblical Imagery — Extended Metaphors](#))

you will begin...to you...you (ULT)

you will...he will reply...you (UST)

Even though Jesus is answering an individual's question, he is talking to the whole crowd, so the word **you** is plural in all of these cases. (See: [Forms of You](#))

to knock on the door, saying, 'Lord, open for us (ULT)

you will knock on the door. And you will beg the owner and say to him, 'Lord, open the door for us (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "knock on the door and ask the Lord to open it for you" (See: [Quotes within Quotes](#))

to knock on the door (ULT)

you will knock on the door (UST)

See how you translated the word "knock" in [11:9](#). Alternate translation: "call out" or "cough" or "clap" (See: [Translate Unknowns](#))

for us (ULT)

for us (UST)

The people knocking on the door mean themselves but not the owner of the house, so if your language distinguishes between exclusive and inclusive **us**, use the exclusive form here. (See: [Exclusive and Inclusive 'We'](#))

he will answer {and} say (ULT)

he will reply (UST)

Together the two words **answer** and **say** mean that the owner of the house will respond to the people who are knocking on the door. Alternate translation: "will respond" (See: [Hendiadys](#))

ULT

²⁵ After the [master of the house gets up](#) and closes the door, then you will begin to stand outside and to knock on the door, saying, 'Lord, open for us.' But he will answer {and} say to you, 'I do not [know](#) you, where you are from.'

UST

²⁵ After the [owner of the house gets up](#) and locks the door, you will stand outside and you will knock on the door. And you will beg the owner and say to him, 'Lord, open the door for us!' But he will reply, 'No, I will not open it, because I do not [know](#) you, and I do not know where you are from!'

**he will answer {and} say to you, 'I do not know you, where you are from (ULT)
he will reply, 'No, I will not open it, because I do not know you, and I do not know where you are from (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he will respond that he does not know you or where you are from" (See: [Quotes within Quotes](#))

**I do not know you, where you are from (ULT)
No, I will not open it, because I do not know you, and I do not know where you are from (UST)**

The owner is speaking in an abbreviated way. If it would be helpful to your readers, you could draw on the first phrase to supply the words that are missing from the second phrase, as UST does. Alternate translation: "I do not know you, and I do not know where you are from" (See: [Ellipsis](#))

**I do not know you, where you are from (ULT)
No, I will not open it, because I do not know you, and I do not know where you are from (UST)**

The owner is also using repetition for emphasis. If this would not be clear in your language and your readers might wonder why he was saying the same thing twice, you could translate this with a single phrase that expresses the basic meaning. Alternate translation: "I do not know who you are" (See: [Parallelism](#))

Translation Words - ULT

- [master of the house](#)
- [Lord](#)
- [gets up](#)
- [I do...know](#)

Translation Words - UST

- [owner of the house](#)
- [Lord](#)
- [gets up](#)
- [I do...know](#)

Luke 13:26

you will begin to say, 'We ate and drank before you, and you taught in our streets (ULT)

you will say, '{You must have forgotten that} we ate meals with you, and you taught us in the streets of our towns (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you will begin to tell him that you shared meals with him and he taught in the streets of your town" (See: [Quotes within Quotes](#))

We ate and drank before you (ULT)

You must have forgotten that} we ate meals with you (UST)

Here, **before** figuratively means "in the presence" of another person. Alternate translation: "you were with us when we ate and drank" or "we ate and drank together with you" (See: [Metaphor](#))

We ate...and drank (ULT)

You must have forgotten that} we ate meals...You must have forgotten that} we ate meals (UST)

The people are figuratively using the two components of a meal to mean an entire meal. Alternate translation: "We shared meals" (See: [Merism](#))

you (ULT)

you (UST)

Since the people are addressing the owner alone, the pronoun **you** would be singular here, and also in any case where it is needed in your language as a pronoun for a verb, for example, **you taught**. (See: [Forms of You](#))

in our streets (ULT)

in the streets of our towns (UST)

Within the extended metaphor, the people are addressing Jesus, who was not from their town, but who taught them as he traveled through. So the people would consider the streets to be theirs but not his, and **our** would be exclusive, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

Translation Words - ULT

- [you taught](#)

Translation Words - UST

- [you taught us](#)

ULT

²⁶ Then you will begin to say, 'We ate and drank before you, and [you taught](#) in our streets.'

UST

²⁶ Then you will say, '{You must have forgotten that} we ate meals with you, and [you taught us](#) in the streets of our towns!'

Luke 13:27

**he will speak, saying to you, 'I do not know where you are from. Get away from me, all you workers of unrighteousness (ULT)
he will say, 'I tell you again, I do not know where you are from. You are all wicked people! Get away from here (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he will reply that he does not know where you are from, and he will tell you to go away because you are evildoers" (See: [Quotes within Quotes](#))

**he will speak, saying to you (ULT)
he will say, 'I tell you again (UST)**

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: "he will tell you" (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

**to you...all (ULT)
you again...all (UST)**

Since the owner of the house is speaking to the people outside, **you** would be plural in these instances. The implied "you" in the command to **get away** would also be plural. (See: [Forms of You](#))

**I do not know where you are from (ULT)
I do not know where you are from (UST)**

This is a shorter version of what the house owner says at first. If your readers would misunderstand this, you could express the implicit meaning in your translation. Alternate translation: "I do not know who you are" (See: [Assumed Knowledge and Implicit Information](#))

**Get away from me (ULT)
Get away from here (UST)**

Alternate translation: "Go away from here"

**you workers of unrighteousness (ULT)
You are...wicked people (UST)**

Alternate translation: "you evildoers"

Translation Words - ULT

- I do...know
- you workers

ULT

²⁷ And he will speak, saying to you, 'I do not know where you are from. Get away from me, all you workers of unrighteousness!'

UST

²⁷ But he will say, 'I tell you again, I do not know where you are from. You are all wicked people! Get away from here!'

- of unrighteousness

Translation Words - UST

- I do...know
- You are...wicked people
- You are...wicked people

Luke 13:28

wailing and the grinding of teeth (ULT) crying and grinding your teeth in sorrow (UST)

These are actions that indicate deep regret and sadness. If people in your culture would not express themselves in this way, you could use a general expression. Alternate translation: "actions that express great mourning" (See: [Symbolic Action](#))

Abraham and Isaac and Jacob (ULT) Abraham and Isaac and Jacob (UST)

These are the names of three men. See how you translated them in [3:34](#). (See: [How to Translate Names](#))

in the kingdom of God (ULT) will...be there where God rules everything as king (UST)

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "in the place where God rules" (See: [Abstract Nouns](#))

but you are thrown outside (ULT) But you will be outside (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will have done the action. Alternate translation: "when God will have thrown you outside" (See: [Active or Passive](#))

Translation Words - ULT

- [Abraham](#)
- [Isaac](#)
- [Jacob](#)
- [prophets](#)
- [kingdom of God](#)
- [are thrown](#)

Translation Words - UST

- [Abraham](#)
- [Isaac](#)
- [Jacob](#)
- [prophets who lived long ago](#)
- [God...rules everything as king](#)
- [will be outside](#)

ULT

²⁸ In that place, there will be wailing and the grinding of teeth when you see [Abraham](#) and [Isaac](#) and [Jacob](#) and all the [prophets](#) in the [kingdom of God](#), but you [are thrown](#) outside.

UST

²⁸ {Then Jesus continued by saying,} "You will see [Abraham](#) and [Isaac](#) and [Jacob](#) {in the distance}. All the [prophets who lived long ago](#) will also be there where [God rules everything as king](#). But you [will be outside](#), crying and grinding your teeth in sorrow!

Luke 13:29

from east and west and from north and south (ULT)

from every part of the world (UST)

Jesus speaks figuratively of all directions in order to include everything in between. Alternate translation: "from all over the world" (See: [Merism](#))

will recline to eat in the kingdom of God (ULT)
They will all celebrate together where God rules everything as king (UST)

Jesus speaks of the joy that people will share in God's kingdom as if they were all having a feast. Alternate translation: "will feast together in the kingdom of God" or "will rejoice together in the kingdom of God" (See: [Metaphor](#))

will recline to eat (ULT)
They will all celebrate together (UST)

If you decide to translate this phrase literally, see how you did that in [5:29](#). Alternate translation: "will take their places at the table" (See: [Translate Unknowns](#))

in the kingdom of God (ULT)
where God rules everything as king (UST)

See how you decided to translate this phrase in [13:28](#). Alternate translation: "in the place where God rules" (See: [Abstract Nouns](#))

Translation Words - ULT

- [kingdom of God](#)

Translation Words - UST

- [God...rules everything as king](#)

ULT

²⁹ And they will come from east and west and from north and south and will recline to eat in the [kingdom of God](#).

UST

²⁹ But inside there will be people from every part of the world{, including many non-Jewish people}. They will all celebrate together where [God rules everything as king](#).

Luke 13:30

And behold (ULT)

Jesus uses this expression to call attention to what he is about to say.
Alternate translation: "Indeed" (See: [Metaphor](#))

there are last ones who will be first (ULT) Some people who seem the least important now will be the most important then (UST)

Being **last** figuratively represents having few privileges, being **first** figuratively represents having many privileges. Alternate translation: "people who are not privileged now will come to have great privileges" (See: [Metaphor](#))

last ones (ULT) Some people who seem the least important now (UST)

Jesus is using the adjective **last** as a noun in order to indicate a group of people. ULT adds the word **ones** to show that. Your language may use adjectives in the same way. If not, you can translate this term with an equivalent phrase. Alternate translation: "people who are not privileged" (See: [Nominal Adjectives](#))

there are first ones who will be last (ULT) others who seem important now will be the least important then (UST)

Being **first** figuratively represents having many privileges, and being **last** figuratively represents having few privileges. Alternate translation: "people who are greatly privileged now will lose those privileges" (See: [Metaphor](#))

first (ULT) the most important then (UST)

Jesus is using the adjective **first** as a noun in order to indicate a group of people. ULT adds the word **ones** to show that. Your language may use adjectives in the same way. If not, you can translate this term with an equivalent phrase. Alternate translation: "people who are greatly privileged" (See: [Nominal Adjectives](#))

ULT

³⁰ And behold, there are last ones who will be first, and there are first ones who will be last."

UST

³⁰ Think about this: Some people who seem the least important now will be the most important then, and others who seem important now will be the least important then."

Luke 13:31

At that hour (ULT) That same day (UST)

Luke uses the term **hour** figuratively to refer to a specific time.
Alternate translation: "At that same time" (See: [Idiom](#))

At that hour (ULT) That same day (UST)

Luke also uses this time reference to introduce a new event in the story. If it would be helpful to your readers, you could translate the phrase in a way that shows how this next event follows the previous event. Alternate translation: "Soon after Jesus finished speaking" (See: [Introduction of a New Event](#))

certain Pharisees approached, saying to him (ULT) some Pharisees came and said to Jesus (UST)

Luke uses this phrase to introduce new characters into the story. Alternate translation: "some Pharisees who were there came and told him" (See: [Introduction of New and Old Participants](#))

Leave and go away from here (ULT) Leave this area (UST)

These two expressions mean the same thing. The Pharisees are using repetition to emphasize how urgent they believe it is for Jesus to flee for his life. Alternate translation: "You need to get away from here right now" (See: [Doublet](#))

Herod wants to kill you (ULT) the ruler Herod Antipas wants to kill you (UST)

Herod would not kill Jesus personally. Rather, he would order people to do it. Alternate translation: "Herod plans to send his soldiers to kill you" (See: [Metonymy](#))

Translation Words - ULT

- [hour](#)
- [Pharisees](#)
- [Herod](#)

Translation Words - UST

- [day](#)
- [Pharisees](#)
- [the ruler Herod Antipas](#)

ULT

³¹ At that [hour](#), certain [Pharisees](#) approached, saying to him, "Leave and go away from here, because [Herod](#) wants to kill you."

UST

³¹ That same [day](#), some [Pharisees](#) came and said to Jesus, "Leave this area, because [the ruler Herod Antipas](#) wants to kill you!"

Luke 13:32

Go {and} tell that fox, ‘Behold, I am casting out demons and performing healings (ULT) Go and tell that cunning man{, who thinks he can hurt me but who really cannot,} this message from me: ‘Listen! I am expelling demons...performing miracles...and (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “Go and tell that fox that I will certainly continue to drive out demons and perform healings” (See: [Quotes within Quotes](#))

that fox (ULT)
that cunning man{, who thinks he can hurt me but who really cannot (UST)

A **fox** is a small wild dog. If your readers would not be familiar with what a **fox** is, you could use the name of a similar animal in your region, or a general expression. Alternate translation: “that little dog” (See: [Translate Unknowns](#))

that fox (ULT)
that cunning man{, who thinks he can hurt me but who really cannot (UST)

Jesus is referring to Herod figuratively as a **fox**. This could mean: (1) since foxes need to rely on cunning to catch their prey, Jesus may be saying that Herod is devious. Alternate translation: “that devious person” (2) since a fox is a small animal, Jesus may be saying that Herod was not much of a threat. Alternate translation: “that insignificant person” (See: [Metaphor](#))

Behold (ULT)
Listen (UST)

Jesus uses the term **behold** to call attention to what he is about to say. Alternate translation: “Indeed” (See: [Metaphor](#))

I am casting out demons and performing healings today and tomorrow (ULT)
I am expelling demons and performing miracles now, and I will continue doing so for a short time (UST)

The expression **today and tomorrow** is an idiom that means “at the present time” or “for now.” Alternate translation: “for now I will continue to drive out demons and perform healings” (See: [Idiom](#))

ULT

³² And he said to them, “Go {and} tell that fox, ‘Behold, **I am casting out demons** and performing **healings** today and tomorrow, and on the third day **I will be finished.**’

UST

³² He replied to them, “Go and tell that cunning man{, who thinks he can hurt me but who really cannot,} this message from me: ‘Listen! **I am expelling demons** and performing **miracles** now, and I will continue doing so for a short time. After that, **I will finish my work.**’

I am casting out demons and performing healings today and tomorrow (ULT)
I am expelling demons and performing miracles now, and I will continue doing so for a short time (UST)

Jesus speaks of two parts of his ministry, **driving out demons and performing healings**, to mean all of his ministry, which also included teaching and other things. Alternate translation: “for now I will continue to carry on my ministry” (See: [Synecdoche](#))

I am casting out demons and performing healings today and tomorrow (ULT)
I am expelling demons and performing miracles now, and I will continue doing so for a short time (UST)

The implication is that Jesus is saying he knows he does not need to be afraid of Herod’s deadly intentions, even though he is in territory that Herod rules, because God will keep him safe while he carries out his ministry. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “I know that for now, with God’s protection, I can safely carry on my ministry even in Herod’s territory” (See: [Assumed Knowledge and Implicit Information](#))

on the third day (ULT)
After that (UST)

In this culture, **the third day** meant “the day after tomorrow.” Jesus is using the expression as an idiom. Alternate translation: “at a short time in the future” or “soon” (See: [Idiom](#))

I will be finished (ULT)
I will finish my work (UST)

If your readers would misunderstand this, you could express this with an active form. This could mean: (1) Jesus is saying he will soon complete his work of teaching and healing. Alternate translation: “I will complete my ministry” (2) this expression refers to someone reaching a goal or destination. Alternate translation: “I will finish traveling through Herod’s territory and reach Jerusalem” (3) Jesus is referring to a goal or destination figuratively, and mean that he will reach the end of his life. Alternate translation: “I will give my life as a sacrifice” (4) the expression describes someone reaching maturity or perfection of character, and if that is what it means here, it would describe the character that Jesus demonstrated when he gave his life as the Savior. Alternate translation: “I will demonstrate supreme love” (See: [Active or Passive](#))

Translation Words - ULT

- [I am casting out](#)
- [demons](#)
- [healings](#)
- [I will be finished](#)

Translation Words - UST

- [I am expelling](#)
- [demons](#)
- [miracles](#)
- [I will finish my work](#)

Luke 13:33

Nevertheless, it is necessary for me...to journey (ULT)

But I must also...continue my trip to Jerusalem (UST)

Alternate translation: "But I must keep traveling"

today, and tomorrow, and the following day (ULT)

during the coming days (UST)

This is an idiom. Alternate translation: "now and in the time just ahead" (See: [Idiom](#))

it is not possible for a prophet to perish outside of Jerusalem (ULT)
the Jewish leaders have always acted as if} it is not appropriate to kill a prophet in a place other than Jerusalem (UST)

This could also mean "it is not acceptable." Either way, Jesus is speaking ironically. The Jewish leaders claimed to serve God, and yet their ancestors killed many of God's prophets in Jerusalem. Jesus knew that they would kill him there too. Alternate translation: "it is in Jerusalem that the Jewish leaders have killed so many of God's messengers" (See: [Irony](#))

Translation Words - ULT

- [a prophet](#)
- [to perish](#)
- [of Jerusalem](#)

Translation Words - UST

- [to kill](#)
- [a prophet](#)
- [Jerusalem](#)

ULT

³³ Nevertheless, it is necessary for me to journey today, and tomorrow, and the following day, for it is not possible for [a prophet to perish](#) outside of [Jerusalem](#).

UST

³³ But I must also continue my trip to Jerusalem during the coming days, since {the Jewish leaders have always acted as if} it is not appropriate [to kill a prophet](#) in a place other than [Jerusalem](#).

Luke 13:34

Jerusalem, Jerusalem (ULT) Oh, people of Jerusalem (UST)

Jesus is figuratively addressing something he knows cannot hear him, the city of Jerusalem, in order to show his listeners in a strong way how he feels about it. Alternate translation: “I am very upset with the city of Jerusalem” or, if you decide to use the second person (see later note), “I am very upset with you, Jerusalem” (See: [Apostrophe](#))

who kills the prophets and stones those who are sent to her (ULT) You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them (UST)

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine the phrases. Alternate translation: “who kills the prophets God sends her by stoning them” (See: [Parallelism](#))

who kills the prophets and stones those who are sent to her (ULT) You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them (UST)

Jesus speaks figuratively of the city as if it were female. Your language may customarily use neuter pronouns for cities. Alternate translation: “which kills the prophets and stones those who are sent to it” (See: [Personification](#))

who kills the prophets and stones those who are sent to her (ULT) You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them (UST)

If your readers would find it strange that Jesus is addressing the city, you could make it clear that he is really speaking about the people who live in the city: “whose people kill the prophets and stone those sent to them” (See: [Metonymy](#))

who kills the prophets and stones those who are sent to her (ULT) You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them (UST)

Jesus speaks of the city in the third person, even though he is addressing it directly. If your readers would misunderstand this, you could translate this in the second person. Alternate translation: “you who kill the prophets and stone those who are sent to you” (See: [First, Second or Third Person](#))

ULT

³⁴ Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I have desired to gather your children the way a hen {her} own brood under {her} wings, but you were not willing.

UST

³⁴ Oh, people of Jerusalem! You killed the prophets who lived long ago. Then you killed others whom God sent to you. You killed them by throwing stones at them. Many times I have wanted to gather you together to protect you, as a hen gathers her young chicks under her wings. But you did not want me to do that.

those who are sent to her (ULT)
others whom God sent to you (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: “those God has sent to her” or “those God has sent to it” or “those God has sent to you” (See: [Active or Passive](#))

How often I have desired (ULT)
Many times I have wanted (UST)

This is an exclamation and not a question. Alternate translation: “I have desired so often” (See: [Exclamations](#))

to gather your children (ULT)
to gather you together to protect you...gathers (UST)

Jesus is figuratively describing the people who live in Jerusalem as if they were the **children** of the city. Alternate translation: “to gather your people” (See: [Metaphor](#))

the way a hen {her} own brood under {her} wings (ULT)
as a hen...her young chicks under her wings (UST)

Jesus is leaving out the word **gathers** that in many languages a sentence would need in order to be complete. You can supply this word from earlier in the sentence. Alternate translation: “the way a hen gathers her own brood under her wings” (See: [Ellipsis](#))

your (ULT)
you (UST)

Even though Jesus is speaking of the people who live in Jerusalem, he is figuratively addressing the city, so **your** would be singular. The pronoun **you** would also be a singular pronoun in any case where it is needed in your language as a pronoun for a verb, for example, “you were not willing,” and in the phrase “sent to you,” if you decide to use the second person. (See: [Forms of You](#))

the way a hen {her} own brood under {her} wings (ULT)
as a hen...her young chicks under her wings (UST)

Jesus uses this comparison to describe how he wishes he could care for the people of Jerusalem. Alternate translation: “just as if I were a hen gathering her chicks under her wings” (See: [Simile](#))

her} own brood (ULT)
her young chicks (UST)

The term **brood** refers collectively to all of the young offspring of a bird. Alternate translation: “her chicks” (See: [Translate Unknowns](#))

under {her} wings (ULT)

under her wings (UST)

The implication is that a hen would put her baby chicks there to protect them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "under her wings to protect them" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Jerusalem
- Jerusalem
- prophets
- stones
- who are sent
- children

Translation Words - UST

- Oh, people of Jerusalem
- Oh, people of Jerusalem
- prophets who lived long ago
- you killed...You killed them by throwing stones at them
- whom God sent
- you

Luke 13:35

Behold (ULT)
Now look (UST)

Jesus uses the term **Behold** to call attention to what he is about to say. Alternate translation: "Indeed" (See: [Metaphor](#))

your house has been left to you (ULT)
God will no longer protect you, people of Jerusalem (UST)

Jesus is figuratively using the past tense in order to refer to something that will happen in the future. He is doing this to show that the event will certainly happen. Alternate translation: "your house will be left to you alone" (See: [Predictive Past](#))

your house has been left to you (ULT)
God will no longer protect you, people of Jerusalem (UST)

Jesus speaks figuratively of the city of Jerusalem as if it were a **house** in which its people lived. Alternate translation: "your city will be left to you alone" (See: [Metaphor](#))

your house has been left to you (ULT)
God will no longer protect you, people of Jerusalem (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God is going to leave your city to you alone" (See: [Active or Passive](#))

your house has been left to you (ULT)
God will no longer protect you, people of Jerusalem (UST)

The implications of this statement are that God will no longer consider that Jerusalem belongs to him, as a holy city where he dwells in his temple, and that God will therefore not protect the people of Jerusalem from their enemies. Alternate translation: "God will not protect you from your enemies" (See: [Assumed Knowledge and Implicit Information](#))

to you...your...to you (ULT)
God will no longer protect you, people of Jerusalem...God will no longer protect you, people of Jerusalem...you (UST)

Jesus is now speaking directly to the people who live in Jerusalem, so **your** and **you** would be plural. The pronoun **you** would also be a plural pronoun in any case where it is needed in your language as a pronoun for a verb, for example, "you say." (See: [Forms of You](#))

to you. And I say (ULT)
God will no longer protect you, people of Jerusalem...I will also tell...this (UST)

Jesus says this to emphasize what he is telling the people of Jerusalem. Alternate translation: "I can assure you"

ULT

³⁵ Behold, your [house](#) has been left to you. And I say to you, you will certainly not see me until it comes when you say, 'Blessed is the one who comes in [the name of the Lord](#).'

UST

³⁵ Now look! [God will no longer protect you, people of Jerusalem](#). I will also tell you this: I will enter your city only once more. After that, you will not see me until the time when I return, and then you will say about me, 'May God bless this man who comes with [God's authority](#)!'

you will certainly not see me until it comes when you say (ULT)
I will enter your city only once more. After that, you will not see me until the time when I return, and then you will say about me (UST)

If your readers would misunderstand this, you could make this a positive statement. Alternate translation: "the next time you see me, you will say"

until it comes when you say (ULT)
I will enter your city only once more. After that, you will...until the time when I return, and then you will say about me (UST)

The expression **it comes** means "the time comes." You could express that in your translation, or, if your language does not speak of time as "coming," you could use an equivalent expression. Alternate translation: "until the time comes when you say" or "until the time when you say" (See: [Idiom](#))

when you say, 'Blessed is the one who comes in the name of the Lord (ULT)
and then you will say about me, 'May God bless this man who comes with God's authority (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "when you say that the one who comes in the name of the Lord is blessed" (See: [Quotes within Quotes](#))

in the name of the Lord (ULT)
with God's authority (UST)

God's **name** figuratively represents his power and authority. Alternate translation: "as God's representative" (See: [Metonymy](#))

Translation Words - ULT

- [house](#)
- [Blessed is](#)
- [the name](#)
- [of the Lord](#)

Translation Words - UST

- [God will no longer protect you, people of Jerusalem](#)
- [May God bless](#)
- [God's](#)
- [authority](#)

Luke 14

Luke 14 General Notes

Structure and formatting

Jesus attends a banquet and tells a parable about a banquet (14:1-24)

Jesus teaches more about being his disciple (14:25-35)

Important figures of speech in this chapter

Parable

Jesus told the parable in Luke 14:15-24 to teach that the kingdom of God will be something that everyone can enjoy, but many people will refuse to be part of it. (See: [Metaphor](#) and [kingdom of God, kingdom of heaven](#))

Other possible translation difficulties in this chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus speaks a paradox in this chapter: “For everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (14:11).

Luke 14:1

And it happened that (ULT)

Luke uses this phrase 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](#))

And (ULT)

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

he (ULT)

Jesus (UST)

The pronoun **he** refers to Jesus. Alternate translation: "Jesus" (See: [Pronouns — When to Use Them](#))

to eat bread (ULT)

to eat (UST)

Luke refers figuratively to **bread**, one kind of food, to mean food in general. Alternate translation: "to have a meal" (See: [Synecdoche](#))

they were also watching him closely (ULT)

The implication is that other Pharisees were also present, as [14:3](#) indicates explicitly, and that they all wanted to find a way to accuse Jesus of saying or doing something wrong. If it would be helpful to your readers, you could state that explicitly. It might be helpful to begin a new sentence here. Alternate translation: "Many other Pharisees were present, and they were all watching Jesus closely to try to catch him saying or doing something wrong" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [the house](#)
- [of...rulers](#)
- [of...Pharisees](#)
- [on a Sabbath](#)
- [bread](#)
- [watching...closely](#)

Translation Words - UST

- [which was a day of rest](#)
- [to eat](#)
- [the house](#)
- [leaders of](#)
- [of...Pharisees](#)
- [watching...carefully {to try to find grounds to accuse him](#)

ULT

¹ And it happened that, when he went into [the house](#) of one of the [rulers](#) of the [Pharisees on a Sabbath](#) to eat [bread](#), they were also [watching](#) him [closely](#).

UST

¹ One day, [which was a day of rest](#), Jesus went [to eat](#) at [the house](#) of one of the [leaders of the Pharisees](#). {This leader had invited other Pharisees to the same meal.} They were all [watching](#) Jesus [carefully](#) {[to try to find grounds to accuse him](#)}.

Luke 14:2

behold (ULT)

Right there (UST)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a certain man (ULT)

was a man (UST)

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. Alternate translation: "there was a man there" (See: [Introduction of New and Old Participants](#))

who was edematous (ULT)

who had a disease that caused his arms and legs to be very swollen (UST)

This means that the man had edema. That is a condition that causes swelling when water builds up in parts of the body. Your language may have a specific name for this condition. If not, you can use a general expression. Alternate translation: "who was suffering because parts of his body were swollen with water" (See: [Translate Unknowns](#))

who was edematous (ULT)

who had a disease that caused his arms and legs to be very swollen (UST)

Luke provides this background information about the man to help readers understand what happens in this episode. Jesus was facing the issue of whether to heal this man on the Sabbath, which the Pharisees thought was wrong. Alternate translation: "who was suffering because parts of his body were swollen with water" (See: [Background Information](#))

was} before him (ULT)

in front of Jesus (UST)

Here, the word **before** means "in front of" or "in the presence of" another person. Alternate translation: "was in the presence of Jesus" (See: [Metaphor](#))

ULT

² And behold, a certain man who was edematous {was} before him.

UST

² Right there in front of Jesus was a man who had a disease that caused his arms and legs to be very swollen.

Luke 14:3

answering, Jesus spoke (ULT)

Jesus asked (UST)

The term **answering** indicates that Jesus **spoke** in response to the situation that he observed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “when he saw the man, Jesus spoke” (See: [Assumed Knowledge and Implicit Information](#))

the lawyers (ULT)

the experts in Jewish law (UST)

See how you translated this in [7:30](#). In this context, the term **lawyers** refers to experts in the law of Moses and its application to various situations. Alternate translation: “the experts in the Jewish law” (See: [Translate Unknowns](#))

Is it lawful to heal on the Sabbath, or not (ULT)

Is it permitted in the law to heal people on the day of rest, or not (UST)

Jesus is not asking this question for information or to get guidance about what he should do. Rather, he is using the question to challenge the Pharisees and lawyers to think about the meaning and purpose of the Sabbath. If your readers would misunderstand this, you could translate this as an imperative. Alternate translation: “If you think the law does not permit healing on the Sabbath, explain why.” (See: [Rhetorical Question](#))

ULT

³ And answering, Jesus spoke to the lawyers and Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?”

UST

³ Jesus asked the experts in Jewish law and the Pharisees who were present, “Is it permitted in the law to heal people on the day of rest, or not?”

Translation Words - ULT

- [Jesus](#)
- [lawyers](#)
- [Pharisees](#)
- [Is it lawful](#)
- [to heal](#)
- [on...Sabbath](#)

Translation Words - UST

- [Jesus](#)
- [experts in Jewish law](#)
- [the Pharisees who were present](#)
- [Is it permitted in the law](#)
- [to heal people](#)
- [on...day of rest](#)

Luke 14:4**But they kept silent (ULT)**

Alternate translation: "But the religious leaders would not answer Jesus' question"

And (ULT)**So (UST)**

Luke uses this word to introduce the results of what the previous sentence described. Because the religious leaders made no objection to healing on the Sabbath, as a result, Jesus healed the man.

Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

taking hold of him (ULT)**Jesus put his hands on the man (UST)**

Alternate translation: "Jesus took hold of the man who was suffering from edema and" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [he healed](#)

Translation Words - UST

- [and healed](#)

ULT

⁴ But they kept silent. And, taking hold of him, [he healed](#) him and sent him away.

UST

⁴ They did not reply. So Jesus put his hands on the man [and healed](#) him. Then he told him he could go.

Luke 14:5

And (ULT)

And (UST)

Luke uses this word to introduce the results of what the previous sentence described. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

Of which of you will a son or an ox fall into a well, and he will not immediately pull him out on the Sabbath day (ULT)

Jesus does not expect these religious leaders to tell him whether they would do this. Rather, he is using the question form as a teaching tool. He wants these religious leaders to recognize that on the Sabbath day, they themselves would do something to address a situation of suffering and need. If your readers would misunderstand this, you could translate his words as a statement. It may be helpful to make this two sentences. Alternate translation: "If one of you had a son who fell into a well on the Sabbath, surely you would pull him out immediately. You would even do the same thing for your ox." (See: [Rhetorical Question](#))

Translation Words - ULT

- a son
- an ox
- a well
- Sabbath
- day

Translation Words - UST

- a son
- an ox
- a well
- the day
- of rest

ULT

⁵ And he said to them, "Of which of you will a son or an ox fall into a well, and he will not immediately pull him out on the Sabbath day?"

UST

⁵ And he said to the others there, "If one of you had a son or an ox that fell into a well on the day of rest, you would pull him out immediately."

Luke 14:6

And they were not able to give an answer to these things (ULT)

Again, they were not able to answer him (UST)

Alternate translation: "And there was nothing they could say in response"

ULT

⁶ And they were not able to give an answer to these things.

UST

⁶ Again, they were not able to answer him.

Luke 14:7

**he was speaking...a parable...noticing how they were choosing the first places (ULT)
he gave...this advice...Jesus noticed that...were choosing to sit in the places where important people usually sit (UST)**

If your readers would misunderstand this, you could reverse the order of the phrases in this verse, since the second phrase gives the reason for the action that the first phrase describes. Alternate translation: "Jesus noticed that those whom the leader of the Pharisees had invited to the meal were trying to sit in the seats for honored guests, so he gave them an illustration" (See: [Connect — Reason-and-Result Relationship](#))

ULT

⁷ Then he was speaking a [parable](#) to those who had been invited, noticing how [they were choosing](#) the first places, {and} saying to them,

UST

⁷ Jesus noticed that the people who had been invited to the meal [were choosing to sit](#) in the places where important people usually sit. So he gave [this advice](#) to them.

**he was speaking...a parable (ULT)
he gave...this advice (UST)**

In this instance, Luke is not using the term **parable** to mean a brief story that teaches something true in a way that is easy to understand and remember. Jesus used a hypothetical situation as an illustration to get the guests at this meal to consider how they should behave at feasts. Alternate translation: "he gave an illustration" (See: [Parables](#))

**those who had been invited (ULT)
the people who had been invited to the meal (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who had done the action. Alternate translation: "those whom this Pharisee had invited to the meal" (See: [Active or Passive](#))

**the first places (ULT)
in the places where important people usually sit (UST)**

The term **first** figuratively represents being important and honored. If your culture has a way of placing people at meals to show honor, you can use that in your translation. Otherwise, you can use a general expression. Alternate translation: "the seats closest to the host" or "the seats for honored guests" (See: [Metaphor](#))

Translation Words - ULT

- [a parable](#)
- [they were choosing](#)

Translation Words - UST

- [were choosing to sit](#)
- [this advice](#)

Luke 14:8

When you are invited by someone to a wedding feast, do not recline to eat (ULT)
When someone invites one of you to a wedding feast, do not sit (UST)

Jesus is using a hypothetical situation to teach the guests at this meal. Alternate translation: "Suppose someone invites you to a wedding celebration. Then you should not take your place at the table" (See: [Hypothetical Situations](#))

When you are invited by someone (ULT)
When someone invites one of you (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "When someone invites you" (See: [Active or Passive](#))

do not recline to eat (ULT)
do not sit (UST)

See how you translated this in [5:29](#). Alternate translation: "do not take your place at the table" (See: [Translate Unknowns](#))

the first place (ULT)
a place where important people sit (UST)

See how you translated this in [14:7](#). Alternate translation: "in a seat for an honored guest" (See: [Metaphor](#))

a more honorable than you may have been invited by him (ULT)
he has invited a person who is more important than you to the feast (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the host may also have invited a person who is more important than you" (See: [Active or Passive](#))

a more honorable than (ULT)
a person who is more important (UST)

Jesus is using the comparative adjective **more honorable** as a noun. If your readers would misunderstand this, you could translate it with a noun phrase. Alternate translation: "a person who is more important" (See: [Nominal Adjectives](#))

you (ULT)
than you (UST)

Even though Jesus is speaking to the crowd, he is addressing an individual situation, so **you** and **your** are singular in [14:8-10](#). But if the singular forms of these pronouns would not be natural in your language for someone who was speaking to a group of people, you could use the plural forms in your translation. (See: [Singular Pronouns that refer to Groups](#))

ULT

⁸ "When you are invited by someone to a wedding feast, do not recline to eat in the first place, lest a more honorable than you may have been invited by him,

UST

⁸ "When someone invites one of you to a wedding feast, do not sit in a place where important people sit. It may be that he has invited a person who is more important than you to the feast.

Translation Words - ULT

- a wedding feast
- a more honorable than

Translation Words - UST

- a wedding feast
- a person who is more important

Luke 14:9

when the one who invited you and him arrives (ULT)

the host who invited both of you sees where you are each sitting (UST)

In this culture, the host would come into the banquet hall after all the guests were seated. If the practice is different in your culture, you can use a general expression in your translation here. Alternate translation: “when the person who invited both of you sees the seating arrangements” (See: [Translate Unknowns](#))

you will begin with shame to take the last place (ULT)

you will have to take the least important seat, and you will be ashamed (UST)

Jesus uses the term **begin** idiomatically to suggest slowly unfolding, reluctant action. Alternate translation: “you will be ashamed and reluctantly have to take the last place” (See: [Idiom](#))

the last place (ULT)

the least important seat (UST)

The term **last** figuratively represents being unimportant and not honored. If your culture has a way of placing people at meals to show honor, you can use that in your translation. Otherwise, you can use a general expression. Alternate translation: “a seat far from the host” or “a seat for the least important person” (See: [Metaphor](#))

the last place (ULT)

the least important seat (UST)

The implication is that this guest must go to the least important section of seats because all the other places have been taken in the meantime. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “a seat for the least important person, since all the other seats will be taken” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [shame](#)

Translation Words - UST

- [and you will be ashamed](#)

ULT

⁹ and when the one who invited you and him arrives, he will say to you, ‘Give {your} place to this one,’ and then you will begin with [shame](#) to take the last place.

UST

⁹ When the host who invited both of you sees where you are each sitting, he will say to you, ‘Let this person have your seat!’ Then you will have to take the least important seat, [and you will be ashamed](#).

Luke 14:10

when you are invited (ULT)
when someone invites you to a feast (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who does the action. Alternate translation: “when someone invites you to a feast” (See: [Active or Passive](#))

and} recline to eat (ULT)
and sit (UST)

See how you translated this in [14:8](#). Alternate translation: “take your place at the table” (See: [Translate Unknowns](#))

in the last place (ULT)
in the least important seat (UST)

See how you translated this in [14:9](#). Alternate translation: “among the least important people” (See: [Metaphor](#))

when the one who has invited you comes (ULT)
when the host who invited everyone comes (UST)

In this culture, the host would come into the banqueting hall after all the guests were seated. If the practice is different in your culture, you can use a general expression in your translation here. Alternate translation: “when the person who invited you sees where you are sitting” (See: [Translate Unknowns](#))

come up higher (ULT)
come sit in a better seat (UST)

The host speaks figuratively of the more important places at the feast being **higher** than the less important ones. Alternate translation: “move to a seat for a more important person” (See: [Metaphor](#))

there will be glory to you (ULT)
that he is honoring you (UST)

This is an idiom. If it would be helpful to your readers, you could state who would make this happen. Alternate translation: “your host will honor you” (See: [Idiom](#))

before (ULT)
will see (UST)

Here, the word **before** means “in front of” or “in the presence of.” Alternate translation: “in the presence of all the other guests” or “as all the other guests are watching” (See: [Metaphor](#))

Translation Words - ULT

- [glory](#)

ULT

¹⁰ But when you are invited, go {and} recline to eat in the last place, so that when the one who has invited you comes, he will say to you, ‘Friend, come up higher.’ Then there will be [glory](#) to you before all those reclining to eat with you.

UST

¹⁰ Instead, when someone invites you to a feast, go and sit in the least important seat. Then when the host who invited everyone comes, he will say to you, ‘Friend, come sit in a better seat!’ Then all the people who are eating with you will see [that he is honoring you](#).

Translation Words - UST

- that he is honoring you

Luke 14:11**who exalts himself (ULT)
those...who exalt themselves (UST)**

Alternate translation: "who tries to look important" or "who takes an important position"

**will be humbled (ULT)
God will humble (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "will have to act humbly" (See: [Active or Passive](#))

**who exalts himself...who humbles (ULT)
those...themselves...who humble (UST)**

Alternate translation: "who chooses to look unimportant" or "who takes an unimportant position"

**will be exalted (ULT)
he will exalt (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "will receive honor" (See: [Active or Passive](#))

Translation Words - ULT

- [who exalts](#)
- [will be exalted](#)
- [will be humbled](#)
- [who humbles](#)

Translation Words - UST

- [God will humble](#)
- [who humble](#)
- [who exalt](#)
- [he will exalt](#)

ULT

¹¹ For everyone [who exalts](#) himself [will be humbled](#), and the one [who humbles](#) himself [will be exalted](#)."

UST

¹¹ For [God will humble](#) those [who exalt](#) themselves, and [he will exalt](#) those [who humble](#) themselves."

Luke 14:12

to the one who had invited him (ULT)
to the Pharisee who had invited him to the meal (UST)

Alternate translation: "the Pharisee who had invited him to his house for a meal"

When you make (ULT)
When you invite people to (UST)

Even though this is general advice for everyone listening, the word **you** is singular here, and **you** and **your** are singular in all of 14:12-14, because Jesus is speaking directly to the Pharisee who invited him. (See: [Forms of You](#))

do not invite (ULT)
do not only invite (UST)

Jesus is probably not telling his host never to invite such people. Rather, this is likely a generalization that means he should invite others as well. Alternate translation: "do not invite only" (See: [Hyperbole](#))

your brothers...your relatives (ULT)
your...relatives...your...relatives (UST)

The term **brothers** probably refers figuratively to close family members, while the term **relatives** likely indicates more distant members of an extended family. Alternate translation: "your close family members ... other relatives" (See: [Metaphor](#))

your brothers (ULT)
your...relatives (UST)

If **brothers** is a figurative term, then Jesus is using it in a generic sense that includes both men and women. Alternate translation: "your close family members" (See: [When Masculine Words Include Women](#))

also...lest they...invite you in return (ULT)
also...since they...by inviting you for a meal (UST)

Alternate translation: "because they might feel an obligation to invite you to a banquet of their own"

repayment happen to you (ULT)
will later repay you (UST)

Your language may require you to say who would make this happen. Alternate translation: "and they would repay you"

ULT

¹² Then he also said to the one who had invited him, "When you make a lunch or a supper, do not invite your friends, nor your brothers, nor your relatives, nor rich neighbors, lest they also invite you in return and repayment happen to you.

UST

¹² Jesus also said to the Pharisee who had invited him to the meal, "When you invite people to a midday or evening meal, do not only invite your friends, relatives, or rich neighbors, since they will later repay you by inviting you for a meal.

Translation Words - ULT

- a supper
- brothers
- relatives
- neighbors

Translation Words - UST

- evening meal
- relatives
- relatives
- neighbors

Luke 14:13**invite (ULT)****invite (UST)**

It may be helpful to add “also” in your translation, since, as in [14:12](#), Jesus probably does not mean to invite only these people. Alternate translation: “also invite”

the poor, the crippled, the lame, {and} the blind (ULT)**poor people, crippled people, lame people or blind people (UST)**

Jesus is using these adjectives as nouns to refer to groups of people. Your language may use adjectives in the same way. If not, you can translate these with equivalent phrases. Alternate translation: “people who are poor, people with disabilities, people who are handicapped, and people who are blind” (See: [Nominal Adjectives](#))

Translation Words - ULT

- [a banquet](#)

Translation Words - UST

- [a feast](#)

ULT

¹³ But when you give [a banquet](#), invite the poor, the crippled, the lame, {and} the blind,

UST

¹³ Instead, when you give [a feast](#), invite poor people, crippled people, lame people or blind people.

Luke 14:14**you will be blessed (ULT)
God will reward you (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will bless you" (See: [Active or Passive](#))

**they do not have to repay you (ULT)
they will not be able to repay you (UST)**

This expression does not mean that these people would not have a social obligation to return hospitality, the way others would. Rather, Jesus is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: "they do not have the means to repay you" or "they cannot invite you to a banquet in return" (See: [Ellipsis](#))

**it will be repaid...to you (ULT)
God will pay...back...you (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will repay you" (See: [Active or Passive](#))

**in the resurrection of the righteous (ULT)
at the time when he causes righteous people to become alive again (UST)**

Alternate translation: "when God brings righteous people back to life"

Translation Words - ULT

- [blessed](#)
- [resurrection](#)
- [of...righteous](#)

Translation Words - UST

- [God will reward](#)
- [time when he causes...to become alive again](#)
- [righteous people](#)

ULT

¹⁴ and you will be [blessed](#), because they do not have to repay you. For it will be repaid to you in the [resurrection](#) of the [righteous](#)."

UST

¹⁴ If you do that, [God will reward](#) you, because they will not be able to repay you. You can be sure that God will pay you back at the [time when he causes righteous people to become alive again](#)."

Luke 14:15

And (ULT)

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: “Now” (See: [Connect — Background Information](#))

one of those who reclined to eat (ULT)
One of those who were eating with him (UST)

Luke uses this phrase to introduce a new character into the story. Alternate translation: “another one of the guests at that meal” (See: [Introduction of New and Old Participants](#))

one of those who reclined to eat (ULT)
One of those who were eating with him (UST)

See how you translated the expression “recline to eat” in [14:8](#). Alternate translation: “another one of the guests at that meal” (See: [Translate Unknowns](#))

whoever will eat bread in the kingdom of God (ULT)
everyone who will get to celebrate where God rules everything as king (UST)

This man is using the word **bread** to refer to an entire meal. Alternate translation: “anyone who is invited to the feast in the kingdom of God” (See: [Synecdoche](#))

whoever will eat bread in the kingdom of God (ULT)
everyone who will get to celebrate where God rules everything as king (UST)

This man is using the image of a feast to depict the joy that people will share in God’s kingdom. Alternate translation: “anyone who will rejoice with others in the kingdom of God” (See: [Metaphor](#))

in the kingdom of God (ULT)
where God rules everything as king (UST)

See how you decided to translate this phrase in [13:28](#). Alternate translation: “in the place where God rules” (See: [Abstract Nouns](#))

Translation Words - ULT

- [Blessed {is}](#)
- [bread](#)
- [kingdom of God](#)

Translation Words - UST

- [God has truly blessed](#)
- [who will get to celebrate](#)
- [God...rules everything as king](#)

ULT

¹⁵ And when one of those who reclined to eat heard these things, he said to him, “[Blessed {is}](#) whoever will eat [bread](#) in the [kingdom of God](#)!”

UST

¹⁵ One of those who were eating with him heard him say that. He said to Jesus, “[God has truly blessed](#) everyone [who will get to celebrate](#) where [God rules everything as king](#)!”

Luke 14:16

But he said to him, “A certain man made a large supper (ULT)

To help this guest understand better what he has been teaching, Jesus tells a brief story that provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “In response, Jesus told this guest a story to help him understand. ‘There was a man who prepared a large banquet’” (See: [Parables](#))

A certain man (ULT)

One time a man (UST)

This introduces a character in the parable. Alternate translation: “There was a man who” (See: [Introduction of New and Old Participants](#))

made a large supper and invited many (ULT)

The implication is that this man had his servants prepare the meal and invite the guests. Alternate translation: “told his servants to prepare a large banquet and to invite many guests” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- a...supper

Translation Words - UST

- a...feast

ULT

¹⁶ But he said to him, “A certain man made a large **supper** and invited many.

UST

¹⁶ Jesus replied to him, “One time a man decided to prepare a large **feast**. He invited many people to come.

Luke 14:17

at the hour of the supper (ULT)

When it was time for the feast (UST)

Jesus is using the term **hour** figuratively to refer to a specific time.
Alternate translation: "at the time for the dinner" or "when the dinner was about to begin" (See: [Idiom](#))

to those who were invited (ULT)

those whom he had invited (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.
Alternate translation: "to those he had invited" (See: [Active or Passive](#))

Come, because it is now ready (ULT)

Come now, because everything is ready (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "that they should come because everything was now ready" (See: [Quotes within Quotes](#))

Translation Words - ULT

- [he sent](#)
- [servant](#)
- [at...hour](#)
- [of...supper](#)

Translation Words - UST

- [When it was time](#)
- [for...feast](#)
- [he sent](#)
- [servant](#)

ULT

¹⁷ And [he sent](#) his [servant](#) at the [hour](#) of the [supper](#) to say to those who were invited, 'Come, because it is now ready.'

UST

¹⁷ [When it was time](#) for the [feast](#), [he sent](#) his [servant](#) to tell those whom he had invited, 'Come now, because everything is ready!'

Luke 14:18

And (ULT)**But when the servant did that (UST)**

This word introduces a contrast between what was expected, that all the invited guests would come to the dinner, and what happened, that they all declined to do that. Alternate translation: “But” (See: [Connect — Contrast Relationship](#))

all from one (ULT)**all of the people whom he had invited (UST)**

Jesus is leaving out a word that this sentence would need in many languages in order to be complete. This could mean a number of things, depending on what word is supplied, but the general sense is the same in every case: (1) “all from one mind” or “all from one voice,” that is, unanimously. Alternate translation: “all alike” (2) “all from one manner.” Alternate translation: “all in the same way” (3) “all from one time” Alternate translation: “all, as soon as the servant came to them” (See: [Ellipsis](#))

to excuse themselves (ULT)**to say why they could not come (UST)**

Alternate translation: “to give polite reasons why they could not come to the dinner”

The first said to him (ULT)**The first man to whom the servant went said (UST)**

While **him** refers to the servant, the implication is that this first guest was giving the servant a message for his master, since it would be the master, not the servant, who would excuse him from attending the banquet. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “The first guest whom the servant approached told him to give this message to his master” (See: [Assumed Knowledge and Implicit Information](#))

The first (ULT)**The first man to whom the servant went (UST)**

Jesus is using the adjective **first** as a noun in order to indicate a person. Your language may use adjectives in the same way. If not, you can translate the term with an equivalent phrase. Alternate translation: “The first guest whom the servant approached” (See: [Nominal Adjectives](#))

I have bought a field, and I have need to go out to see it. I ask you, have me excused (ULT)**I have just bought a field, and I must go there and see it. Please ask your master to forgive me for not coming (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “that he had just bought a field and that he needed to go out and look at it, so he wanted to be excused” (See: [Quotes within Quotes](#))

ULT

18 And they all from one began to excuse themselves. The first said to him, ‘I have bought a field, and I have need to go out to see it. I ask you, have me excused.’

UST

18 But when the servant did that, all of the people whom he had invited began to say why they could not come. The first man to whom the servant went said, ‘I have just bought a field, and I must go there and see it. Please ask your master to forgive me for not coming!’

I ask you, have me excused (ULT)

Please ask your master to forgive me for not coming (UST)

In this culture, this was a polite formula for declining a social invitation. If your language has a similar formula, you can use it in your translation. Alternate translation: "Please accept my apology for not being able to attend" (See: [Idiom](#))

have me excused (ULT)

to forgive me for not coming (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "excuse me from attending" (See: [Active or Passive](#))

Luke 14:19**another said (ULT)
person said (UST)**

See how you translated this in [14:18](#). Alternate translation: “another guest told the servant to give this message to his master” (See: [Assumed Knowledge and Implicit Information](#))

I have bought five pairs of oxen, and I am going to try them out. I ask you, have me excused (ULT)**I have just bought five pairs of oxen, and I must go to examine them. Please ask your master to forgive me for not coming (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “that he had just bought five pairs of oxen and that he was going to try them out, so he wanted to be excused” (See: [Quotes within Quotes](#))

**pairs of oxen...five (ULT)
pairs of oxen...five (UST)**

Oxen are large cattle. In this culture, they were used in pairs to pull farming tools such as plows. Alternate translation: “five pairs of oxen to work in my fields” (See: [Translate Unknowns](#))

**I ask you, have me excused (ULT)
Please ask your master to forgive me for not coming (UST)**

See how you translated this in [14:18](#). Alternate translation: “Please accept my apology for not being able to attend” (See: [Idiom](#))

**have me excused (ULT)
to forgive me for not coming (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “excuse me from attending” (See: [Active or Passive](#))

Translation Words - ULT

- [of oxen](#)

Translation Words - UST

- [of oxen](#)

ULT

¹⁹ And another said, ‘I have bought five pairs of [oxen](#), and I am going to try them out. I ask you, have me excused.’

UST

¹⁹ Another person said, ‘I have just bought five pairs of [oxen](#), and I must go to examine them. Please ask your master to forgive me for not coming!’

Luke 14:20

another said (ULT)

Another person said (UST)

See how you translated this in [14:18](#). Alternate translation: “Another guest told the servant to give this message to his master” (See: [Assumed Knowledge and Implicit Information](#))

I have married a wife, and because of this I am not able to come (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “that he had just gotten married and so he could not come” (See: [Quotes within Quotes](#))

I have married a wife (ULT)

I have just gotten married (UST)

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Use the expression that is most natural in your language. Alternate translation: “I have just gotten married” (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

I am not able to come (ULT)

I cannot come (UST)

This is not the same polite formula that the previous two people used. This man feels he has solid grounds to decline the invitation, and he says so directly. Reflect this difference in the way your language naturally would. Alternate translation: “I will not be coming”

ULT

²⁰ And another said, ‘I have married a wife, and because of this I am not able to come.’

UST

²⁰ Another person said, ‘I have just gotten married, so I cannot come.’

Luke 14:21

becoming angry (ULT)

was angry (UST)

The implication is that the host became angry with the people who had turned down his invitation, not with his servant. Alternate translation: “becoming angry with the people he had invited” (See: [Assumed Knowledge and Implicit Information](#))

bring in here (ULT)

find...and bring them here into my house

(UST)

Alternate translation: “invite to my house”

the poor and crippled and blind and lame

(ULT)

poor and crippled and blind and lame people

(UST)

Jesus is using these adjectives as nouns to refer to groups of people. Your language may use adjectives in the same way. If not, you can translate these with equivalent phrases. Alternate translation: “people who are poor, people with disabilities, people who are blind, and people who are handicapped” (See: [Nominal Adjectives](#))

Translation Words - ULT

- [servant](#)
- [to...servant](#)
- [and} reported](#)
- [to...master](#)
- [master of the house](#)

Translation Words - UST

- [servant](#)
- [servant](#)
- [to...master](#)
- [owner of the house](#)
- [and reported](#)

ULT

²¹ And the [servant](#) came {and} [reported](#) these things to his [master](#). Then becoming angry, the [master of the house](#) said to his [servant](#), ‘Go out quickly into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.’

UST

²¹ So the [servant](#) returned to his [master](#) and [reported](#) what everyone had said. The [owner of the house](#) was angry and said to his [servant](#), ‘Go out quickly to the streets and alleys of the city and find poor and crippled and blind and lame people, and bring them here into my house!’

Luke 14:22

And the servant said (ULT)

After} the servant {went out and did that, he came back and} said (UST)

The implication is that the servant did what the master commanded him and then came back with this report. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "After the servant went out and did that, he came back and reported" (See: [Assumed Knowledge and Implicit Information](#))

Master, what you commanded has happened, and there is still room (ULT)

Sir, I have done what you told me to do, but there is still room for more people (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "that he had done what the master had commanded but there was still room" (See: [Quotes within Quotes](#))

what you commanded has happened (ULT)

I have done what you told me to do (UST)

Alternate translation: "I have done what you commanded"

Translation Words - ULT

- [servant](#)
- [Master](#)
- [you commanded](#)

Translation Words - UST

- [servant](#)
- [Sir](#)
- [you told me to do](#)

ULT

²² And the [servant](#) said, 'Master, what [you commanded](#) has happened, and there is still room.'

UST

²² {After} the [servant](#) {went out and did that, he came back and} said, 'Sir, I have done what [you told me to do](#), but there is still room for more people.'

Luke 14:23

the master said to the servant, 'Go out into the roads and hedges and compel them to come in, so that my house may be filled (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the master told the servant to go out into the roads and hedges and compel people to come in so that his house would be filled" (See: [Quotes within Quotes](#))

hedges (ULT) the narrow roads with hedges (UST)

The word **hedges** describes boundary fences that enclose and protect fields and buildings. They may be made of bushes and shrubs growing closely together, or they may be made of wood or stone or similar building materials. This could mean: (1) actual hedges. In that case, you could use the equivalent term in your language or a general expression. Alternate translation: "boundary fences" (2) since the term is paired with **roads**, it may figuratively mean the footpaths that run along hedges at the borders of fields. Alternate translation: "paths" (See: [Metonymy](#))

so that my house may be filled (ULT) my house. I want it to be full of people (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: "so that guests may fill my house" (See: [Active or Passive](#))

Translation Words - ULT

- [master](#)
- [servant](#)
- [house](#)

Translation Words - UST

- [master](#)
- [him](#)
- [house...it](#)

ULT

²³ And the [master](#) said to the [servant](#), 'Go out into the roads and hedges and compel them to come in, so that my [house](#) may be filled.

UST

²³ So his [master](#) said to [him](#), 'Then go outside the city. Search for people along the highways. Search also along the narrow roads with hedges. Strongly urge the people in those places to come to my [house](#). I want [it](#) to be full of people!

Luke 14:24

**For I say to you that none of those men who were invited will taste of my supper (ULT)
Moreover I tell you this, those men whom I invited first will not get to enjoy my feast{, because they refused to come (UST)**

The master is using a future statement to express the result he desires from the instructions he has just given his servants. Alternate translation: "For I say to you that I do not want any of those men who were invited to taste of my supper" (See: [Statements — Other Uses](#))

ULT

²⁴ For I say to you that none of those men who were invited will taste of my supper."

UST

²⁴ Moreover I tell you this, those men whom I invited first will not get to enjoy my feast{, because they refused to come}."

**For I say to you that none of those men who were invited will taste of my supper (ULT)
Moreover I tell you this, those men whom I invited first will not get to enjoy my feast{, because they refused to come (UST)**

While the word **you** is singular in [14:21-23](#) because the master and the servant are addressing one another individually, here the word **you** is plural. It is not clear why. Possibly it may be assumed that other servants have been helping and that the master is now addressing all of the servants at once. In that case, it would make sense to translate **you** using the plural form, if your language marks that distinction. (See: [Forms of You](#))

**I say...to you (ULT)
I tell...this...you (UST)**

The master says this to emphasize what he is telling his servants. Alternate translation: "I can assure you"

**For I say to you that none of those men who were invited will taste of my supper (ULT)
Moreover I tell you this, those men whom I invited first will not get to enjoy my feast{, because they refused to come (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The master told all of his servants that he did not want any of the men he had invited to taste his supper" (See: [Quotes within Quotes](#))

**of those men (ULT)
those men (UST)**

Here, the word for **men** means "male adults," not people in general. So it would be appropriate to use a specifically masculine term in your translation. (See: [When Masculine Words Include Women](#))

who were invited (ULT)
whom I invited first (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "whom I invited" (See: [Active or Passive](#))

will taste of my supper (ULT)
will...get to enjoy my feast (UST)

The master may be using the word **taste** figuratively to mean eating the meal. Alternate translation: "will enjoy the dinner that I have prepared" (See: [Metonymy](#))

will taste of my supper (ULT)
will...get to enjoy my feast (UST)

Alternatively, the master may be making an extreme statement for emphasis. Alternate translation: "will get even a taste of the dinner that I have prepared" (See: [Hyperbole](#))

of my supper (ULT)
my feast (UST)

By this expression, the master does not mean his own meal, but the dinner that he has prepared for others. Alternate translation: "the dinner that I have prepared"

Translation Words - ULT

- [of...supper](#)

Translation Words - UST

- [feast](#)

Luke 14:25

And (ULT)

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

were journeying with...large crowds...him (ULT) was traveling...A large crowd of people...with Jesus (UST)

Luke uses this phrase to introduce a new event in the story. Jesus is no longer at the dinner at the home of the Pharisee. He has resumed his journey to Jerusalem. If it would be helpful to your readers, you could introduce this new situation more fully. Alternate translation: "Jesus then continued on his way to Jerusalem, and large crowds were traveling with him" (See: [Introduction of a New Event](#))

Translation Words - ULT

- [he turned](#)

Translation Words - UST

- [He turned toward the people](#)

ULT

²⁵ And large crowds were journeying with him, and [he turned](#) {and} said to them,

UST

²⁵ A large crowd of people was traveling with Jesus. [He turned toward the people](#) and said to them,

Luke 14:26**If anyone comes to me (ULT)****If anyone comes to me (UST)**

This is an idiom. Alternate translation: "If anyone wants to be my disciple" (See: [Idiom](#))

If anyone...does not hate...he is not able to be my disciple (ULT)**If anyone...who loves...more than he loves me...he can not be my disciple (UST)**

If your readers would misunderstand this, you could translate this double negative as a positive statement. Alternate translation: "Only someone ... who loves me more than ... is able to be my disciple" (See: [Double Negatives](#))

and (ULT)

Jesus uses this word to introduce a contrast. Alternate translation: "but" (See: [Connect — Contrast Relationship](#))

does not hate (ULT)**who loves...more than he loves me (UST)**

Jesus is using the word **hate** figuratively as an exaggeration to say that his disciples are not to love other people and themselves more than they love Jesus. Alternate translation: "does not love me more than" (See: [Hyperbole](#))

Translation Words - ULT

- [father](#)
- [children](#)
- [brothers](#)
- [sisters](#)
- [life](#)
- [disciple](#)

Translation Words - UST

- [father](#)
- [children](#)
- [brothers](#)
- [sisters](#)
- [disciple](#)
- [life](#)

ULT

²⁶ "If anyone comes to me and does not hate {his} own [father](#) and mother and wife and [children](#) and [brothers](#) and [sisters](#) and also even {his} own [life](#), he is not able to be my [disciple](#)."

UST

²⁶ "If anyone comes to me who loves his [father](#) and mother and wife and [children](#) and [brothers](#) and [sisters](#) more than he loves me, he can not be my [disciple](#). He must even love me more than he loves his own [life](#)!"

Luke 14:27

Whoever does not carry his cross and come after me is not able to be my disciple (ULT)
Whoever does not carry his own cross and does not obey me cannot be my disciple (UST)

If your readers would misunderstand this, you could translate this double negative as a positive statement. Alternate translation: "Whoever wants to be my disciple must carry his cross and follow me" (See: [Double Negatives](#))

does not carry his cross (ULT)
does not carry his own cross...not (UST)

Jesus assumes that the crowds will know that the Romans executed some criminals by nailing them to a wooden beam with crossbar that was set upright so that the criminals would slowly suffocate. Jesus assumes that the crowds will also know that the Romans made these criminals carry these wooden crosses through the streets to the place where they were going to be executed. Alternate translation: "does not carry the wooden cross on which he will be executed" (See: [Assumed Knowledge and Implicit Information](#))

does not carry his cross (ULT)
does not carry his own cross...not (UST)

Jesus uses the phrase **carry his cross**, referring to this practice of execution figuratively, to say that his disciples must be people who have given up their lives to God and who are willing to suffer. Alternate translation: "does not surrender his life to God and be willing to suffer" (See: [Metaphor](#))

come after me (ULT)
does...obey me (UST)

This is an idiom. Alternate translation: "follow my example" or "obey me" (See: [Idiom](#))

Translation Words - ULT

- [does...carry](#)
- [cross](#)
- [disciple](#)

Translation Words - UST

- [does...carry](#)
- [cross](#)
- [disciple](#)

ULT

²⁷ Whoever does not [carry](#) his [cross](#) and come after me is not able to be my [disciple](#).

UST

²⁷ Whoever does not [carry](#) his own [cross](#) and does not obey me cannot be my [disciple](#).

Luke 14:28

For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion (ULT)

Jesus is using this question as a teaching tool. Alternate translation: “If one of you wanted to build a tower, he would certainly sit down first and determine whether he had enough money to complete it.” (See: [Rhetorical Question](#))

For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion (ULT)

Jesus is offering the crowds an illustration that involves a hypothetical situation. Alternate translation: “Suppose one of you wanted to build a tower. Then you would certainly sit down first and determine whether you had enough money to complete it.” (See: [Hypothetical Situations](#))

a tower (ULT)

a tower (UST)

This may mean a watchtower. In one of his parables, recorded in [Matthew 21:33](#), Jesus uses this same word to describe a watchtower that a man built for a vineyard he was planting. Alternate translation: “a high lookout platform” (See: [Translate Unknowns](#))

whether he has for completion (ULT)

That way you would know whether you had enough money to finish it (UST)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: “whether he has enough money to complete the project” (See: [Ellipsis](#))

Translation Words - ULT

- a tower

Translation Words - UST

- a tower

ULT

²⁸ For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion?

UST

²⁸ After all, if one of you wanted to build a tower, you would first sit down and determine how much it would cost. That way you would know whether you had enough money to finish it.

Luke 14:29

Otherwise (ULT)

Otherwise, if (UST)

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: "If he does not first calculate the cost" (See: [Assumed Knowledge and Implicit Information](#))

when he has laid a foundation (ULT)

you laid the foundation (UST)

See how you translated the word **foundation** in [6:48](#). Alternate translation: "once he has built a base" or "once he has completed the lower part of the building" (See: [Translate Unknowns](#))

and is not able to finish (ULT)

and were not able to finish the rest of the tower (UST)

The implication is that this person was not able to finish the building because he did not have enough money. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "but does not have enough money to finish the whole building" (See: [Assumed Knowledge and Implicit Information](#))

all who see it (ULT)

everyone who saw it (UST)

This is a generalization that describes what the common reaction would be. Alternate translation: "those who see it" (See: [Hyperbole](#))

Translation Words - ULT

- a foundation
- is...able
- to mock

Translation Words - UST

- the foundation
- were...able
- make fun

ULT

²⁹ Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to mock him,

UST

²⁹ Otherwise, if you laid the foundation and were not able to finish the rest of the tower, everyone who saw it would make fun of you.

Luke 14:30**This man (ULT)****This man (UST)**

Since Jesus addresses his question in [14:28](#) to the whole crowd, his illustration envisions all of them, so the term **man** here may be generic. Alternate translation: “this person” (See: [When Masculine Words Include Women](#))

and (ULT)**but (UST)**

This word introduces a contrast between what the man planned to do and what he failed to do in the end. Alternate translation: “but” (See: [Connect — Contrast Relationship](#))

Translation Words - ULT

- [was...able](#)

Translation Words - UST

- [he was...able](#)

ULT

³⁰ saying, ‘This man began to build and was not [able](#) to finish.’

UST

³⁰ They would say, ‘This man started to build a tower, but [he was](#) not [able](#) to finish it!’

Luke 14:31

**Or what king, going to fight with another king in war, will not sit down {and} first determine whether he is able with 10,000 to meet the one coming against him with 20,000 (ULT)
Or suppose a king had 10,000 soldiers in his army. And suppose another king who had 20,000 soldiers was coming to attack him. Before sending his army out to battle, that first king would certainly sit down with his advisors to determine whether he could defeat the other king's army (UST)**

Jesus is using this question as a teaching tool. If it would be helpful to your readers, you could translate it as a statement. Alternate translation: "Certainly a king who was going to war against another king would sit down first and determine whether with 10,000 troops he would be able to defeat a king who was attacking him with 20,000 troops." (See: [Rhetorical Question](#))

**Or what king, going to fight with another king in war, will not sit down {and} first determine (ULT)
Or suppose a king...And suppose another king...Before sending his army out to battle, that first king would certainly sit down with his advisors to determine (UST)**

Jesus is offering the crowds an illustration that involves a hypothetical situation. Alternate translation: "Or suppose one king were going to fight a war against another king. Then he would certainly sit down first and determine" (See: [Hypothetical Situations](#))

**and...determine (ULT)
with his advisors to determine (UST)**

This could mean: (1) he would think carefully about it. (2) he would consult with his advisors to decide.

Translation Words - ULT

- king
- with...king
- and...determine
- able

Translation Words - UST

- a king...that first king
- king
- with his advisors to determine
- he could

ULT

³¹ Or what king, going to fight with another king in war, will not sit down {and} first determine whether he is able with 10,000 to meet the one coming against him with 20,000?

UST

³¹ Or suppose a king had 10,000 soldiers in his army. And suppose another king who had 20,000 soldiers was coming to attack him. Before sending his army out to battle, that first king would certainly sit down with his advisors to determine whether he could defeat the other king's army.

Luke 14:32

But if not (ULT)

Suppose he decided his army could not defeat the other army (UST)

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: "If he realizes that he will not be able to defeat the other king" (See: [Assumed Knowledge and Implicit Information](#))

while he is still far away, sending a delegation, he asks the things for peace (ULT) Then he would send messengers to the other king while his army was still far away. He would tell the messengers to ask, 'What must I do to have peace with you (UST)

Alternate translation: "while the other king is still far away, the first king sends a delegation and asks for terms of peace"

the things for peace (ULT)

What must I do to have peace with you (UST)

Alternate translation: "for terms to end the war" or "what the other king wants him to do so that he will not attack"

Translation Words - ULT

- [sending](#)
- [peace](#)

Translation Words - UST

- [he would send...to the other king](#)
- [peace](#)

ULT

³² But if not, while he is still far away, [sending](#) a delegation, he asks the things for [peace](#).

UST

³² Suppose he decided his army could not defeat the other army. Then [he would send](#) messengers [to the other king](#) while his army was still far away. He would tell the messengers to ask, 'What must I do to have [peace](#) with you?'

Luke 14:33

every one of you who does not renounce all the things that he himself possesses is not able to be my disciple (ULT)

If your readers would misunderstand this, you could translate this double negative as a positive statement. Alternate translation: “only those of you who give up all that you have are able be my disciples” (See: [Double Negatives](#))

who does not renounce all the things that he himself possesses (ULT)

Alternate translation: “who is not willing to give up everything he owns”

Translation Words - ULT

- [that he...possesses](#)
- [disciple](#)

Translation Words - UST

- [have](#)
- [disciple](#)

ULT

³³ In the same way, then, every one of you who does not renounce all the things [that he](#) himself [possesses](#) is not able to be my [disciple](#).

UST

³³ So, similarly, if any one of you does not first decide that you are willing to give up all that you [have](#), you cannot be my [disciple](#).”

Luke 14:34

Salt then {is} good (ULT) Jesus also said, “You are like} salt{, which} is very useful (UST)

To help the people in the crowd understand what he has been teaching, Jesus provides an illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “Then Jesus gave the crowd this illustration to help them understand. ‘Salt is certainly useful’” (See: [Parables](#))

if...the salt...is made tasteless (ULT) if...salt were to lose its saltiness (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “if something causes salt to lose its flavor” (See: [Active or Passive](#))

with what will it be seasoned (ULT) no one could ever make it taste salty again (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “what can make it salty again” (See: [Active or Passive](#))

with what will it be seasoned (ULT) no one could ever make it taste salty again (UST)

Jesus is using this question as a teaching tool. He does not expect the crowd to tell him how the flavor of salt can be restored. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “nothing can make it salty again.” (See: [Rhetorical Question](#))

Translation Words - ULT

- [is} good](#)

Translation Words - UST

- [which} is very useful](#)

ULT

³⁴ Salt then {is} good, but if the salt indeed is made tasteless, with what will it be seasoned?

UST

³⁴ {Jesus also said, “You are like} salt{, which} is very useful. But if salt were to lose its saltiness, no one could ever make it taste salty again.

Luke 14:35

for the manure pile (ULT) the manure heap (UST)

See how you translated this phrase in [13:8](#). Alternate translation: “to use as fertilizer” or “to add to the compost heap” (See: [Translate Unknowns](#))

They throw it outside (ULT) People just throw it away (UST)

They does not refer to any individuals in particular. This is an indefinite usage. Alternate translation: “People throw it outside” (See: [Pronouns — When to Use Them](#))

ULT

³⁵ It is useful neither for the soil nor for the manure pile. They throw it outside. The one who has ears to hear, let him hear.”

UST

³⁵ {If salt does not taste salty anymore,} it is no longer any good even for the soil or the manure heap. People just throw it away. You should think carefully about what you just heard me say!”

The one who has ears to hear, let him hear (ULT) You should think carefully about what you just heard me say (UST)

Jesus uses this phrase to emphasize that what he has just said is important and that it may take some effort to understand and put into practice. The phrase **ears to hear** figuratively represents the willingness to understand and obey by association with the part of the body by which his listeners have been taking in his teaching. Alternate translation: “If anyone is willing to understand, let him understand and obey” (See: [Metonymy](#))

The one who has ears to hear, let him hear (ULT) You should think carefully about what you just heard me say (UST)

Since Jesus is speaking directly to his audience, you may prefer to use the second person here. Alternate translation: “If you are willing to listen, then listen” or “If you are willing to understand, then understand and obey” (See: [First, Second or Third Person](#))

The one who has ears to hear, let him hear (ULT) You should think carefully about what you just heard me say (UST)

If you choose to translate this in the second person, **you** would be plural, since Jesus is speaking to the crowd. (See: [Forms of You](#))

Luke 15

Luke 15 General Notes

Structure and formatting

Jesus tells parables about a lost sheep, a lost coin, and a lost son (15:1-32)

Special concepts in this chapter

The parable of the prodigal son

The story that Jesus tells in Luke 15:11-32 is known as The Parable of the Prodigal Son, although he does not give the story that title himself. Most interpreters understand the father in the story to represent God (the Father), the sinful younger son to represent those who repent and come to faith in Jesus, and the self-righteous older son to represent the Pharisees. In the story, the older son becomes angry at the father for forgiving the younger son's sins. He will not even go in to the party that the father is giving to welcome the younger son home. Jesus knew that the Pharisees wanted God to think that only they were good and not forgive other people's sins. Jesus was teaching them that they would never become part of God's kingdom if they continued to think that way. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [forgive](#), [forgiven](#), [forgiveness](#), [pardon](#), [pardoned](#) and [Parables](#))

Sinners

When the people of Jesus' time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins such as stealing or sexual sins. But Jesus told three parables (15:4-7, 15:8-10, and 15:11-32) to teach that the people who acknowledge that they are sinners and who repent are the people who truly please God. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [repent](#), [repentance](#) and [Parables](#))

Luke 15:1**And (ULT)****Now (UST)**

Luke uses this word to introduce background information that will help readers understand what happens next next. Alternate translation: "Now" (See: [Connect — Background Information](#))

were...all the tax collectors and the sinners... coming to him to listen to him (ULT)

kept...many tax collectors and other people whom the religious leaders considered to be sinners...coming to Jesus to listen to him teach (UST)

Luke uses this phrase to introduce new characters into the story. These people were part of the crowd that Luke described generally in [14:25](#). Alternate translation: "many of the people who were coming to listen to Jesus were tax collectors and sinners" (See: [Introduction of New and Old Participants](#))

were...all the tax collectors and the sinners...coming to him to listen to him (ULT)

kept...many tax collectors and other people whom the religious leaders considered to be sinners...coming to Jesus to listen to him teach (UST)

The word **all** is an overstatement for emphasis. Alternate translation: "many of the people who were coming to listen to Jesus were tax collectors and sinners" (See: [Hyperbole](#))

Translation Words - ULT

- [tax collectors](#)
- [sinners](#)

Translation Words - UST

- [tax collectors](#)
- [sinners](#)

ULT

¹ And all the [tax collectors](#) and the [sinners](#) were coming to him to listen to him.

UST

¹ Now, many [tax collectors](#) and other people whom the religious leaders considered to be [sinners](#) kept coming to Jesus to listen to him teach.

Luke 15:2

And (ULT)

Luke uses this word to indicate the results of what the previous sentence described. Alternate translation: “As a result” (See: [Connect — Reason-and-Result Relationship](#))

both the Pharisees and the scribes were grumbling (ULT)

Luke uses this phrase to reintroduce these characters into the story. While these may not be exactly the same individuals whom Jesus encountered in places such as [5:17-30](#), the members of this group in general function as the same character throughout the story. Alternate translation: “some Pharisees and scribes were there, and they were grumbling” (See: [Introduction of New and Old Participants](#))

This one receives sinners (ULT)

This man welcomes sinners (UST)

Alternate translation: “This man lets sinners into his presence” or “This man associates with sinners”

This one (ULT)

This man (UST)

This expression implicitly means Jesus. Alternate translation: “This man” or “Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Pharisees](#)
- [scribes](#)
- [receives](#)
- [sinners](#)

Translation Words - UST

- [Pharisees](#)
- [teachers of the Jewish laws](#)
- [welcomes](#)
- [sinners](#)

ULT

² And both the [Pharisees](#) and the [scribes](#) were grumbling, saying, “This one [receives sinners](#) and eats together with them.”

UST

² {When} the [Pharisees](#) and [teachers of the Jewish laws](#) {saw this, they} began to grumble. They said, “This man [welcomes sinners](#) and even eats with them.” {They thought Jesus was defiling himself by doing that.}

Luke 15:3

And (ULT)

So (UST)

Luke uses this word to indicate the results of what the previous sentence described. Alternate translation: "Then" (See: [Connect — Reason-and-Result Relationship](#))

he spoke...this parable to them (ULT)

Jesus told...them this parable (UST)

Alternate translation: "Jesus told this story to the Pharisees and scribes to help them understand" (See: [Parables](#))

Translation Words - ULT

- [parable](#)

Translation Words - UST

- [parable](#)

ULT

³ And he spoke this [parable](#) to them, saying,

UST

³ So Jesus told them this [parable](#):

Luke 15:4

Which man among you, having 100 sheep and having lost one of them, does not leave the 99 in the wilderness and go after the lost one until he finds it (ULT)

Suppose that one of you had 100 sheep and you lost one of them. Certainly you would leave the 99 other sheep in the wilderness and go search for the lost sheep until you had found it (UST)

Jesus is using this question as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "If one of you had 100 sheep and lost one of them, he would certainly leave the other 99 sheep in the wilderness and go looking for the sheep that had wandered off until he found it." (See: [Rhetorical Question](#))

ULT

⁴ "Which man among you, having 100 [sheep](#) and having lost one of them, does not leave the 99 in the [wilderness](#) and go after the lost one until he finds it?"

UST

⁴ "Suppose that one of you had 100 [sheep](#) and you lost one of them. Certainly you would leave the 99 other sheep in the [wilderness](#) and go search for the lost sheep until you had found it."

Which man among you, having 100 sheep and having lost one of them, does not leave (ULT)

Suppose that one of you had 100 sheep and you lost one of them. Certainly you would leave (UST)

Jesus is offering the Pharisees and scribes an illustration that involves a hypothetical situation. Alternate translation: "Suppose one of you had 100 sheep and you lost one of them. Then you would certainly leave" (See: [Hypothetical Situations](#))

Which man among you, having 100 sheep...until he finds it (ULT)

Suppose that one of you had 100 sheep...until you had found it (UST)

Since Jesus begins the parable by asking, "Which man among you," some languages would continue the parable in the second person. Alternate translation: "Which one of you, if you had 100 sheep ... until you found it" (See: [First, Second or Third Person](#))

Which man among you (ULT)

Suppose that one of you (UST)

This could mean: (1) while all of the Pharisees and scribes who are grumbling are probably men, Jesus is describing what any person, man or woman, would likely do in this situation, and he is telling the parable for the whole crowd to hear. So the term **man** here may be generic. Alternate translation: "Which person among you" (2) since Jesus speaks in his next parable of a woman doing something, he may be using a man and a woman in paired examples to offer a comprehensive teaching about the kingdom of God. In that case, the term **man** here would not be generic. Alternate translation: "Which of you men" (See: [When Masculine Words Include Women](#))

the lost one (ULT) **the lost sheep (UST)**

Here, Jesus is using the participle **lost**, which functions as an adjective, as a noun. ULT adds the term **one** to show that. If your readers would misunderstand this, you could translate the term with an equivalent expression. Alternate translation: “the sheep that had wandered off” (See: [Nominal Adjectives](#))

Translation Words - ULT

- [sheep](#)
- [wilderness](#)

Translation Words - UST

- [sheep](#)
- [wilderness](#)

Luke 15:5

And having found it, he lays it on his shoulders, rejoicing (ULT)

If you decided in the previous verse that your language would continue this parable in the second person, use the second person here as well. Alternate translation: "Once you found it, you would very happily lay it across your shoulders" (See: [First, Second or Third Person](#))

he lays it on his shoulders (ULT) you would...put it on your shoulders to carry it home (UST)

This is the way a shepherd carries a sheep. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he lays it across his shoulders to carry it home" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [rejoicing](#)

Translation Words - UST

- [joyfully](#)

ULT

⁵ And having found it, he lays it on his shoulders, [rejoicing](#).

UST

⁵ When you found it, you would [joyfully](#) put it on your shoulders to carry it home.

Luke 15:6

And coming to the house, he calls together {his} friends and {his} neighbors (ULT)

Then when you arrived home, you would call together your friends and neighbors (UST)

If you decided that your language would continue this parable in the second person, use the second person here as well. Alternate translation: "And when you got back to your house, you would call together your friends and neighbors" (See: [First, Second or Third Person](#))

saying to them, 'Rejoice together with me, for I have found my lost sheep (ULT)

and say to them: 'Be joyful with me, because I have found my sheep that was lost (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and tells them to rejoice with him because he has found his sheep that was lost" or, if you decided to use the second person, "and you would tell them to rejoice with you because you had found your sheep that was lost" (See: [Quotes within Quotes](#))

Translation Words - ULT

- [house](#)
- [he calls together](#)
- [neighbors](#)
- [Rejoice together](#)
- [sheep](#)

Translation Words - UST

- [home](#)
- [you would call together](#)
- [neighbors](#)
- [Be joyful with](#)
- [sheep](#)

ULT

⁶ And coming to the [house](#), [he calls together](#) {his} friends and {his} [neighbors](#), saying to them, '[Rejoice together](#) with me, for I have found my lost [sheep](#).'

UST

⁶ Then when you arrived [home](#), [you would call together](#) your friends and [neighbors](#) and say to them: '[Be joyful with](#) me, because I have found my [sheep](#) that was lost!'

Luke 15:7**I say to you that (ULT)
You should know that (UST)**

Jesus says this to emphasize what he is about to tell these Pharisees and scribes. Alternate translation: "I can assure you that"

**in the same way (ULT)
in a similar way (UST)**

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: "just as the shepherd and his friends and neighbors would rejoice" (See: [Assumed Knowledge and Implicit Information](#))

**there will be joy in heaven (ULT)
there is great joy among those in heaven (UST)**

Jesus is using the word **heaven** figuratively to mean the inhabitants of heaven. Alternate translation: "everyone in heaven will rejoice" (See: [Metonymy](#))

**righteous (ULT)
right with God (UST)**

Jesus is using the adjective **righteous** 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 the word with an equivalent phrase. Alternate translation: "people who are righteous" (See: [Nominal Adjectives](#))

Translation Words - ULT

- joy
- heaven
- sinner
- who repents
- of repentance
- righteous

Translation Words - UST

- great joy
- among those in heaven
- sinner
- repents from his sins
- to repent
- right with God

ULT

⁷ I say to you that in the same way, there will be joy in heaven over one sinner who repents, more than over 99 righteous who have no need of repentance.

UST

⁷ You should know that, in a similar way, there is great joy among those in heaven when one sinner repents from his sins. That joy is greater than their joy over many people who are already right with God and do not need to repent.

Luke 15:8

what woman, having ten drachmas, if she should lose one drachma, would not light a lamp and sweep the house and seek diligently until she has found it (ULT)
a woman had ten valuable silver coins but lost one of them. Certainly she would light a lamp and sweep the floor and search carefully until she found it (UST)

Jesus is using this question as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "if a woman had ten drachma coins and she lost one of them, she would certainly light a lamp, sweep the house, and seek diligently until she found it." (See: [Rhetorical Question](#))

ULT

⁸ Or what woman, having ten drachmas, if she should lose one drachma, would not light a lamp and sweep the house and seek diligently until she has found it?

UST

⁸ Or suppose that a woman had ten valuable silver coins but lost one of them. Certainly she would light a lamp and sweep the floor and search carefully until she found it.

what woman, having ten drachmas, if she should lose one drachma, would not light a lamp and sweep the house and seek diligently until she has found it (ULT)
a woman had ten valuable silver coins but lost one of them. Certainly she would light a lamp and sweep the floor and search carefully until she found it (UST)

Jesus is offering an illustration that involves a hypothetical situation. Alternate translation: "Suppose a woman had ten drachma coins and she lost one of them. Then she would certainly light a lamp, sweep the house, and seek diligently until she found it." (See: [Hypothetical Situations](#))

drachmas (ULT)
valuable silver coins (UST)

A **drachma** was a silver coin equivalent to a day's wage. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "valuable silver coins" or "coins each worth a day's wages" (See: [Biblical Money](#))

sweep the house (ULT)
sweep the floor (UST)

Jesus speaks of the whole **house** to refer figuratively to one part of it, the floor. Alternate translation: "sweep the floor" (See: [Synecdoche](#))

Translation Words - ULT

- a lamp
- sweep
- house
- seek

Translation Words - UST

- a lamp
- sweep
- floor
- search

Luke 15:9

saying, 'Rejoice together with me, for I have found the drachma that I lost (ULT) and say to them, 'Be very happy with me, because I have found the coin that I lost (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and tells them to rejoice with her because she has found the drachma that she lost" (See: [Quotes within Quotes](#))

Translation Words - ULT

- she calls together
- neighbors
- Rejoice together

Translation Words - UST

- she would call together
- neighbors
- Be very happy with

ULT

⁹ And having found it, she calls together {her} friends and neighbors, saying, 'Rejoice together with me, for I have found the drachma that I lost.'

UST

⁹ When she found it, she would call together her friends and neighbors and say to them, 'Be very happy with me, because I have found the coin that I lost!'

Luke 15:10

In the same way (ULT) in a similar way (UST)

If it would be helpful to your readers, you could express the implicit meaning here. Alternate translation: "Just as the woman and her friends and neighbors would rejoice" (See: [Assumed Knowledge and Implicit Information](#))

I say to you (ULT) I tell you that (UST)

Jesus says this to emphasize what he is about to tell these Pharisees and scribes. Alternate translation: "indeed"

before the angels of God (ULT) among the angels of God (UST)

The term **before** figuratively means "in the presence" of someone. Alternate translation: "in the presence of God's angels" or "among the angels of God" (See: [Metaphor](#))

Translation Words - ULT

- joy
- angels
- of God
- sinner
- who repents

Translation Words - UST

- much joy
- angels
- God
- sinner
- repents from his sins

ULT

¹⁰ In the same way, I say to you, there is joy before the angels of God over one sinner who repents."

UST

¹⁰ I tell you that, in a similar way, there is much joy among the angels of God when one sinner repents from his sins."

Luke 15:11

Then he said (ULT)

Then Jesus continued and said (UST)

To help the Pharisees and scribes understand what he has been teaching, Jesus tells a brief story that provides a further illustration. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Then Jesus told the Pharisees and scribes this story to help them understand" (See: [Parables](#))

A certain man had two sons (ULT)

There once was a man who had two sons (UST)

Jesus uses this phrase to introduce the main characters in the parable. Alternate translation: "There was a man who had two sons" (See: [Introduction of New and Old Participants](#))

Translation Words - ULT

- [sons](#)

Translation Words - UST

- [sons](#)

ULT

¹¹ Then he said, "A certain man had two [sons](#),

UST

¹¹ Then Jesus continued and said, "There once was a man who had two [sons](#)."

Luke 15:12

said...to {his} father, 'Father, give me the portion of the wealth that falls to me (ULT)
said...to his father, 'Father, give me now the share of your property that I would otherwise have received when you died (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "told his father that he wanted the share of the estate that he would inherit" (See: [Quotes within Quotes](#))

give me (ULT)
give me now (UST)

The son wanted his father to give him his inheritance immediately. If your language has a command form that indicates that the speaker wants something done immediately, it would be appropriate to use that form here. (See: [Imperatives — Other Uses](#))

the portion of the wealth that falls to me (ULT)
the share of your property that I would otherwise have received when you died (UST)

This is an idiom. Alternate translation: "the part of your wealth that you intend to leave to me when you die" or "the share of the estate that I would inherit" (See: [Idiom](#))

And (ULT)
So (UST)

Jesus uses this word to introduce the results of what the previous sentence described. Alternate translation (as in UST): "So" (See: [Connect — Reason-and-Result Relationship](#))

he distributed {his} livelihood to them (ULT)
the father divided his property between his two sons (UST)

Alternate translation: "he divided his wealth between his two sons"

Translation Words - ULT

- [to...father](#)
- [Father](#)

Translation Words - UST

- [to...father](#)
- [Father](#)

ULT

¹² and the younger of them said to {his} father, 'Father, give me the portion of the wealth that falls to me.' And he distributed {his} livelihood to them.

UST

¹² One day the younger son said to his father, 'Father, give me now the share of your property that I would otherwise have received when you died.' So the father divided his property between his two sons.

Luke 15:13

not many days (ULT)

Only a few...days...later (UST)

This is 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: "only a few days" (See: [Litotes](#))

gathered everything together (ULT)

gathered together all that he owned (UST)

Alternate translation: "packed all of his things"

recklessly (ULT)

foolishly in wasteful, immoral (UST)

Alternate translation: "without thinking about the consequences of his actions"

Translation Words - ULT

- [days](#)
- [son](#)
- [he wasted](#)
- [living](#)

Translation Words - UST

- [days](#)
- [son](#)
- [he spent](#)
- [living](#)

ULT

¹³ And after not many [days](#), the younger [son](#) gathered everything together {and} went to a distant country, and there [he wasted](#) his wealth, [living](#) recklessly.

UST

¹³ Only a few [days](#) later, the younger [son](#) gathered together all that he owned and traveled to a country far away. There in that country [he spent](#) all his money foolishly in wasteful, immoral [living](#).

Luke 15:14**And (ULT)****After (UST)**

Jesus uses this word to introduce background information that will help his listeners understand what happens next in the parable.

Alternate translation: "Now" (See: [Connect — Background Information](#))

a severe famine happened throughout that country (ULT)

there was a severe famine throughout that country (UST)

Alternate translation: "something happened so that the entire country did not have enough food"

to be in need (ULT)

did not have anything left to live on (UST)

Alternate translation: "to lack what he needed" or "not to have enough to live on"

Translation Words - ULT

- [a...famine](#)

Translation Words - UST

- [a...famine](#)

ULT

¹⁴ And when he had spent everything, a severe [famine](#) happened throughout that country, and he began to be in need.

UST

¹⁴ After he had spent all his money, there was a severe [famine](#) throughout that country. Soon he did not have anything left to live on.

Luke 15:15**And (ULT)****So (UST)**

Jesus uses this word to introduce the results of what the previous sentence described. Alternate translation (as in UST): “So” (See: [Connect — Reason-and-Result Relationship](#))

he went {and} attached himself to one (ULT)
he went to a man who lived...and asked him to hire him (UST)

This is an idiom. Alternate translation: “he began to work for one” (See: [Idiom](#))

to one of the citizens of that country (ULT)
to a man who lived in that country (UST)

Alternate translation: “to someone who lived in that country”

to feed pigs (ULT)
to feed his pigs (UST)

Alternate translation: “to feed the pigs that the man owned”

Translation Words - ULT

- [of...citizens](#)
- [he sent](#)
- [pigs](#)

Translation Words - UST

- [to a man who lived](#)
- [the man sent](#)
- [his pigs](#)

ULT

¹⁵ And he went {and} attached himself to one of the [citizens](#) of that country, and [he sent](#) him into his fields to feed [pigs](#).

UST

¹⁵ So he went [to a man who lived](#) in that country and asked him to hire him. So [the man sent](#) him out to his fields to feed [his pigs](#).

Luke 15:16

he was longing to be satisfied (ULT)
He became so hungry that} he wished he could eat (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "he wished he could satisfy his hunger" (See: [Active or Passive](#))

carob pods (ULT)
bean pods (UST)

These are the husks of the beans that grow on the **carob** tree. If your readers would not be familiar with this tree, you could use a general expression. Alternate translation: "bean husks" (See: [Translate Unknowns](#))

And...no one gave to him (ULT)

This could mean one of two things. Alternate translation: "because no one was giving him anything else to eat" or "but his master would not allow him to eat even those"

Translation Words - ULT

- [pigs](#)

Translation Words - UST

- [pigs](#)

ULT

¹⁶ And he was longing to be satisfied from the carob pods that the [pigs](#) were eating, and no one gave to him.

UST

¹⁶ {He became so hungry that} he wished he could eat the bean pods that the [pigs](#) ate, yet no one gave him anything.

Luke 15:17

to himself...coming (ULT)

Finally he began to think clearly about how foolish he had been...Finally he began to think clearly about how foolish he had been (UST)

This idiom means that he became able to understand his situation clearly and realized that he had made a terrible mistake. Alternate translation: "realizing the situation he was in" (See: [Idiom](#))

he said, 'How many hired servants of my father have more than enough bread, but I am perishing from hunger here (ULT)

and he said to himself: 'All of my father's hired servants have more than enough food to eat, but here I am dying because I do not have anything to eat (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he told himself that all of his father's hired servants had more than enough food to eat, but he was perishing from hunger where he was" (See: [Quotes within Quotes](#))

How many hired servants of my father have more than enough bread, but I am perishing from hunger here (ULT)

All of my father's hired servants have more than enough food to eat, but here I am dying because I do not have anything to eat (UST)

This is an exclamation, not a question. Alternate translation: "All of my father's hired servants have more than enough food to eat, but I am perishing from hunger here" (See: [Exclamations](#))

bread (ULT)

food to eat (UST)

The young man is using one kind of food, **bread**, figuratively to mean food in general. Alternate translation: "food" (See: [Synecdoche](#))

from hunger...am perishing (ULT)

because I do not have anything to eat...am dying (UST)

This could mean: (1) it is a figurative overstatement for emphasis. Alternate translation: "have so little to eat" (2) the young man has literally been starving. Alternate translation: "am about to die of starvation" (See: [Hyperbole](#))

Translation Words - ULT

- [hired servants](#)
- [of...father](#)
- [bread](#)
- [am perishing](#)

ULT

¹⁷ But coming to himself, he said, 'How many [hired servants](#) of my [father](#) have more than enough [bread](#), but I [am perishing from hunger](#) here!

UST

¹⁷ Finally he began to think clearly about how foolish he had been, and he said to himself: 'All of my [father's hired servants](#) have more than enough [food to eat](#), but here I [am dying because I do not have anything to eat](#)!

- from hunger

Translation Words - UST

- father's
- hired servants
- food to eat
- am dying
- because I do not have anything to eat

Luke 15:18

I will get up {and} go to my father, and I will say to him, "Father, I have sinned against heaven and before you (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: "He decided that he would leave that place and go to his father and tell him that he had sinned against God and directly against him" (See: [Quotes within Quotes](#))

I will get up (ULT) So I will leave here (UST)

This is an idiom. Alternate translation: "I will leave this place" (See: [Idiom](#))

heaven (ULT) God (UST)

In order to honor the commandment not to misuse God's name, Jewish people often avoided saying the word "God" and used the word **heaven** instead. Alternate translation: "God" (See: [Euphemism](#))

before (ULT) against (UST)

The term **before** figuratively means "in the presence" of another person. In the speech he is planning, the younger son makes a distinction between the way he has sinned **against** heaven, by committing many sins, and **before** his father, by causing him personal shame and loss. Alternate translation: "directly against" (See: [Metaphor](#))

Translation Words - ULT

- I will get up
- father
- Father
- I have sinned
- heaven

Translation Words - UST

- So I will leave here
- father
- Father
- I have sinned
- God

ULT

¹⁸ I will get up {and} go to my father, and I will say to him, "Father, I have sinned against heaven and before you.

UST

¹⁸ So I will leave here and go back to my father. I will say to him, "Father, I have sinned against God and against you.

Luke 15:19

I am no longer worthy to be called your son; make me as one of your hired servants

If your readers would misunderstand this, you could translate this so that it is not a quotation within a quotation within a quotation.

Alternate translation: "He decided he would tell his father that he did not deserve to be his son any more, but that he hoped his father would hire him as one of his servants" (See: [Quotes within Quotes](#))

I am no longer worthy to be called your son (ULT)

I do not deserve to have you consider me your son any more (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: "I am no longer worthy for you to call me your son" (See: [Active or Passive](#))

to be called (ULT)

to have you consider me (UST)

This expression could also be an idiom that means "to be." See how you translated it in [1:32](#), [1:76](#), and [2:23](#). Alternate translation: "to be" (See: [Idiom](#))

make me as one of your hired servants (ULT)

Please let me work for you as one of your hired servants (UST)

This is a request, not a command. To show that, it may be helpful to add "please," as UST does. Alternate translation: "please hire me as one of your servants" (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [worthy](#)
- [to be called](#)
- [son](#)
- [as](#)
- [of...hired servants](#)

Translation Words - UST

- [do...deserve](#)
- [to have you consider me](#)
- [son](#)
- [as](#)
- [of...hired servants](#)

ULT

¹⁹ I am no longer [worthy to be called your son](#); make me [as](#) one of your [hired servants](#)."

UST

¹⁹ I do not [deserve to have you consider me](#) your [son](#) any more. Please let me work for you [as](#) one of your [hired servants](#)."

Luke 15:20

And (ULT)**So (UST)**

Luke uses this word to introduce the results of what the previous sentences described. Alternate translation (as in UST): “So” (See: [Connect — Reason-and-Result Relationship](#))

he got up (ULT)**he left there (UST)**

This is an idiom. Alternate translation: “he left that place” (See: [Idiom](#))

But while he was still far away (ULT)**But while he was still a great distance from the house (UST)**

This does not mean that the younger son was still in the other country. Alternate translation: “while he was still at a great distance from his father’s house”

felt compassion (ULT)**felt deep compassion for him (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “had pity on him” or “loved him deeply from his heart” (See: [Active or Passive](#))

fell upon his neck, and kissed him (ULT)**and embraced him and kissed him on the cheek (UST)**

The father did these things to show his son that he loved him and that he was glad he was coming home. If men in your culture would not show affection to their sons in this way, you could use a general expression. Alternate translation: “welcomed him affectionately” (See: [Symbolic Action](#))

fell upon his neck (ULT)**and embraced him (UST)**

This is an idiom. Alternate translation: “gave him a hug” or “hugged him tightly” (See: [Idiom](#))

Translation Words - ULT

- [he got up](#)
- [father](#)
- [father](#)
- [felt compassion](#)
- [he ran](#)
- [kissed](#)

ULT

²⁰ And [he got up](#) {and} went to {his} own [father](#). But while he was still far away, his [father](#) saw him and [felt compassion](#), and [he ran](#), fell upon his neck, and [kissed](#) him.

UST

²⁰ So [he left there](#) and started traveling back to his [father’s house](#). But while he was still a great distance from the house, his [father](#) saw him and [felt deep compassion for him](#). [He ran to his son](#) and embraced him and [kissed](#) him [on the cheek](#).

Translation Words - UST

- he left there
- father's house
- father
- felt deep compassion for him
- He ran to his son
- kissed...on the cheek

Luke 15:21

Then the son said to him, 'Father, I have sinned against heaven and before you. I am no longer worthy to be called your son (ULT)

If your readers would misunderstand this, you could translate this so that it is not a quotation within a quotation. Alternate translation: "Then the son told his father that he had sinned against God and directly against him, and that he did not deserve to be called his son anymore" (See: [Quotes within Quotes](#))

heaven (ULT) God (UST)

In order to honor the commandment not to misuse God's name, Jewish people often avoided saying the word "God" and used the word **heaven** instead. Alternate translation: "God" (See: [Euphemism](#))

before (ULT) against (UST)

The term **before** figuratively means "in the presence" of another person. The young man is making a distinction between the way he has sinned **against** heaven, by committing many sins, and **before** his father, by causing him personal shame and loss. Alternate translation: "directly against" (See: [Metaphor](#))

I am no longer worthy to be called your son (ULT) So I do not deserve to have you consider me your son any more (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: "I am no longer worthy for you to call me your son" (See: [Active or Passive](#))

to be called (ULT) to have you consider me (UST)

This expression could also be an idiom that means "to be." See how you translated it in [1:32](#), [1:76](#), and [2:23](#). Alternate translation: "to be" (See: [Idiom](#))

Translation Words - ULT

- [son](#)
- [son](#)
- [Father](#)
- [I have sinned](#)
- [heaven](#)
- [worthy](#)
- [to be called](#)

ULT

²¹ Then the [son](#) said to him, 'Father, I [have sinned](#) against [heaven](#) and before you. I am no longer [worthy to be called](#) your [son](#).'

UST

²¹ His [son](#) said to him, 'Father, I [have sinned](#) against [God](#) and against you. So I do not [deserve to have you consider me](#) your [son](#) any more.'

Translation Words - UST

- son
- son
- Father
- I have sinned
- God
- do...deserve
- to have you consider me

Luke 15:22

But the father said to his servants, ‘Quickly, bring the first robe and clothe him, and put a ring on his hand, and sandals on {his} feet (ULT)

But his father said to his servants; ‘Go quickly and bring my best robe and put it on my son. Also put a ring on his finger and shoes on his feet (UST)

If your readers would misunderstand this, you could translate this so that it is not a quotation within a quotation. Alternate translation:

“But the father told his servants quickly to bring the best robe they had and put it on his son, and to put a ring on his hand and sandals on his feet” (See: [Quotes within Quotes](#))

bring...clothe...put (ULT)

Go...and bring...put it on...put (UST)

Since the father is speaking to a number of servants, the implied **you** in these imperatives would be plural. Your language may need to show that distinction explicitly. (See: [Forms of You](#))

the first robe...a ring...sandals (ULT)

my best robe...a ring...shoes (UST)

By having his servants put these things on his son, the father was showing that he was welcoming his son back as a member of the family in good standing. These were all signs of status, authority, and privilege. If it would be helpful to your readers, you could indicate that in some way in your translation. (See: [Symbolic Action](#))

the first robe (ULT)

my best robe (UST)

As in [14:7](#), here the word **first** figuratively means “best.” Alternate translation: “the best robe we have” or “the festive garment we save for special occasions” (See: [Metaphor](#))

put a ring on his hand (ULT)

put a ring on his finger (UST)

The father figuratively says **hand** to mean one part of the hand, a finger. Alternate translation: “put a ring on his finger” (See: [Synecdoche](#))

sandals (ULT)

shoes (UST)

In this culture, poorer people went barefoot, while more affluent people wore **sandals**. They are a type of open footwear, typically made of leather, consisting of a sole that is held onto the foot with straps. The modern equivalent in many cultures where the poor go barefoot and the more affluent have footwear would be shoes. Alternate translation: “shoes” (See: [Translate Unknowns](#))

ULT

²² But the **father** said to his **servants**, ‘Quickly, bring the first **robe** and **clothe** him, and put a ring on his **hand**, and **sandals** on {his} feet.

UST

²² But his **father** said to his **servants**; ‘Go quickly and bring my best **robe** and **put it on** my son. Also put a ring on his **finger** and **shoes** on his feet!

Translation Words - ULT

- father
- servants
- robe
- clothe
- hand
- sandals

Translation Words - UST

- father
- servants
- robe
- put it on
- finger
- shoes

Luke 15:23

And bring the fattened calf, kill it, and let us eat {and} celebrate (ULT)

And bring the calf that we have fattened for a special occasion and kill it, so that we can eat it and celebrate (UST)

If your readers would misunderstand this, you could translate this so that it is not a quotation within a quotation. Alternate translation: "He also told his servants to bring the calf they had been fattening and butcher it so that they could have a celebration feast" (See: [Quotes within Quotes](#))

ULT

²³ And bring the fattened **calf**, kill it, and let us eat {and} celebrate!

UST

²³ And bring the **calf** that we have fattened for a special occasion and kill it, so that we can eat it and celebrate!

bring...kill it (ULT)

bring...and kill it (UST)

Since the father is speaking to a number of servants, the implied **you** in these imperatives would be plural. Your language may need to show that distinction explicitly. (See: [Forms of You](#))

fattened calf (ULT)

calf that we have fattened for a special occasion (UST)

A **calf** is a young cow. People would give one of their calves special food so that it would grow well, and then, when they wanted to have a special feast, they would butcher and eat that calf. If your readers would not know what a **calf** or a cow is, or if a description of eating a cow would be offensive to them, you could use a general expression here. Alternate translation: "the young animal we have been making fat" (See: [Translate Unknowns](#))

kill it (ULT)

and kill it (UST)

In this context, the term **kill** means to slaughter an animal and prepare its meat to be eaten. The implication is that the servants were also to cook the meat for the feast that the father wanted to have. Alternate translation: "butcher and cook" (See: [Assumed Knowledge and Implicit Information](#))

let us eat {and} celebrate (ULT)

we can eat it and celebrate (UST)

The phrase **eat and celebrate** expresses a single idea by using two words connected with **and**. The word **eat** indicates how the father wants to **celebrate** his son's homecoming. Alternate translation: "celebrate by having a feast" (See: [Hendiadys](#))

let us eat {and} celebrate (ULT)

we can eat it and celebrate (UST)

The word **us** includes the addressees, since the father means the whole household, including the servants to whom he is speaking. So use the inclusive form of **us** in your translation if your language marks that distinction. Other languages might say "all of us." (See: [Exclusive and Inclusive 'We'](#))

Translation Words - ULT

- calf

Translation Words - UST

- calf

Luke 15:24

For this son of mine was dead, and has come back to life; he was lost, and he has been found (ULT)

We need to celebrate because this son of mine was like a dead man, but he is now alive again! He was like a lost person, but we have found him again (UST)

If your readers would misunderstand this, you could translate this so that it is not a quotation within a quotation. Alternate translation: "The father said that it was as if his son had died and come back to life, as if he had lost him and found him again" (See: [Quotes within Quotes](#))

son of mine was dead, and has come back to life (ULT)
son of mine was like a dead man, but he is now alive again (UST)

The father says figuratively that when his **son** was in the faraway country, it was as if he was **dead**. You could translate this as a simile or comparison if your readers might otherwise take the father's statement to mean that the son actually had died. Alternate translation: "it was as if my son had died, but now I see he is very much alive" (See: [Metaphor](#))

he was lost, and he has been found (ULT)
He was like a lost person, but we have found him again (UST)

The father says figuratively that when his **son** was in faraway country, it was as if he was **lost** and no one knew where to find him. You could translate this as a simile or comparison if your readers might otherwise take the father's statement to mean that the son actually had been missing. Alternate translation: "it was as if my son was missing, but now I have found him again" (See: [Metaphor](#))

he has been found (ULT)
we have found him again (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "I have found him again" (See: [Active or Passive](#))

Then they began to celebrate (ULT)
So they all began to celebrate (UST)

And introduces the results of what the previous sentence described. The servants carried out the father's orders and prepared a feast, and the people in the household then began to enjoy it. Alternate translation: "Then they began to celebrate" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [son](#)
- [dead](#)

ULT

²⁴ For this [son](#) of mine was [dead](#), and has come back to life; he was lost, and he has been found.' Then they began to celebrate.

UST

²⁴ We need to celebrate because this [son](#) of mine was [like a dead man](#), but he is now alive again! He was like a lost person, but we have found him again! So they all began to celebrate.

Translation Words - UST

- son
- like a dead man

Luke 15:25

And (ULT)

While all that was happening (UST)

Jesus uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

was...in the field (ULT)

was...out working in the fields (UST)

The implication was that he was out in the field because he was working there. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "was out working in the field" (See: [Assumed Knowledge and Implicit Information](#))

as he came (ULT)

he headed home. As he was (UST)

Alternate translation: "as he came back home from the field" (See: [Assumed Knowledge and Implicit Information](#))

he heard music and dancing (ULT)

he heard people playing music and dancing (UST)

The older son could not literally hear **dancing**, so Jesus is using the term **heard** figuratively in that case. Alternate translation: "he heard music and the sound of people dancing" or "he heard music and could tell that people were dancing" (See: [Metonymy](#))

Translation Words - ULT

- older
- son
- house

Translation Words - UST

- older
- son
- to...house

ULT

²⁵ And his **older son** was in the field, and as he came {and} approached the **house**, he heard music and dancing.

UST

²⁵ {While all that was happening,} the father's **older son** was out working in the fields. {After he finished working,} he headed home. As he was getting close to the **house**, he heard people playing music and dancing.

Luke 15:26

And (ULT)

Jesus uses this word to introduce the results of what the previous sentence described. When the older son heard these sounds, he wondered what was going on, so he called for a servant and asked him. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

one of the servants (ULT)

one of the servants (UST)

Here the word that is translated as **servant** ordinarily means "boy." So here it may indicate that the servant was young. Alternate translation: "a young servant" (See: [Assumed Knowledge and Implicit Information](#))

what these things might be (ULT)

what was happening (UST)

Alternate translation: "what was happening"

Translation Words - ULT

- [summoning](#)
- [of...servants](#)

Translation Words - UST

- [He called for](#)
- [of...servants](#)

ULT

²⁶ And [summoning](#) one of the [servants](#), he asked what these things might be.

UST

²⁶ [He called for](#) one of the [servants](#) and asked what was happening.

Luke 15:27

And he said to him, Your brother has come and your father has killed the fattened calf because he has received him back in good health

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The servant told him that his brother had come home and that his father had killed the fattened calf because he had received him back in good health" (See: [Quotes within Quotes](#))

your father has killed the fattened calf (ULT) Your father told us to kill the fattened calf to celebrate (UST)

The father did not do this personally. Alternate translation: "your father ordered us to butcher and cook the fattened calf" (See: [Metonymy](#))

your father has killed the fattened calf (ULT) Your father told us to kill the fattened calf to celebrate (UST)

The implication, as the father says explicitly in [15:23](#), was that this was in order to have a celebration. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "your father ordered us to butcher and cook the fattened calf so we could have a celebration" (See: [Metonymy](#))

the fattened calf (ULT) the fattened calf (UST)

See how you translated this in [15:23](#). Alternate translation: "the young animal we had been making fat" (See: [Translate Unknowns](#))

because he has received him in good health

Alternate translation: "because his son has come home safely"

Translation Words - ULT

- [brother](#)
- [father](#)
- [calf](#)
- [he has received...back](#)

Translation Words - UST

- [brother](#)
- [father](#)
- [calf](#)
- [returned](#)

ULT

²⁷ And he said to him, 'Your [brother](#) has come and your [father](#) has killed the fattened [calf](#) because [he has received](#) him [back](#) in good health.'

UST

²⁷ The servant said to him, 'Your [brother](#) has come home. Your [father](#) told us to kill the fattened [calf](#) to celebrate because your brother [returned](#) safe and healthy.'

Luke 15:28

and his father came out {and} entreated him (ULT)

So his father came out and pleaded with him to come in (UST)

Here Jesus uses the term **and** to introduce the results of what the previous sentence described. Alternate translation: "So his father came outside and pleaded with him" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- father
- and} entreated

Translation Words - UST

- father
- and pleaded...to come in

ULT

²⁸ But he became angry and was not willing to go in, and his father came out {and} entreated him.

UST

²⁸ But the older brother was angry and did not want to join the celebration. So his father came out and pleaded with him to come in.

Luke 15:29

But answering, he said to his father, ‘Behold, for so many years I am slaving for you, and I have never disregarded your command, and you never gave a young goat to me so that I might celebrate with my friends (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “But he responded to his father that even though he had been slaving for him for so many years and had never disobeyed one of his commands, his father had never given him a young goat so that he could celebrate with his friends” (See: [Quotes within Quotes](#))

**answering...said (ULT)
replied (UST)**

Together the words **answering** and **said** mean that the older son said what follows in response to his father’s pleadings. Alternate translation: “he responded” (See: [Hendiadys](#))

**Behold (ULT)
Listen (UST)**

The older son uses **behold** to get his father to focus his attention on what he is about to say. Alternate translation: “Now listen” (See: [Metaphor](#))

**I am slaving for you (ULT)
I have worked as hard as a slave for you (UST)**

To emphasize how hard he believes he has worked for his father, the older son figuratively describes himself as a slave. You could translate this metaphor as a simile. Alternate translation: “I have been working like a slave for you” (See: [Metaphor](#))

**I have never disregarded your command (ULT)
I have always obeyed everything you told me to do (UST)**

If your readers would misunderstand this, you could translate this double negative as a positive statement. Alternate translation: “I have always done what you told me to do” (See: [Double Negatives](#))

**I have never disregarded your command (ULT)
I have always obeyed everything you told me to do (UST)**

To emphasize how carefully he believes he has obeyed his father, the older son makes a figurative generalization and says **never**. Alternate translation: “I have not disobeyed your commands” or “I have done what you told me to do” (See: [Hyperbole](#))

ULT

²⁹ But answering, he said to his [father](#), ‘Behold, for so many [years I am slaving](#) for you, and I have never disregarded your [command](#), and you never gave a [young goat](#) to me so that I might celebrate with my friends,

UST

²⁹ But he replied to his [father](#), ‘Listen! For all these [years I have worked as hard as a slave](#) for you. [I have always obeyed everything you told me to do](#). But you have never given me [so much as a young goat](#) that I could use to host a feast for my friends.

a young goat (ULT)

so much as a young goat (UST)

A young goat was smaller and much less expensive than a fatted calf. The son's implication is that his father has not done even a small thing to show appreciation for him. You could express that more explicitly in your translation. Alternate translation: "even a young goat" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- to...father
- for...years
- I am slaving
- command
- a young goat

Translation Words - UST

- father
- For...years
- I have worked as hard as a slave
- I have always obeyed everything you told me to do
- so much as a young goat

Luke 15:30

but when this son of yours came, the one having devoured your livelihood with prostitutes, you killed for him the fattened calf (ULT)

But now that this son of yours has come back home, after wasting all your money on prostitutes, you have told your servants to kill the fattened calf for a celebration (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse, if you translated it as an indirect quotation): “but that when this son of his came home, who had wasted his money on prostitutes, he killed the fattened calf for him” (See: [Quotes within Quotes](#))

this son of yours (ULT)

this son of yours (UST)

The older son refers to his brother as **this son of yours** because he does not want to be associated with him. He does not want to call him “my brother.” Alternate translation: “that other son of yours”

the one having devoured your livelihood (ULT)
after wasting all your money (UST)

The older son figuratively describes his brother as having eaten up the wealth his father gave him, to the point where there is nothing left. Alternate translation: “who squandered your wealth” (See: [Metaphor](#))

with prostitutes (ULT)

on prostitutes (UST)

In order to depict how the younger son wasted his father’s money on reckless living, the older son speaks figuratively of one thing he assumes the younger son spent money on. Alternate translation: “living recklessly” (See: [Synecdoche](#))

you killed for him the fattened calf (ULT)

you have told your servants to kill the fattened calf for a celebration (UST)

The father did not do this personally. Alternate translation: “you told the servants to butcher and cook the fattened calf” (See: [Metonymy](#))

you killed for him the fattened calf (ULT)

you have told your servants to kill the fattened calf for a celebration (UST)

If it would be helpful to your readers, you could state explicitly the implicit purpose for this action. Alternate translation: “you told the servants to butcher and cook the fattened calf so you could hold a celebration for him” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁰ but when this son of yours came, the one **having devoured** your livelihood with **prostitutes**, you killed for him the fattened **calf**.’

UST

³⁰ But now that this son of yours has come back home, **after wasting** all your money on **prostitutes**, you have told your servants to kill the fattened **calf** for a celebration!’

the fattened calf (ULT)

the fattened calf (UST)

See how you translated this in [15:23](#). Alternate translation: “the young animal we had been making fat” (See: [Translate Unknowns](#))

Translation Words - ULT

- son
- having devoured
- prostitutes
- calf

Translation Words - UST

- son
- after wasting
- prostitutes
- calf

Luke 15:31

But he said to him, ‘Child, you are always with me, and all that {is} mine is yours (ULT)

But his father said to him, ‘My son, you are always with me, and all that I own is yours (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “But his father called him his dear son and acknowledged his loyal service and reminded him that now he was heir to the entire remaining estate” (See: [Quotes within Quotes](#))

Child (ULT)

My son (UST)

The father is using this word as a term of affection. Alternate translation: “My dear son”

you are always with me (ULT)

you are always with me (UST)

Alternate translation: “I appreciate the way you have stayed here and helped me”

Translation Words - ULT

- [Child](#)

Translation Words - UST

- [My son](#)

ULT

³¹ But he said to him, ‘[Child](#), you are always with me, and all that {is} mine is yours.

UST

³¹ But his father said to him, ‘[My son](#), you are always with me, and all that I own is yours.

Luke 15:32

**But it was proper to celebrate and to rejoice...
he had been lost, and was found (ULT)
But it is right for us to celebrate and rejoice...
It is as though he was lost and we have him
found again (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But he insisted that it was right to have a celebration for his brother, since it was as if he had died and come back to life, and as if he had been lost and had been found" (See: [Quotes within Quotes](#))

ULT

³² But it was proper to celebrate and **to rejoice**, for this **brother** of yours was **dead**, and **lived**, and he had been lost, and was found."

UST

³² But it is right for us to celebrate and **rejoice**, because it is as though your **brother** was **dead** and **is alive again!** It is as though he was lost and we have him found again!"

**to celebrate...and to rejoice (ULT)
to celebrate...and rejoice (UST)**

The phrase **celebrate and rejoice** expresses a single idea emphatically by using two similar words connected with **and**. Alternate translation: "celebrate joyfully" (See: [Hendiadys](#))

**this brother of yours (ULT)
your brother (UST)**

The older son had referred to "this son of yours," but the father wants him to recognize him as his **brother**. Alternate translation: "your very own brother"

**this brother of yours was dead, and lived (ULT)
your brother was dead and is alive again (UST)**

See how you translated this figurative expression in [15:24](#). Alternate translation: "it is as if your very own brother had died and come back to life" (See: [Metaphor](#))

**he had been lost, and was found (ULT)
It is as though he was lost and we have him found again (UST)**

See how you translated this figurative expression in [15:24](#). Alternate translation: "it is as if he had been missing and we found him again" (See: [Metaphor](#))

**and was found (ULT)
and we have him found again (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "we found him again" (See: [Active or Passive](#))

Translation Words - ULT

- [to rejoice](#)
- [brother](#)

- dead
- lived

Translation Words - UST

- rejoice
- brother
- dead
- is alive again

Luke 16

Luke 16 General Notes

Structure and formatting

Jesus tells a parable about a household manager (16:1-15)

Jesus gives further teachings (16:16-18)

Jesus tells a parable about a rich man who died (16:19-31)

Luke 16:1

And (ULT)

Luke uses this word to introduce background information that will help readers understand what Jesus teaches next. Alternate translation: "Now" (See: [Connect — Background Information](#))

**he...said...also...to the disciples (ULT)
Jesus...said...also...to his disciples (UST)**

Luke uses this phrase to reintroduce these characters into the story. Jesus directed the previous three parables to the Pharisees and scribes, although **the disciples** may have been part of the crowd that was listening. He directs this next parable to **the disciples**. Alternate translation: "Jesus then said to his disciples, who were there" (See: [Introduction of New and Old Participants](#))

And he also said to the disciples (ULT)

One theme of the story of the two sons was the use of possessions. To help his disciples understand something further about that, Jesus tells them a brief story that provides an illustration. It may be helpful to make this a separate sentence. Alternate translation: "Jesus then told his disciples an illustrative story" (See: [Parables](#))

**There was a certain rich man who had a manager (ULT)
Once there was a rich man who had a household manager (UST)**

This introduces the main characters in the parable. Alternate translation: "There once was a rich man who employed a manager" (See: [Introduction of New and Old Participants](#))

**he was reported to him as (ULT)
One day someone informed the rich man that the manager (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "people reported to the rich man that his manager was" (See: [Active or Passive](#))

**wasting his possessions (ULT)
was doing such a bad job that the rich man was losing lots of money (UST)**

Alternate translation: "managing his wealth badly"

Translation Words - ULT

- [disciples](#)
- [a manager](#)
- [as](#)
- [wasting](#)
- [possessions](#)

ULT

¹ And he also said to the [disciples](#), "There was a certain rich man who had [a manager](#), and he was reported to him [as wasting his possessions](#)."

UST

¹ Jesus also said to his [disciples](#), "Once there was a rich man who had [a household manager](#). One day someone informed the rich man [that the manager was doing such a bad job that the rich man was losing lots of money](#)."

Translation Words - UST

- disciples
- a household manager
- that
- was doing such a bad job that...was losing
- lots of money

Luke 16:2

And (ULT)**So (UST)**

Jesus uses this word to introduce the results of what the previous sentence described. Alternate translation (as in UST): “So” (See: [Connect — Reason-and-Result Relationship](#))

he called him (ULT)**he called the manager to come to him (UST)**

The pronoun **he** refers to the rich man, and **him** refers to the manager. Alternate translation: “the rich man called the manager” (See: [Pronouns — When to Use Them](#))

ULT

² And **he called** him {and} said to him, ‘What {is} this I hear about you? Give a report of your **management**, for you are no longer able **to manage**.’

UST

² So **he called** the manager **to come to him** and said to him, ‘What I hear you have been doing is terrible! Give me a final written report of the **things** you **have been managing**, because you will no longer be **my household manager!**’

and} said to him, ‘What {is} this I hear about you? Give a report of your management, for you are no longer able to manage (ULT)

and said to him, ‘What I hear you have been doing is terrible! Give me a final written report of the things you have been managing, because you will no longer be my household manager (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “told him that he had been hearing bad things about him and that he needed to turn over his financial records, since he would not be the manager any more” (See: [Quotes within Quotes](#))

What {is} this I hear about you (ULT)**What I hear you have been doing is terrible (UST)**

The rich man is not looking for information. He is using the question form to scold the manager. If your readers would misunderstand this, you could translate this as an exclamation. Alternate translation: “I have heard what you are doing!” (See: [Rhetorical Question](#))

Give a report of your management (ULT)**Give me a final written report of the things you have been managing (UST)**

Alternate translation: “Turn over your financial records” or “Set your records in order to pass on to someone else”

for you are no longer able to manage (ULT)**because you will no longer be my household manager (UST)**

Alternate translation: “since you cannot be my financial manager any longer”

Translation Words - ULT

- [he called](#)
- [of...management](#)
- [to manage](#)

Translation Words - UST

- he called...to come to him
- of...things...have been managing
- my household manager

Luke 16:3

said...to himself...What should I do, since my master is taking away the management from me? I am not strong to dig. I am ashamed to beg (ULT)

said...to himself...My master is going to dismiss me from being his manager, so I have to think of what to do. I am not strong enough to work by digging ditches, and I am ashamed to beg for money (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “asked himself what he should do, since his master was taking the management job away from him. He realized that he was not strong enough to dig ditches, and that he would be ashamed to beg for money” (See: [Quotes within Quotes](#))

ULT

³ Then the [manager](#) said to himself, ‘What should I do, since my [master](#) is taking away the [management](#) from me? [I am not strong](#) to dig. [I am ashamed to beg](#).

UST

³ Then the [manager](#) said to himself, ‘My [master](#) is going to dismiss me [from being his manager](#), so I have to think of what to do. [I am not strong enough](#) to work by digging ditches, and [I am ashamed to beg for money](#).

my master (ULT)

My master (UST)

The expression **my master** refers to the rich man. The manager was not a slave, although he was financially dependent on the rich man for his housing, food, etc. Alternate translation: “my employer” (See: [Assumed Knowledge and Implicit Information](#))

I am not strong to dig (ULT)

I am not strong enough to work by digging ditches (UST)

The manager is saying that he is not strong enough to work all day digging ditches in the ground. He is likely using this one kind of manual work figuratively to represent all work that would require sustained physical exertion. Alternate translation: “I am not strong enough to do manual labor” (See: [Synecdoche](#))

Translation Words - ULT

- [manager](#)
- [management](#)
- [master](#)
- [I am...strong](#)
- [I am not strong](#)
- [I am ashamed](#)
- [to beg](#)

Translation Words - UST

- [manager](#)
- [from being his manager](#)
- [master](#)
- [I am...strong enough](#)
- [I am not strong enough](#)
- [I am ashamed](#)

- [and...to beg for money](#)

Luke 16:4

I know what I will do, so that when I am removed from the management, they will welcome me into their houses (ULT)
I know what I will do so that people will take me into their houses {and provide for me} after he dismisses me from my management work (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He realized that there was something he could do so that when his master took away his management job, his master's debtors would welcome him into their houses" (See: [Quotes within Quotes](#))

ULT

⁴ I know what I will do, so that when I am removed from the [management](#), [they will welcome](#) me into their [houses](#).'

UST

⁴ I know what I will do so that [people will take](#) me into their [houses](#) {[and provide for me](#)} after he dismisses me from [my management work](#)!

when I am removed from the management (ULT)
after he dismisses me from my management work (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "when my master takes away my management job" (See: [Active or Passive](#))

they will welcome me into their houses (ULT)
people will take me into their houses {and provide for me (UST)

By **they**, the manager means his master's debtors, as the next verse indicates explicitly. Alternate translation: "my master's debtors will welcome me into their houses" (See: [Pronouns — When to Use Them](#))

they will welcome me into their houses (ULT)
people will take me into their houses {and provide for me (UST)

The expression **welcome me into their houses** likely refers to providing food and lodging, and perhaps other necessities, for some period of time in acknowledgment of a previous favor. The manager speaks figuratively of this by reference to where it would happen. Alternate translation: "my master's debtors will provide for my needs" (See: [Metonymy](#))

Translation Words - ULT

- [I know](#)
- [management](#)
- [they will welcome](#)
- [houses](#)

Translation Words - UST

- [I know](#)
- [people will take...and provide for me](#)
- [houses](#)
- [my management work](#)

Luke 16:5**of the debtors of his master (ULT)
everyone who owed his master money (UST)**

Alternate translation: “the people who were in debt to his master” or “the people who owed things to his master”

**to the first one (ULT)
the first one (UST)**

Jesus is using the adjective **first** as a noun. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent expression. Alternate translation: “to the first of the debtors” (See: [Nominal Adjectives](#))

**he said to the first one, ‘How much do you owe to my master (ULT)
He asked the first one, ‘How much do you owe my master (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he asked the first of the debtors how much he owed his master” (See: [Quotes within Quotes](#))

Translation Words - ULT

- [having summoned](#)
- [of...master](#)
- [to...master](#)

Translation Words - UST

- [he asked...to come to him](#)
- [master](#)
- [master](#)

ULT

⁵ And [having summoned](#) each one of the debtors of his [master](#), he said to the first one, ‘How much do you owe to my [master](#)?’

UST

⁵ So [he asked](#) everyone who owed his [master](#) money [to come to him](#) one by one. He asked the first one, ‘How much do you owe my [master](#)?’

Luke 16:6

And he said, '100 baths of olive oil (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "This first debtor told the manager that he owed 100 baths of olive oil" (See: [Quotes within Quotes](#))

100 baths (ULT) 3,000 liters (UST)

The word **baths** is the plural of "bath," an ancient measurement equal to about 30 liters or about 8 gallons. If your readers would misunderstand this, you could use the equivalent modern measurement in your translation. Alternate translation: "3,000 liters" or "800 gallons" (See: [Biblical Volume](#))

Then he said to him, 'Take your bill and, sitting down, quickly write 50 (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "So the manager told him to take his bill and sit down and quickly change that to 50 baths" (See: [Quotes within Quotes](#))

your bill (ULT) your bill (UST)

A **bill** is a piece of paper that tells how much someone owes. Your language may have a specific term for this. Alternate translation: "your statement" or "your note" (See: [Translate Unknowns](#))

50 (ULT) 1, 500 liters (UST)

If your readers would misunderstand this, you could use the equivalent modern measurement in your translation. Alternate translation: "1,500 liters" or "400 gallons" (See: [Biblical Volume](#))

Translation Words - ULT

- [of olive oil](#)

Translation Words - UST

- [of olive oil](#)

ULT

⁶ And he said, '100 baths [of olive oil](#).' Then he said to him, 'Take your bill and, sitting down, quickly write 50.'

UST

⁶ The man replied, '3,000 liters [of olive oil](#).' The manager said to him, 'Take your bill, sit down, and quickly change it to 1, 500 liters!'

Luke 16:7

Then to another he said, 'And you, how much do you owe (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Then the manager asked another debtor how much he owed" (See: [Quotes within Quotes](#))

100 cors (ULT)

1,000 baskets (UST)

The word **cors** is the plural of "cor," an ancient measurement equal to about one fifth of a metric ton or about ten bushels. If your readers would misunderstand this, you could use the equivalent modern measurement in your translation. You could also use a general term, as UST does. Alternate translation: "20 tons" (metric tons) or "1,000 bushels" (See: [Biblical Volume](#))

he said, 'And...he...100 cors of wheat.' He says to him, 'Take your bill, and write 80 (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He told the manager that he owed 100 cors of wheat. The manager told him to take his bill and change that to 80 cors" (See: [Quotes within Quotes](#))

He says to him (ULT)

The manager said to him (UST)

To convey vividness and immediacy, the parable uses the present tense in past narration here. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: "He said to him"

your bill (ULT)

your bill (UST)

See how you translated this in [16:6](#). Alternate translation: "your statement" or "your note" (See: [Translate Unknowns](#))

80 (ULT)

800 baskets (UST)

If your readers would misunderstand this, you could use an equivalent modern measurement in your translation. Alternate translation: "16 tons" or "800 bushels" (See: [Biblical Volume](#))

Translation Words - ULT

- of wheat

ULT

⁷ Then to another he said, 'And you, how much do you owe?' And he said, '100 cors of wheat.' He says to him, 'Take your bill, and write 80.'

UST

⁷ He said to another man, 'How much do you owe?' The man replied, '1,000 baskets of wheat.' The manager said to him, 'Take your bill and change it to 800 baskets!'

Translation Words - UST

- of wheat

Luke 16:8

he had acted shrewdly (ULT) being so clever (UST)

Alternate translation: "he had looked out for himself" or "he had planned for the future"

the sons of this age (ULT) the people who belong to this world (UST)

The expression **sons of** is an idiom that means the people in view share the qualities of something. In this case, Jesus is describing people who share the values and outlook of the present world.
Alternate translation: "the people of this present world" (See: [Idiom](#))

of this age (ULT) who belong to this world (UST)

The term **age** means specifically the long period of time defined by the duration of the created world and, by association, the world itself. Alternate translation: "this present world" (See: [Metonymy](#))

the sons of the light (ULT) the people who belong to God (UST)

The expression **sons of** is once again an idiom that means the people in view share the qualities of something, in this case the influence of God. Alternate translation: "the people of God" or "godly people" (See: [Metaphor](#))

the sons of the light (ULT) the people who belong to God (UST)

The term **light** is a metaphor for the presence and influence of God in the world. Alternate translation: "the people of God" or "godly people" (See: [Metaphor](#))

in {their} own generation (ULT) in how they relate to those around them (UST)

Jesus speaks figuratively of **the sons of this age** as if they had all been born in the same **generation**. Alternate translation: "in relation to their own kind" (See: [Metaphor](#))

Translation Words - ULT

- [master](#)
- [praised](#)
- [unrighteous](#)
- [manager](#)
- [sons](#)
- [sons](#)
- [of...age](#)
- [of...light](#)

ULT

⁸ And the [master](#) [praised](#) the [unrighteous manager](#) because he had acted shrewdly. For the [sons](#) of this [age](#) are shrewder than the [sons](#) of the [light](#) in {their} own [generation](#).

UST

⁸ {When} the [master](#) {heard what his [manager](#) had done, he} [praised](#) the [dishonest manager](#) for being so clever. The truth is, the [people who belong to this world](#) are more clever than the [people who belong to God in how they relate to those around them](#).

- generation

Translation Words - UST

- When...heard what his manager had done, he} praised
- master
- in how they relate to those around them
- dishonest
- manager
- people
- people
- who belong to...world
- who belong to God

Luke 16:9

And I say to you (ULT)

Jesus uses the phrase **I say to you** to mark the end of the story and to introduce a teaching about how his disciples can apply the story to their lives. It may be helpful to make this a separate sentence.

Alternate translation: "And you should do something similar" (See: [End of Story](#))

make friends for yourselves by means of unrighteous wealth, so that when it fails, they may welcome you into the eternal dwellings (ULT)

use the money you have in this world to make friends for yourselves. Then when that money is gone, those friends will welcome you into their homes, which will last forever (UST)

The identity of these **friends** is unclear. Interpreters understand them in a variety of ways. It is also unclear whether it is these **friends** who would **welcome** someone into the **eternal dwellings** or whether the expression is indefinite, equivalent to "you will be welcomed into the eternal dwellings." Because the meaning is unclear and it is interpreted in such a variety of ways, it might be best if your translation did not say any more about this than ULT does.

unrighteous wealth (ULT)

use the money you have...in this world (UST)

Here, the term **unrighteous** is an echo of the previous verse, in which Jesus described the manager by the same term. It likely refers to the various shrewd means by which the people of this world make money. Jesus is applying it by association to money itself. Alternate translation: "the money you have in this world" (See: [Metonymy](#))

when it fails (ULT)

when that money is gone (UST)

Alternate translation: "when it is gone" or "when it no longer has any value"

Translation Words - ULT

- [unrighteous](#)
- [they may welcome](#)
- [eternal](#)

Translation Words - UST

- [world](#)
- [those friends will welcome](#)
- [which will last forever](#)

ULT

⁹ And I say to you, make friends for yourselves by means of [unrighteous](#) wealth, so that when it fails, [they may welcome](#) you into the [eternal](#) dwellings.

UST

⁹ I tell you, use the money you have in this [world](#) to make friends for yourselves. Then when that money is gone, [those friends will welcome](#) you into their homes, [which will last forever](#).

Luke 16:10

The one {who is} faithful in very little (ULT) People who faithfully manage small amounts of money (UST)

Be sure that this does not sound as if it is describing a person who is not very faithful. Alternate translation: "Someone who is trustworthy even in very small matters"

The one...in very little...who is} unrighteous (ULT) People...small amounts of money...who are dishonest (UST)

Be sure that this does not sound as if it is describing a person who is only infrequently unrighteous. Alternate translation: "someone who is not trustworthy even in very small matters"

Translation Words - ULT

- [who is} faithful](#)
- [faithful](#)
- [who is} unrighteous](#)
- [unrighteous](#)

Translation Words - UST

- [who faithfully manage](#)
- [honest](#)
- [who are dishonest](#)
- [dishonest](#)

ULT

¹⁰ The one {[who is} faithful](#) in very little is also [faithful](#) in much, and the one {[who is} unrighteous](#) in very little is also [unrighteous](#) in much.

UST

¹⁰ People [who faithfully manage](#) small amounts of money will also be [honest](#) with much greater amounts. People [who are dishonest](#) in the way they manage small amounts of money will also be [dishonest](#) with much greater amounts.

Luke 16:11

unrighteous wealth (ULT)
the money {God has given you} in this world (UST)

See how you translated this in [16:9](#). Alternate translation: “with the money that you have in this world” (See: [Metonymy](#))

who will entrust the true to you (ULT)
he will certainly not trust you with the true riches {of heaven (UST)}

Jesus is using the question form as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “no one will trust you with genuine wealth.” (See: [Rhetorical Question](#))

the true (ULT)
the true riches {of heaven (UST)}

Jesus is using the adjective **true** as a noun to mean wealth that is more genuine, real, or lasting than money. Your language may use adjectives in the same way. If not, you could translate the term with an equivalent expression. Alternate translation: “genuine wealth” (See: [Nominal Adjectives](#))

Translation Words - ULT

- faithful
- unrighteous
- will entrust

Translation Words - UST

- you have...faithfully handled
- in this world
- trust...with

ULT

¹¹ If therefore you have not been faithful in unrighteous wealth, who will entrust the true to you?

UST

¹¹ So if you have not faithfully handled the money {God has given you} in this world, he will certainly not trust you with the true riches {of heaven}.

Luke 16:12

**who will give to you what {is} your own (ULT)
you should not expect anyone to give you
property of your own (UST)**

Jesus is using the question form as a teaching tool. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: “no one will give you property of your own.” (See: [Rhetorical Question](#))

Translation Words - ULT

- faithful

Translation Words - UST

- you have...faithfully managed

ULT

¹² And if you have not been faithful in what belongs to another, who will give to you what {is} your own?

UST

¹² If you have not faithfully managed property that belongs to other people, you should not expect anyone to give you property of your own.

Luke 16:13

No servant is able to serve two masters (ULT)
No servant is able to serve two different masters at the same time (UST)

If your readers would misunderstand this, you could make the subject positive and the verb negative in this expression. Alternate translation: "A servant cannot serve two masters"

two masters (ULT)
two different masters at the same time (UST)

The implication is that a servant could not meet the competing demands of two different masters at the same time with equal loyalty. Alternate translation: "two different masters equally well at the same time" (See: [Assumed Knowledge and Implicit Information](#))

for either he will hate the one and he will love the other, or else he will be devoted to one and he will despise the other (ULT)

Jesus is basically saying the same thing in two different ways. If your readers would misunderstand this, you could combine these statements. Alternate translation: "for he is certain to love and serve one of them much better than the other" (See: [Parallelism](#))

he will be devoted to one (ULT)
he would be loyal to one of them (UST)

Alternate translation: "love the first master very strongly"

he will despise the other (ULT)
despise the other one (UST)

Alternate translation: "he will hold the second master in contempt" or "he will hate the second master"

You are not able...to serve (ULT)
You cannot...devote your life to serving...devoting your life to acquiring (UST)

Even though Jesus has been describing the situation of an individual servant, as he draws this application, he is addressing his disciples as a group, so **you** is plural. (See: [Forms of You](#))

Translation Words - ULT

- [servant](#)
- [to serve](#)
- [to serve \(2\)](#)
- [masters](#)
- [he will love](#)

ULT

¹³ No [servant](#) is able [to serve](#) two [masters](#), for either he will hate the one and [he will love](#) the other, or else he will be devoted to one and he will despise the other. You are not able [to serve God](#) and wealth."

UST

¹³ No [servant](#) is able [to serve](#) two different [masters](#) at the same time. If he tried to do that, he would hate one of them and [love](#) the other one, or he would be loyal to one of them and despise the other one. You cannot [devote your life to serving God](#) if you are also [devoting your life to acquiring](#) money and other material possessions."

- God

Translation Words - UST

- servant
- to serve
- devote your life to serving...devoting your life to acquiring (2)
- masters
- love
- God

Luke 16:14

And (ULT) When (UST)

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

the Pharisees (ULT) the Pharisees {who were there} (UST)

Here Luke reintroduces **the Pharisees** as participants in the story, but they have been present all along. Jesus told them the three parables in [15:3-32](#), and they have since been listening to what Jesus has been teaching his disciples. Alternate translation: "the Pharisees who were present" (See: [Introduction of New and Old Participants](#))

who were lovers of money (ULT) they loved to acquire money (UST)

Alternate translation: "who loved having money" or "who were very greedy for money"

Translation Words - ULT

- [Pharisees](#)

Translation Words - UST

- [Pharisees {who were there}](#)

ULT

¹⁴ And the [Pharisees](#), who were lovers of money, heard all these things, and they were ridiculing him.

UST

¹⁴ When the [Pharisees {who were there}](#) heard what Jesus was teaching, they made fun of him because they loved to acquire money.

Luke 16:15

You are the ones justifying yourselves (ULT)
You try to make...think that you are righteous (UST)

Alternate translation: "You are people who try to make yourselves look good"

before men (ULT)
other people (UST)

Jesus is using this expression to mean "where people can see," and it refers figuratively to perception and judgment. Alternate translation: "from the perspective of others" (See: [Metaphor](#))

men (ULT)
other people (UST)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people" or "others" (See: [When Masculine Words Include Women](#))

but God knows your hearts (ULT)
but God knows what you are really like (UST)

Here, **hearts** figuratively represent people's motivations and desires. Alternate translation: "God understands your true desires" or "God knows your real motives" (See: [Metaphor](#))

what {is} exalted among men (ULT)
many things that people praise as very important (UST)

Jesus is using a spatial metaphor to describe things that are valued or honored as if they were high up. Alternate translation: "what people value" or "what people respect" (See: [Metaphor](#))

men (ULT)
many things that people praise as very important (UST)

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people" (See: [When Masculine Words Include Women](#))

is} an abomination (ULT)
God considers to be detestable (UST)

The term **abomination** comes from the regulations for religious life in the Jewish law. It refers to something that provokes feelings of horror and revulsion and must be avoided. Alternate translation: "is detestable" (See: [Translate Unknowns](#))

ULT

¹⁵ And he said to them, "You are the ones [justifying](#) yourselves before men, but [God knows](#) your [hearts](#). For what [{is}](#) [exalted](#) among men [{is}](#) [an abomination](#) before [God](#)."

UST

¹⁵ But Jesus said to them, "You [try to make](#) other people [think that you are righteous](#), but [God knows what you are really like](#). Keep in mind that [God considers to be detestable many things that people praise as very important](#)."

before God (ULT)

God considers to be detestable (UST)

Jesus is using this expression to mean “where God can see,” and it refers figuratively to perception and judgment.
Alternate translation: “from God’s perspective” (See: [Metaphor](#))

Translation Words - ULT

- justifying
- God
- God
- knows
- hearts
- exalted
- is} an abomination

Translation Words - UST

- try to make...think that...are righteous
- God
- God considers to be detestable
- knows
- what...are really like
- God considers to be detestable
- many things that people praise as very important

Luke 16:16

The Law and the Prophets (ULT)
The laws that God gave Moses and the things that the prophets wrote (UST)

Jesus is referring figuratively to all of God's word that had been written up to that time. He is using the names of two of its major components to do so. Alternate translation: "The Scriptures" (See: [Merism](#))

were} until (ULT)
were in effect until (UST)

Alternate translation: "led up to the time of"

John (ULT)
John the Baptizer came (UST)

Jesus assumes that the Pharisees will know that he is referring to John the Baptist. Alternate translation: "John the Baptist" (See: [Assumed Knowledge and Implicit Information](#))

the kingdom of God is proclaimed as good news (ULT)
I have been preaching the good news about how God will rule as king (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has been doing the action. Alternate translation: "I have been teaching people the good news about the kingdom of God" (See: [Active or Passive](#))

the kingdom of God (ULT)
how God will rule as king (UST)

See how you decided to translate this phrase in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "how God will rule" (See: [Abstract Nouns](#))

everyone is forcing their way into it (ULT)
Many people {are accepting my message and} are very eagerly trying to become part of the kingdom of God (UST)

Jesus says figuratively that people have been **forcing their way** into the kingdom to mean that they have been doing everything they can to enter it. Alternate translation: "people have been doing everything they can to enter it" (See: [Hyperbole](#))

everyone (ULT)
Many people (UST)

The term **everyone** is a generalization for emphasis. Alternate translation: "people" (See: [Hyperbole](#))

ULT

¹⁶ The [Law](#) and the [Prophets](#) {were} until John. From [then on](#), the [kingdom of God](#) is proclaimed as good news, and everyone is forcing their way into it.

UST

¹⁶ The [laws that God gave Moses](#) and [the things that the prophets wrote](#) were in effect until John the Baptizer came. Since [then](#), I have been preaching the good news about [how God will rule as king](#). Many people {are accepting my message and} are very eagerly trying to become part of the kingdom of God.

Translation Words - ULT

- Law
- Prophets
- then on
- kingdom of God

Translation Words - UST

- laws that God gave Moses
- the things that the prophets wrote
- then
- how...God...will rule as king

Luke 16:17

But it is easier for heaven and earth to pass away than for one stroke of the law to fall (ULT)

All of God's laws, even those that seem insignificant, are more permanent than heaven and earth (UST)

If your readers would misunderstand this, you could state this contrast in the reverse order. Alternate translation: "Even the smallest detail of the law will remain valid for longer than the whole creation exists"

heaven and earth (ULT)
heaven and earth (UST)

Jesus is figuratively describing all of creation by referring to its two components. Alternate translation: "all of creation" (See: [Merism](#))

to pass away (ULT)
are more permanent than (UST)

Alternate translation: "to go out of existence"

than for one stroke of the law (ULT)
All of God's laws, even those that seem insignificant...are more permanent than (UST)

A **stroke** is the smallest part of a letter. Jesus is referring figuratively to the teachings of the law by association with the way they have been recorded in written letters. Alternate translation: "than for any of the law" (See: [Metonymy](#))

to fall (ULT)
are more permanent than (UST)

Jesus uses the term **fall** figuratively to mean to be of no further use, such as a building would be if it collapsed. Alternate translation: "to become invalid" (See: [Metaphor](#))

Translation Words - ULT

- [heaven](#)
- [earth](#)
- [of...law](#)

Translation Words - UST

- [All of God's laws](#)
- [heaven](#)
- [earth](#)

ULT

¹⁷ But it is easier for [heaven](#) and [earth](#) to pass away than for one stroke of the [law](#) to fall.

UST

¹⁷ [All of God's laws](#), even those that seem insignificant, are more permanent than [heaven](#) and [earth](#).

Luke 16:18**Everyone who divorces his wife (ULT)****Any man who divorces his wife (UST)**

Here Jesus is implicitly giving an example of something in the law that is still valid. Jesus assumes that his listeners will know that the Pharisees allowed divorce, and he is teaching that they should not do that. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: "For example, you Pharisees allow divorce. But that is not what God wants. Anyone who divorces his wife" (See: [Assumed Knowledge and Implicit Information](#))

Everyone who divorces his wife (ULT)**Any man who divorces his wife (UST)**

Alternate translation: "Anyone who divorces his wife" or "Any man who divorces his wife"

commits adultery (ULT)**is committing adultery (UST)**

Alternate translation: "is guilty of adultery"

the one...who marries (ULT)**any man...who marries (UST)**

Alternate translation: "any man who marries"

the one who marries one divorced from a husband (ULT)**any man who marries a woman whose husband has divorced her (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "a woman whose husband has divorced her" (See: [Active or Passive](#))

Translation Words - ULT

- [who divorces](#)
- [one divorced](#)
- [commits adultery](#)
- [commits adultery \(2\)](#)

Translation Words - UST

- [who divorces](#)
- [a woman whose husband has divorced her](#)
- [is committing adultery](#)
- [is also committing adultery \(2\)](#)

ULT

¹⁸ Everyone [who divorces](#) his wife and marries another [commits adultery](#), and the one who marries [one divorced](#) from a husband [commits adultery](#).

UST

¹⁸ Any man [who divorces](#) his wife and marries another woman [is committing adultery](#), and any man who marries [a woman whose husband has divorced her](#) [is also committing adultery](#)."

Luke 16:19

Now (ULT)

Jesus also said (UST)

Jesus uses the term **now** to introduce a story that will help people understand better what he has been teaching. If it would be helpful to your readers, you could indicate that explicitly, as a separate sentence. Alternate translation: "Here is an illustration to help you understand" (See: [Parables](#))

a...man...there was...certain rich (ULT)

man...Once there was a rich (UST)

This introduces one of the characters in the parable. It is not clear whether this is a real person, or simply a person in a story that Jesus is telling in order to make a point. You may need to begin a new sentence here. Alternate translation: "There once was a rich man" (See: [Introduction of New and Old Participants](#))

and he was putting on purple and fine linen (ULT)

Jesus is figuratively using two specific types of expensive clothing to mean expensive clothing in general. These were likely not the only types of clothes that the man owned and wore. It may be helpful to begin a new sentence here. Alternate translation: "He wore very expensive clothes" (See: [Synecdoche](#))

purple (ULT)

expensive purple (UST)

Jesus uses the term **purple** figuratively to mean clothing colored with purple dye, which was very expensive. Alternate translation: "clothing colored with purple dye" (See: [Metonymy](#))

feasting sumptuously every day (ULT)

Every day he gave lavish feasts (UST)

Alternate translation: "and he enjoyed eating expensive food every day"

Translation Words - ULT

- [he was putting on](#)
- [purple](#)
- [day](#)

Translation Words - UST

- [who wore](#)
- [expensive purple](#)
- [day](#)

ULT

¹⁹ Now there was a certain rich man, and [he was putting on purple](#) and fine linen, feasting sumptuously every [day](#).

UST

¹⁹ {Jesus also said,} "Once there was a rich man [who wore expensive purple](#) and linen clothes. Every [day](#) he gave lavish feasts.

Luke 16:20**But a certain poor man named Lazarus (ULT)
And {every day...a poor man whose name was
Lazarus (UST)**

This introduces another character in the parable. It is not clear whether this is a real person or simply a person in a story that Jesus is telling in order to make a point. Alternate translation: "There was also a poor man named Lazarus" (See: [Introduction of New and Old Participants](#))

**Lazarus (ULT)
Lazarus (UST)**

Lazarus is the name of a man. (See: [How to Translate Names](#))

**was laid at his gate (ULT)
people laid...at the gate of the rich man's house (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "whom people laid at his gate" (See: [Active or Passive](#))

**at his gate (ULT)
at the gate of the rich man's house (UST)**

The implication is that people brought Lazarus there so that he could beg for money and food from those who went in and out. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "at the gate to the rich man's house so that he could beg there" or "at the entrance to the rich man's property so that he could beg there" (See: [Assumed Knowledge and Implicit Information](#))

**afflicted with sores (ULT)
Lazarus' body was covered with sores (UST)**

It might be helpful to make this a new sentence. Alternate translation: "He was covered with sores" or "He had sores all over his body"

Translation Words - ULT

- [named](#)
- [gate](#)

Translation Words - UST

- [whose name was](#)
- [gate](#)

ULT

²⁰ But a certain poor man [named](#) Lazarus was laid at his [gate](#), afflicted with sores,

UST

²⁰ And {every day} people laid a poor man [whose name was](#) Lazarus at the [gate](#) of the rich man's house. Lazarus' body was covered with sores.

Luke 16:21

longing to be fed from the things falling (ULT) He was so hungry that} he wanted to eat the scraps of food that fell (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "wishing he could eat the scraps of food that fell" (See: [Active or Passive](#))

and...But...the dogs were coming (ULT)

Jesus uses the word **even** to show that what follows is worse than what he has already told about Lazarus. Alternate translation: "Worse yet, the dogs came"

the dogs (ULT) dogs (UST)

The Jews considered dogs to be unclean animals. Lazarus was too sick and weak to stop them from licking his wounds, so in addition to being poor and sick, he was always ceremonially unclean. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: "the unclean dogs" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²¹ and longing to be fed from the things falling from the table of the rich man. But even the dogs were coming {and} licking his sores.

UST

²¹ {He was so hungry that} he wanted to eat the scraps of food that fell from the table where the rich man ate. {While he was lying there,} dogs came and licked his sores.

Luke 16:22

Then it happened that (ULT)

Luke uses this phrase 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](#))

he was carried away by the angels (ULT) the angels took him (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the angels carried him away” (See: [Active or Passive](#))

to the bosom of Abraham (ULT) to be with {his ancestor} Abraham (UST)

The implication is that Abraham and Lazarus were reclining next to each other at a feast. Within the story, this feast likely represents the joys of heaven, and Jesus may be depicting Abraham, the ancestor of the Jews, as the host. In that case, Lazarus would be in a place of honor next to him. If it would be helpful to your readers, you could express this explicitly. Alternate translation: “to a place of honor next to Abraham at the heavenly feast” (See: [Assumed Knowledge and Implicit Information](#))

was buried (ULT) people buried his body (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “people buried him” (See: [Active or Passive](#))

Translation Words - ULT

- died
- died
- angels
- of Abraham
- was buried

Translation Words - UST

- died
- died
- angels
- his ancestor} Abraham
- people buried his body

ULT

²² Then it happened that the poor man died, and he was carried away by the angels to the bosom of Abraham. Then the rich man also died and was buried,

UST

²² Eventually the poor man died. Then the angels took him to be with {his ancestor} Abraham. The rich man also died, and people buried his body.

Luke 16:23**in Hades (ULT)****In the place of the dead (UST)**

Hades was the Greek name for the abode of the dead. You could use that name in your translation, or you could use an equivalent expression. Alternate translation: “he went to Hades, where” or “he went to hell, where” or “he went to the place of the dead, where” (See: [How to Translate Names](#))

lifting up his eyes (ULT)**He looked up (UST)**

This is an idiom. Alternate translation: “he looked up” (See: [Idiom](#))

in...being...torment (ULT)**In...the rich man was...suffering great pain (UST)**

Alternate translation: “while suffering in terrible pain”

he sees (ULT)**and saw (UST)**

To call attention to a significant development in the story, Jesus uses the present tense in past narration. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: “he saw”

in his bosom (ULT)**sitting very close to Abraham (UST)**

See how you translated this expression in [16:22](#). Alternate translation: “in a place of honor next to him” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Hades](#)
- [torment](#)
- [Abraham](#)

Translation Words - UST

- [place of the dead](#)
- [suffering great pain](#)
- [Abraham](#)

ULT

²³ and in [Hades](#), lifting up his eyes, being in [torment](#), he sees [Abraham](#) from afar, and Lazarus in his bosom.

UST

²³ In the [place of the dead](#), the rich man was [suffering great pain](#). He looked up and saw [Abraham](#) far away and Lazarus sitting very close to Abraham.

Luke 16:24

crying out, he said, 'Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame (ULT) the rich man shouted, 'Father Abraham, I am suffering very much in this fire! So please pity me and send Lazarus here so that he can dip his finger in water and touch my tongue to cool it (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he shouted over to Abraham, addressing him respectfully as his ancestor, and asked him to have mercy on him and send Lazarus to dip the tip of his finger in water and cool his tongue, because he was in a flame that was making him suffer greatly" (See: [Quotes within Quotes](#))

**crying out, he said (ULT)
the rich man shouted (UST)**

Together the terms **crying out** and **said** mean that the rich man spoke what follows as a loud cry. Alternate translation: "the rich man shouted out" (See: [Hendiadys](#))

**Father Abraham (ULT)
Father Abraham (UST)**

The rich man is using the term **Father**, which figuratively means "ancestor," as a respectful title. Abraham was the ancestor of all the Jews. Alternate translation: "Abraham, my father" or "Abraham, my ancestor" (See: [Metaphor](#))

**have mercy on me (ULT)
please pity me (UST)**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please have pity on me" or "please help me" (See: [Imperatives — Other Uses](#))

**And...send Lazarus (ULT)
So...send Lazarus here (UST)**

Alternate translation: "by sending Lazarus" or "and tell Lazarus to come to me"

**he may dip the tip of his finger in water and cool my tongue (ULT)
and...he can dip his finger in water...touch my tongue to cool it (UST)**

The rich man is making an exaggeratedly small request in order to emphasize how hot and thirsty he is. In your translation, you could indicate that this is not the most he would want Lazarus to do. Alternate translation: "so that

ULT

²⁴ And [crying out](#), he said, 'Father Abraham, [have mercy on me](#) and [send Lazarus](#), that he may dip the tip of his finger [in water](#) and cool my [tongue](#), for [I am tormented](#) in this flame.'

UST

²⁴ So the rich man [shouted](#), 'Father Abraham, [I am suffering very much](#) in this fire! So [please pity me](#) and [send Lazarus](#) here so that he can dip his finger [in water](#) and touch my [tongue](#) to cool it!'

he can at least dip his finger in water and cool my tongue with a drop of it” or “so he can bring me water to drink that will cool my tongue” (See: [Hyperbole](#))

and cool my tongue (ULT)

and...touch my tongue to cool it (UST)

The rich man is figuratively describing how thirsty he is by association with the way his **tongue** feels hot. Alternate translation: “so that I will not be so thirsty” (See: [Hyperbole](#))

I am tormented in this flame (ULT)

I am suffering very much in this fire (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “this flame is making me suffer greatly” (See: [Active or Passive](#))

Translation Words - ULT

- crying out
- Father
- Abraham
- have mercy on
- send
- in water
- tongue
- I am tormented

Translation Words - UST

- shouted
- Father
- Abraham
- I am suffering very much
- please pity
- send
- in water
- tongue

Luke 16:25

But Abraham said, ‘Child, remember that in your lifetime you received your good things, and Lazarus in like manner bad things. But now he is comforted here, and you are tormented

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “But Abraham, addressing the rich man as his descendant, told him to remember that he had received good things in his lifetime, while Lazarus had received bad things in his lifetime, but now Lazarus was receiving comforts with him, while the rich man was suffering greatly” (See: [Quotes within Quotes](#))

Child (ULT)

Child (UST)

Abraham is using the term **child** figuratively to mean “descendant.” As a Jew, the rich man was a descendant of Abraham. Abraham is likely using the term in a compassionate way. Alternate translation: “My dear child” (See: [Metaphor](#))

your good things (ULT)

you...many good things (UST)

Abraham is using the adjective **good** as a noun. It is plural. If your language does not use adjectives as nouns, you can translate this with an equivalent expression. Alternate translation: “your good things” or “things that you enjoyed” (See: [Nominal Adjectives](#))

likewise (ULT)

was miserable (UST)

Abraham is referring to the fact that both men received something while they lived on earth. He is not saying that what they received was the same. Alternate translation: “while he was living received”

bad things (ULT)

was miserable (UST)

Abraham is using the adjective **bad** as a noun. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. It is plural. Alternate translation: “bad things” or “things that caused him to suffer” (See: [Nominal Adjectives](#))

he is comforted (ULT)

he is happy (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “he is comfortable” or “he is receiving things that make him happy” (See: [Active or Passive](#))

ULT

²⁵ But [Abraham](#) said, ‘[Child](#), remember that in your [lifetime you received](#) your [good things](#), and Lazarus [likewise bad things](#). But now [he is comforted](#) here, and you [are tormented](#).

UST

²⁵ But [Abraham](#) replied, ‘[Child](#), remember that [while you were alive on earth](#) you [enjoyed many good things](#). But Lazarus [was miserable](#). Now [he is happy](#) here, and you [are suffering](#).

you...are tormented (ULT)

you...are suffering (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "you are suffering greatly" (See: [Active or Passive](#))

Translation Words - ULT

- Abraham
- Child
- lifetime
- you received
- good things
- likewise
- bad things
- he is comforted
- are tormented

Translation Words - UST

- Abraham
- Child
- while...were alive on earth
- enjoyed
- many good things
- was miserable
- was miserable
- he is happy
- are suffering

Luke 16:26

And with all these things, between us and you a great chasm has been set in place, so that those wanting to cross from here to you may not be able, nor may they go across from there to us (ULT)

Besides that, God has placed a huge ravine between you and us. So those who want to go from here to you there are not able to.

Furthermore, no one can cross from there to where we are, either (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "Abraham also told him that God had placed a huge pit between them, so that no one who wanted to cross over to where the rich man was, and no one who wanted to come over from there to where Abraham was, would be able to do that" (See: [Quotes within Quotes](#))

And with all these things (ULT)

Besides that (UST)

This is an idiom. Alternate translation: "In addition to this reason" (See: [Idiom](#))

us...us (ULT)

us...where we are (UST)

Abraham means himself and the people who are with him, but not the rich man, so **us** is exclusive in both instances in this verse, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

you...you (ULT)

you...you there (UST)

Even though Abraham is speaking to the rich man individually, he is referring to all of the people who are in Hades with him, so **you** is plural in both instances in this verse. Alternate translation: "all of you" (See: [Forms of You](#))

a great chasm has been set in place (ULT)

God has placed a huge ravine (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "God has placed a huge pit" (See: [Active or Passive](#))

nor may they go across from there to us (ULT)

Furthermore, no one can cross from there to where we are, either (UST)

Abraham is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from earlier in the sentence. Alternate

ULT

²⁶ And with all these things, between us and you a great chasm has been set in place, so that those wanting to cross from here to you may not **be able**, nor may they go across from there to us.'

UST

²⁶ Besides that, God has placed a huge ravine between you and us. So those who want to go from here to you there are not **able to**. Furthermore, no one can cross from there to where we are, **either**.'

translation: "and so that those who want to come across from where you are to where we are will not be able to do that" (See: [Ellipsis](#))

Translation Words - ULT

- [may...be able](#)

Translation Words - UST

- [are...able to](#)

Luke 16:27

Then he said, 'I beg you then, Father, that you would send him to the house of my father (ULT)

Then the rich man said, 'If that is so, Father Abraham, I ask you to send Lazarus to my family home (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "So the rich man then begged Abraham, addressing him respectfully as his ancestor, to send Lazarus to his family" (See: [Quotes within Quotes](#))

Father (ULT)

Father Abraham (UST)

The rich man is using the term **Father**, which figuratively means "ancestor," as a respectful title. Alternate translation: "Abraham, my father" or "Abraham, my ancestor" (See: [Metaphor](#))

to the house of my father (ULT)

to my family home (UST)

The rich man is using the word **house** figuratively to mean the people who live together in a household. Alternate translation: "to my family" (See: [Metonymy](#))

Translation Words - ULT

- [Father](#)
- [of...father](#)
- [you would send](#)
- [house](#)

Translation Words - UST

- [Father Abraham](#)
- [family](#)
- [send](#)
- [home](#)

ULT

²⁷ Then he said, 'I beg you then, [Father](#), that [you would send](#) him to the [house](#) of my [father](#)—

UST

²⁷ Then the rich man said, 'If that is so, [Father Abraham](#), I ask you to [send](#) Lazarus to my [family home](#).

Luke 16:28

for I have five brothers—in order that he might warn them, so that they may not also come to this place of torment (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this a separate sentence. Alternate translation: “The rich man explained that he had five brothers and that he wanted Lazarus to warn them so that they would not also come to where he was, in a place where they would suffer greatly” (See: [Quotes within Quotes](#))

**in order that he might warn them (ULT)
Tell him to warn them (UST)**

The implication is that the rich man wanted Lazarus to warn his brothers not to act as he had. He had been selfish, self-indulgent, and unconcerned about the needs of people around him who were poor and suffering. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “so that he can warn them not to be self-indulgent and callous, as I was” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [brothers](#)
- [of torment](#)

Translation Words - UST

- [brothers {who live there](#)
- [where we suffer great pain](#)

ULT

²⁸ for I have five [brothers](#)—in order that he might warn them, so that they may not also come to this place [of torment](#).’

UST

²⁸ I have five [brothers {who live there}](#). Tell him to warn them so that they do not also come to this place [where we suffer great pain!](#)

Luke 16:29

But Abraham says (ULT)
But Abraham replied (UST)

To call attention to a significant development in the story, Jesus uses the present tense in past narration here. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: "But Abraham said"

But Abraham says, 'They have Moses and the prophets; let them listen to them (ULT)
But Abraham replied, '{No, I will not do that because} your brothers have what Moses and the prophets wrote long ago. They should obey what they wrote (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But Abraham told the rich man that his brothers had what Moses and the prophets had written, and that they should obey their teaching" (See: [Quotes within Quotes](#))

They have Moses and the prophets (ULT)
No, I will not do that because} your brothers have what Moses and the prophets wrote long ago (UST)

The implication is that Abraham is refusing to send Lazarus to the rich man's brothers. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "No, I will not do that, because your brothers have what Moses and the prophets have written" (See: [Assumed Knowledge and Implicit Information](#))

Moses and the prophets (ULT)
what Moses and the prophets wrote long ago (UST)

Abraham is using the names of the authors of the biblical books to refer figuratively to their writings. Alternate translation: "what Moses and the prophets have written" (See: [Metonymy](#))

Moses and the prophets (ULT)
what Moses and the prophets wrote long ago (UST)

Abraham is referring figuratively to all of God's Word that had been written up to that time. He is using two of its major collections of writings to do so. Alternate translation: "the Scriptures" (See: [Merism](#))

let them listen to them (ULT)
They should obey what they wrote (UST)

Here, **listen to** is an idiom that means "obey." Alternate translation: "let them obey their teaching" (See: [Idiom](#))

ULT

²⁹ But Abraham says, 'They have Moses and the prophets; let them listen to them.'

UST

²⁹ But Abraham replied, '{No, I will not do that because} your brothers have what Moses and the prophets wrote long ago. They should obey what they wrote!'

let them listen to them (ULT)

They should obey what they wrote (UST)

The implication is that the rich man's brothers do not need Lazarus to come and warn them, because in the Scriptures they already have all the warning they need. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "your brothers should obey their teaching, because it provides all the warning they need" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Abraham](#)
- [Moses](#)
- [prophets](#)

Translation Words - UST

- [Abraham](#)
- [what Moses...wrote long ago](#)
- [prophets](#)

Luke 16:30

But he said, 'No, Father Abraham, but if someone should go to them from the dead, they will repent (ULT)

But the rich man replied, 'No, Father Abraham{, that will not be enough}! But if someone from those who have died goes back to them and warns them, they will turn from their sinful behavior (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But the rich man told Abraham, addressing him respectfully as his ancestor, that his brothers would not repent based on the teaching of the Scriptures, but that if someone came to them from the dead, then they would repent" (See: [Quotes within Quotes](#))

No (ULT)

No (UST)

The rich man uses this word to indicate that what Abraham has just said is not true. If it would be helpful to your readers, you could explain the meaning more fully. Alternate translation: "No, my brothers would not repent based on the teaching of the Scriptures" (See: [Assumed Knowledge and Implicit Information](#))

if someone should go to them from the dead, they will repent (ULT)
if someone from those who have died goes back to them and warns them, they will turn from their sinful behavior (UST)

The rich man is describing a hypothetical situation that he would like to happen. Alternate translation: "suppose someone who had died went and warned them. Then they would repent" (See: [Hypothetical Situations](#))

from the dead (ULT)

from those who have died (UST)

The rich man 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 with an equivalent expression. Alternate translation: "from among the people who have died" (See: [Nominal Adjectives](#))

Translation Words - ULT

- [Father](#)
- [Abraham](#)
- [the dead](#)
- [they will repent](#)

Translation Words - UST

- [Father](#)
- [Abraham](#)

ULT

³⁰ But he said, 'No, [Father Abraham](#), but if someone should go to them from [the dead](#), [they will repent](#).'

UST

³⁰ But the rich man replied, 'No, [Father Abraham](#){, that will not be enough}! But if someone from [those who have died](#) goes back to them and warns them, [they will turn from their sinful behavior](#).'

- those who have died
- they will turn from their sinful behavior

Luke 16:31

But he said to him, ‘If they do not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “But Abraham told the rich man that if his brothers would not obey the teaching of Moses and the prophets, then they would not change their ways even if someone who had died came back to life and warned them” (See: [Quotes within Quotes](#))

If they do not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead (ULT)

So they would not obey what Moses and the prophets wrote. Then it would not help even if someone from among the people who have died went and warned them. They would still not believe that they should turn from their sinful behavior (UST)

Abraham is speaking as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Abraham is saying is not actually the case, then you can translate his words as an affirmative statement. Alternate translation: “Since they will not obey the teaching of Moses and the prophets, a dead person who came back to life would not be able to convince them either” (See: [Connect — Factual Conditions](#))

If they do not listen to Moses and the prophets (ULT)

So they would not obey what Moses and the prophets wrote (UST)

The term **listen to** is an idiom that means “obey.” See how you translated this idiom in [16:29](#). Alternate translation: “If they will not obey what Moses and the prophets have written” (See: [Idiom](#))

to Moses and the prophets (ULT)

what Moses and the prophets wrote (UST)

Abraham is using the names of the authors of the biblical books to refer figuratively to their writings. Alternate translation: “what Moses and the prophets have written” (See: [Metonymy](#))

to Moses and the prophets (ULT)

what Moses and the prophets wrote (UST)

Abraham is referring figuratively to all of God’s Word that had been written up to that time. He is using two of its major collections of writings to do so. Alternate translation: “the Scriptures” (See: [Merism](#))

ULT

³¹ But he said to him, ‘If they do not listen [to Moses](#) and the [prophets](#), neither will they be persuaded if someone [should rise](#) from [the dead](#).’”

UST

³¹ Abraham said to him, ‘So they would not obey [what Moses](#) and the [prophets wrote](#). Then it would not help even if someone from among [the people who have died went and warned them](#). They would still not believe that they should turn from their sinful behavior.’”

neither will they be persuaded if someone should rise from the dead (ULT)
Then it would not help even if someone from among the people who have died went and warned them. They would still not believe that they should turn from their sinful behavior (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "a dead person who came back to life would not be able to convince them either" (See: [Active or Passive](#))

from the dead (ULT)

from among the people who have died (UST)

Abraham 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 with an equivalent expression. Alternate translation: "from among the people who have died" (See: [Nominal Adjectives](#))

Translation Words - ULT

- to Moses
- prophets
- should rise
- the dead

Translation Words - UST

- what Moses...wrote
- prophets
- the people who have died
- went and warned them

Luke 17

Luke 17 General Notes

Structure and formatting

Jesus teaches about forgiveness, faith, and service (17:1-10)

Jesus heals ten lepers (17:11-19)

Jesus teaches about the kingdom of God coming (17:20-37)

Special concepts in this chapter

Old Testament Examples

Jesus uses Noah and Lot's wife as examples to teach his followers. Noah was ready for the flood when it came, and followers of Jesus need to be ready for him to return, because he will not warn them when he is about to come. Lot's wife loved the evil city she had been living in so much that God also punished her when he destroyed it. Followers of Jesus need to love him more than anything else. You may need to provide some background information that Jesus assumed his listeners would know so that people who read your translation today can understand what Jesus is teaching here.

Important figures of speech in this chapter

Rhetorical Questions

Jesus asks his disciples three questions in (17:7-9) to teach them that even those who serve him well are righteous only because of his grace. (See: [Rhetorical Question](#) and [grace, gracious](#) and [righteous, righteousness, unrighteous, unrighteousness, upright, uprightness](#))

Other possible translation difficulties in this chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus speaks a paradox in this chapter: "Whoever seeks to gain his life will lose it, but whoever loses his life will save it" (17:33).

Important textual issues in this chapter

"In his day"

At the end of 17:24, some ancient manuscripts of the Bible have the phrase "in his day," but the manuscripts considered to be the most accurate do not. ULT does not have the phrase in its text, but it does have it in a footnote.

“There will be two in the field”

Some ancient manuscripts of the Bible include the verse 17:36, but the manuscripts considered to be the most accurate do not. ULT does not have this verse in its text, but it does have it in a footnote.

In both of these cases, if a translation of the Bible exists in your region, you may wish to include the verse if it does, but leave it out if it does not include it. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: [Textual Variants](#))

Luke 17:1**It is impossible for traps not to come (ULT)
Things that tempt people to sin will certainly happen (UST)**

If your readers would misunderstand this, you could translate this double negative as a positive statement. Alternate translation: "Traps will certainly come" (See: [Double Negatives](#))

**traps (ULT)
Things that tempt people to sin (UST)**

The term **traps** refers to a device that a person or animal would unknowingly activate and that would then confine them in a net, cage, or pit. Your language may have a term for a similar device, and you could use it here. (See: [Translate Unknowns](#))

**traps (ULT)
Things that tempt people to sin (UST)**

Jesus is using the word **traps** figuratively. Alternate translation: "temptations" (See: [Metaphor](#))

**woe to the one through whom they come (ULT)
how terrible it will be for anyone who causes those things to happen (UST)**

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: "how terrible it will be for anyone who causes these temptations to come" or "how terrible it will be for any person who tempts others to sin" (See: [Ellipsis](#))

Translation Words - ULT

- [disciples](#)
- [traps](#)
- [woe to the one](#)

Translation Words - UST

- [disciples](#)
- [Things that tempt people to sin](#)
- [how terrible it will be for](#)

ULT

¹ Then he said to his [disciples](#), "It is impossible for [traps](#) not to come, but [woe to the one](#) through whom they come!"

UST

¹ Jesus said to his [disciples](#), "[Things that tempt people to sin](#) will certainly happen. But [how terrible it will be for anyone who causes those things to happen!](#)"

Luke 17:2

It would be better for him if (ULT) It would be better for that person if (UST)

Jesus is drawing a comparison to the punishment for causing people to sin. He means that this person's punishment for causing people to sin will be worse than if he had drowned in the sea. No one would actually put a stone around his neck and throw him into the sea as an alternative to that punishment, and Jesus is not saying that anyone will do so. Alternate translation: "The punishment he will receive will be worse than if" (See: [Assumed Knowledge and Implicit Information](#))

a millstone were lying around his neck (ULT) someone fastened a huge stone around his neck (UST)

The implication is that someone would tie the stone around the person's neck. Alternate translation: "if someone were to attach a millstone around his neck" (See: [Assumed Knowledge and Implicit Information](#))

a millstone (ULT) a huge stone (UST)

A **millstone** is a very large, heavy, circular stone that is used for grinding grain into flour. If your readers would not be familiar with a millstone, you could use a general expression in your translation. Alternate translation: "a heavy stone" or "a heavy wheel" (See: [Translate Unknowns](#))

he should trap (ULT) he were to cause...to sin (UST)

See how you translated this in [17:1](#). Jesus is using the word **trap** figuratively. Alternate translation: "he should tempt to sin" (See: [Metaphor](#))

of these little ones (ULT) whose faith was weak (UST)

This could be: (1) a reference to children who love Jesus and who are physically **little** compared to adults. Alternate translation: "these children who believe in me" (2) a figurative reference to people whose faith is new and has not yet become mature and strong. Alternate translation: "these new believers" or (3) a figurative reference to people who are not important from a human perspective. Alternate translation: "these common people" (See: [Metaphor](#))

Translation Words - ULT

- [he should trap](#)

Translation Words - UST

- [he were to cause...to sin](#)

ULT

² It would be better for him if a millstone were lying around his neck and he were thrown into the sea than that [he should trap](#) one of these little ones.

UST

² It would be better for that person if someone fastened a huge stone around his neck and threw him into the sea than if [he were to cause](#) someone [to sin](#) whose faith was weak.

Luke 17:3

Pay attention to yourselves (ULT)
Be careful how you act (UST)

Since Jesus is teaching about how important it is not to sin and not to encourage others to sin, the implication is that this statement means that he wants his disciples to help one another not to sin. Alternate translation: "Help one another not to sin" (See: [Assumed Knowledge and Implicit Information](#))

Pay attention (ULT)
Be careful (UST)

The implied "you" in this imperative is plural, since Jesus is speaking to his disciples. (See: [Forms of You](#))

your...rebuke...forgive (ULT)
another believer...you should rebuke...then you should forgive (UST)

The word **your** and the implied "you" in the imperatives **rebuke** and **forgive** are singular, since Jesus is addressing an individual situation, even though he is speaking to a group. If these singular forms would not be natural in your language for someone who was speaking to a group of people, you could use plural forms in your translation. (See: [Singular Pronouns that refer to Groups](#))

If your brother sins, rebuke him (ULT)
If another believer sins, you should rebuke him (UST)

Jesus is describing a hypothetical situation in order to tell his disciples what they should do if it takes place. Alternate translation: "Suppose a fellow believer were to sin. Then you should rebuke him" (See: [Connect — Hypothetical Conditions](#))

your brother (ULT)
another believer (UST)

Jesus is using the term **brother** figuratively to mean someone who shares the same faith. Alternate translation: "a fellow believer" (See: [Metaphor](#))

your brother (ULT)
another believer (UST)

Although the term **brother** is masculine, Jesus is using the word in a generic sense that includes both men and women. Alternate translation: "a fellow believer" (See: [When Masculine Words Include Women](#))

rebuke him (ULT)
you should rebuke him (UST)

Alternate translation: "correct him" or "tell him strongly that what he did was wrong"

ULT

³ Pay attention to yourselves. If your **brother sins**, **rebuke** him; and if **he repents**, **forgive** him.

UST

³ Be careful how you act. If **another believer sins**, **you should rebuke** him. If **he says that he is sorry for having sinned and asks you to forgive him**, **then you should forgive** him.

and if he repents, forgive him (ULT)

Jesus is describing another hypothetical situation in order to tell his disciples what they should do if it takes place. It may be helpful to begin a new sentence here. Alternate translation: "And suppose that believer were to repent. Then you should forgive him" (See: [Connect — Hypothetical Conditions](#))

Translation Words - ULT

- brother
- sins
- rebuke
- he repents
- forgive

Translation Words - UST

- another believer
- sins
- you should rebuke
- he says that he is sorry for having sinned and asks you to forgive him
- then you should forgive

Luke 17:4

**if he sins against you seven times in the day,
and seven times returns to you, saying, 'I
repent,' you will forgive him (ULT)
if he sins against you seven times in one day,
if he comes to you each time and says, 'I am
sorry for what I did,' you must continue
forgiving him (UST)**

Jesus is describing a hypothetical situation in order to tell his disciples what they should do if it takes place. Alternate translation: "Suppose a fellow believer were to sin against you seven times in the same day. And suppose each time he came to you and said, 'I am sorry.' Then you would have to forgive him each time" (See: [Connect — Hypothetical Conditions](#))

**seven times in the day...and seven times (ULT)
seven times in one day...if...each time (UST)**

The number **seven** in the Bible figuratively represents a large or sufficient quantity. Alternate translation: "many times in the same day, and each time" (See: [Idiom](#))

**in the day (ULT)
in one day (UST)**

Alternate translation: "in the same day"

**you...you...you will forgive (ULT)
you...you...you must continue forgiving (UST)**

The word **you** is singular in this verse, since Jesus is addressing an individual situation, even though he is speaking to a group. If these singular forms would not be natural in your language for someone who was speaking to a group of people, you could use plural forms in your translation. (See: [Singular Pronouns that refer to Groups](#))

**returns to you, saying, 'I repent,' you will forgive him (ULT)
he comes to you...and says, 'I am sorry for what I did,' you must continue
forgiving him (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "comes to you and says that he is sorry, you must forgive him" (See: [Quotes within Quotes](#))

**you will forgive him (ULT)
you must continue forgiving him (UST)**

Jesus is using a future statement to give an instruction and command. Alternate translation: "you must forgive him" (See: [Statements — Other Uses](#))

ULT

⁴ And if **he sins** against you seven times in the **day**, and seven times **returns** to you, saying, '**I repent**,' **you will forgive** him."

UST

⁴ Even if **he sins** against you seven times **in one day**, if **he comes** to you each time and says, '**I am sorry for what I did**,' **you must continue forgiving** him."

Translation Words - ULT

- he sins
- in...day
- returns
- I repent
- you will forgive

Translation Words - UST

- he sins
- in one day
- he comes
- I am sorry for what I did
- you must continue forgiving

Luke 17:5**the apostles (ULT)****the apostles (UST)**

This means the 12 disciples whom Jesus appointed as his authoritative representatives in [6:13](#). See how you translated the term there.

to the Lord (ULT)**to Jesus (UST)**

Here Luke is referring to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

Increase faith to us (ULT)**Give us more faith (UST)**

This is an imperative, but it should be translated as a polite request, rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “Please give us more faith” or “Please help us to trust God better” (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [apostles](#)
- [to...Lord](#)
- [faith](#)

Translation Words - UST

- [apostles](#)
- [to Jesus](#)
- [faith](#)

ULT

⁵ And the [apostles](#) said to the [Lord](#),
“Increase [faith](#) to us.”

UST

⁵ Then the [apostles](#) said [to Jesus](#), “Give us more [faith](#)!”

Luke 17:6

the Lord (ULT)**Jesus (UST)**

Here Luke is referring to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

If you had faith like a mustard seed, you would say to this mulberry tree (ULT)
Even if you had faith that was no bigger than this tiny mustard seed, you could say to this mulberry tree (UST)

Jesus is describing a hypothetical situation. He is asserting that if the condition is true, then the result will necessarily follow. Alternate translation: “I can assure you that if you had faith like a mustard seed, you could say to this mulberry tree” (See: [Connect — Hypothetical Conditions](#))

you had...you would say...to you (ULT)
you had...you could say to...you (UST)

Even though Jesus is describing something that an individual might do, **you** is plural in this verse because he is speaking to his 12 apostles in response to their request. (See: [Forms of You](#))

If you had faith like a mustard seed (ULT)
Even if you had faith that was no bigger than this tiny mustard seed (UST)

A **mustard seed** is a very small seed. Jesus is using this seed figuratively in a simile to mean a very small amount. Alternate translation: “If you had even a tiny amount of faith” (See: [Simile](#))

a mustard seed (ULT)
this tiny mustard seed (UST)

If your readers would not be familiar with a **mustard seed**, you could use the name of another small seed with which they would be familiar, or you could use a general expression. Alternate translation: “a very small seed” (See: [Translate Unknowns](#))

to...mulberry tree (ULT)
mulberry tree (UST)

Jesus likely uses a **mulberry tree** as an example because it has an extensive root system that makes it very difficult to uproot. If your readers would not be familiar with this tree, you could use the name of another type of tree with extensive roots that they would be familiar with, or you could use a general expression. Alternate translation: “firmly rooted tree” (See: [Translate Unknowns](#))

ULT

⁶ So the Lord said, “If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted, and be planted in the sea,’ and it would listen to you.”

UST

⁶ Jesus replied, “Even if you had faith that was no bigger than this tiny mustard seed, you could say to this mulberry tree, ‘Pull yourself out of the ground, roots and all, and plant yourself in the sea,’ and it would obey you!”

you would say to this mulberry tree, 'Be uprooted, and be planted in the sea (ULT)

you could say to this mulberry tree, 'Pull yourself out of the ground, roots and all, and plant yourself in the sea (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "you could tell this mulberry tree to pull its roots out of the ground and put them down in the sea" (See: [Quotes within Quotes](#))

Be uprooted, and be planted in the sea (ULT)

Pull yourself out of the ground, roots and all, and plant yourself in the sea (UST)

If your readers would misunderstand this, you could use active forms for both of these verbs. Alternate translation: "Uproot yourself and plant yourself in the sea" or "Take your roots out of the ground and put them down into the sea" (See: [Active or Passive](#))

it would listen to you (ULT)

it would obey you (UST)

Here, **listen to** is an idiom that means "obey." Alternate translation: "the tree would obey you" (See: [Idiom](#))

Translation Words - ULT

- [Lord](#)
- [faith](#)
- [like](#)
- [a...seed](#)
- [it would listen](#)

Translation Words - UST

- [Jesus](#)
- [faith](#)
- [that was no bigger than](#)
- [this tiny...seed](#)
- [it would obey](#)

Luke 17:7

But which of you {is it}, having a servant plowing or tending sheep, who will say to him, having come in from the field, ‘Come immediately {and} recline to eat (ULT) Jesus also said,} “Suppose that one of you had a servant who was plowing your fields or taking care of your sheep. After he came into the house from the field, you would not say, ‘Come immediately and sit down to eat (UST)

Jesus is using the question form to teach his disciples. If your readers would misunderstand this, you could translate his words as a statement or an exclamation. Alternate translation: “But none of you who had a servant who was out plowing or tending sheep would say to him when he came in from the field, ‘Come immediately and recline to eat!’” (See: [Rhetorical Question](#))

ULT

⁷ But which of you {is it}, having a [servant plowing](#) or [tending sheep](#), who will say to him, having come in from the field, ‘Come immediately {and} recline to eat’?

UST

⁷ {Jesus also said,} “Suppose that one of you had a [servant who was plowing your fields](#) or [taking care of your sheep](#). After he came into the house from the field, you would not say, ‘Come immediately and sit down to eat!’

But which of you {is it}, having a servant plowing or tending sheep, who will say to him, having come in from the field, ‘Come immediately {and} recline to eat (ULT)

Jesus also said,} “Suppose that one of you had a servant who was plowing your fields or taking care of your sheep. After he came into the house from the field, you would not say, ‘Come immediately and sit down to eat (UST)

Jesus is using an illustration that involves a hypothetical situation. Alternate translation: “Suppose one of you had a servant who was out plowing or tending sheep. You would not say to him when he came in from the field, ‘Come immediately and recline to eat.’” (See: [Hypothetical Situations](#))

will say to him, having come in from the field, ‘Come immediately {and} recline to eat (ULT)

After he came into the house from the field...would not say, ‘Come immediately and sit down to eat (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “would tell him as soon as he came in from the field to sit right down and have his own supper” (See: [Quotes within Quotes](#))

a servant...plowing or tending sheep (ULT)

a servant...who was plowing your fields or taking care of your sheep (UST)

It may be helpful to say explicitly that the land and sheep hypothetically belong to the person who is being asked to consider what he would do in this situation. Alternate translation: “a servant who had been out plowing your land or taking care of your sheep” (See: [Assumed Knowledge and Implicit Information](#))

and} recline to eat (ULT) and sit down to eat (UST)

See how you translated this in [5:29](#). Alternate translation: “sit down to eat” or “sit down and have your supper” (See: [Translate Unknowns](#))

Translation Words - ULT

- [a servant](#)
- [plowing](#)
- [tending sheep](#)

Translation Words - UST

- [a servant](#)
- [who was plowing your fields](#)
- [taking care of your sheep](#)

Luke 17:8

will he not say to him, 'Prepare something I may eat and, girding yourself, serve me while I eat and drink, and after these things you will eat and drink (ULT)

Jesus uses a second question as a further teaching tool, to emphasize how a person actually would treat a servant. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "he would certainly say to him, 'Prepare something for me to eat, and then wrap your robe around your hips so you can serve me while I eat and drink, and after that you yourself can eat and drink'" (See: [Rhetorical Question](#))

will he not say to him, 'Prepare something I may eat and, girding yourself, serve me while I eat and drink, and after these things you will eat and drink (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "he would certainly tell the servant to prepare something for him to eat, and then to wrap his robe around his hips so he could serve him while he ate and drank, and that only after doing that the servant himself could eat and drink" (See: [Quotes within Quotes](#))

girding yourself, serve me (ULT) put on your serving clothes and serve it to me (UST)

See how you translated this in [12:35](#). Alternate translation: "wrap the lower part of your robe around your hips so that you can serve me" (See: [Translate Unknowns](#))

and...after these things (ULT) Then...Afterwards (UST)

Alternate translation: "Then, after you have served me"

you will eat and drink (ULT) you can eat and drink (UST)

The master is using a future statement to give permission. Alternate translation: "you may eat and drink" or "you may have your own supper" (See: [Statements — Other Uses](#))

Translation Words - ULT

- [serve](#)

Translation Words - UST

- [and serve it](#)

ULT

⁸ Instead, will he not say to him, 'Prepare something I may eat and, girding yourself, [serve](#) me while I eat and drink, and after these things you will eat and drink'?

UST

⁸ Instead, you would say to him, 'Prepare a meal for me! Then put on your serving clothes [and serve it](#) to me so that I can eat and drink! Afterwards you can eat and drink.'

Luke 17:9

He does not have gratitude to the servant because he did the things commanded, does he (ULT)

You would not thank your servant just for doing the work that he had been told to do (UST)

The first word of this sentence in Greek is a negative word that can be used to turn a statement into a question that expects a negative answer. ULT shows this by adding, **does he?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Alternate translation: "Would he thank the servant for doing what he had been commanded to do?" (See: [Double Negatives](#))

ULT

⁹ He does not have gratitude to the [servant](#) because he did the things [commanded](#), does he?

UST

⁹ You would not thank your [servant](#) just for doing the [work that he had been told to do](#)!

He does not have gratitude to the servant because he did the things commanded, does he (ULT)

You would not thank your servant just for doing the work that he had been told to do (UST)

The implicit answer to the question is "no." Masters expect their servants to do what they command them. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation, add an additional sentence: "No, a master would not do that" (See: [Assumed Knowledge and Implicit Information](#))

He does not have gratitude to the servant because he did the things commanded, does he (ULT)

You would not thank your servant just for doing the work that he had been told to do (UST)

Jesus is using the question form to teach. He wants his disciples to reflect on the nature of the master-servant relationship in order to understand better how they should relate to God. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "A master would certainly not thank a servant for doing just what he had been commanded to do!" (See: [Rhetorical Question](#))

He does not have gratitude to the servant...does he (ULT)

You would not thank your servant (UST)

Alternate translation: "he does not need to thank the servant"

the things commanded (ULT)

the work that he had been told to do (UST)

Jesus is using a participle, which functions here as an adjective, as a noun. It is plural, and ULT supplies the noun **things** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent noun phrase. Alternate translation: "the things he commanded him to do" (See: [Nominal Adjectives](#))

the things commanded (ULT)
the work that he had been told to do (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the things he commanded him to do” (See: [Active or Passive](#))

Translation Words - ULT

- [to...servant](#)
- [commanded](#)

Translation Words - UST

- [servant](#)
- [work that he had been told to do](#)

Luke 17:10

the things commanded to you (ULT) that God has told you to do (UST)

Jesus is using a participle, which functions here as an adjective, as a noun. It is plural, and ULT supplies the noun **things** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent noun phrase. Alternate translation: "the things God commanded you to do" (See: [Nominal Adjectives](#))

the things commanded to you (ULT) that God has told you to do (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "the things God commanded you to do" (See: [Active or Passive](#))

say, 'We are worthless servants. We have done what we ought to do.'

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "say that you are unworthy servants and that you have only what you ought to do" (See: [Quotes within Quotes](#))

We are worthless servants. We have done what we ought to do (ULT) We are only God's servants. We do not deserve to have you thank us. We have only done the things that he told us to do (UST)

People who would say this would be speaking about themselves but not about God, to whom they would be speaking, so if your language distinguishes between exclusive and inclusive **we**, use the exclusive form here. (See: [Exclusive and Inclusive 'We'](#))

We are worthless servants (ULT) We are only God's servants. We do not deserve to have you thank us (UST)

This is an exaggeration that means the servants have not done anything worthy of praise or thanks or a special reward. Alternate translation: "We are unworthy servants" or "We have not done anything while serving you that deserves special thanks" (See: [Hyperbole](#))

We have done what we ought to do (ULT) We have only done the things that he told us to do (UST)

Alternate translation: "We have only done our duty"

Translation Words - ULT

- [commanded](#)
- [servants](#)

ULT

¹⁰ Thus also you, when you have done all the things [commanded](#) to you, say, 'We are worthless [servants](#). We have done what we ought to do.'"

UST

¹⁰ Similarly, when you have done everything [that God has told you to do](#), you should say, 'We are [only God's servants](#). We do not deserve to have you thank us. We have only done the things that he told us to do.'"

Translation Words - UST

- that God has told...to do
- only God's servants

Luke 17:11**And it happened (ULT)**

Luke uses this phrase 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 the journeying to Jerusalem (ULT)
As...were walking along the road to Jerusalem (UST)

Alternate translation: "as Jesus continued his journey to Jerusalem"

he was passing through between Samaria and Galilee (ULT)

they were going through the area between the regions of Samaria and Galilee (UST)

Luke provides this background information about Jesus' location to help readers understand what happens in this episode, in which Jesus engages a group of men that includes both Jews and at least one Samaritan. Alternate translation: "Jesus was traveling along the border between Samaria and Galilee" (See: [Background Information](#))

Translation Words - ULT

- [Jerusalem](#)
- [Samaria](#)
- [Galilee](#)

Translation Words - UST

- [Jerusalem](#)
- [Samaria](#)
- [Galilee](#)

ULT

11 And it happened in the journeying to [Jerusalem](#) that he was passing through between [Samaria](#) and [Galilee](#).

UST

11 As Jesus and his disciples were walking along the road to [Jerusalem](#), they were going through the area between the regions of [Samaria](#) and [Galilee](#).

Luke 17:12

ten men who were lepers met him (ULT)

ten lepers came toward him (UST)

Luke uses this phrase to introduce these new characters into the story. Alternate translation: "ten men who were lepers came out to meet him" (See: [Introduction of New and Old Participants](#))

who stood at a distance (ULT)

but they stood at some distance away (UST)

The **lepers** were not reluctant to engage Jesus. Rather, this was a respectful gesture, since they were not allowed to approach other people. According to the law of Moses, they were ceremonially unclean for as long as they had a skin disease. Luke assumes that his readers will know that, but if it would be helpful to your readers, you could indicate it explicitly. It may be helpful to make this a separate sentence. Alternate translation: "They stood at a distance, as they were required to do because they were ceremonially unclean" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹² And as he entered into a certain village, ten men **who were lepers** met him, who stood at a distance

UST

¹² As Jesus entered a village, ten **lepers** came toward him, but they stood at some distance away.

Translation Words - ULT

- [who were lepers](#)

Translation Words - UST

- [lepers](#)

Luke 17:13**they lifted up their voice (ULT)****They called out (UST)**

This idiom means that they spoke loudly. Alternate translation: “they called out in loud voices” or “they shouted out” (See: [Idiom](#))

they lifted up their voice (ULT)**They called out (UST)**

If it would be unusual in your language for someone to speak as if a group of people had only one **voice**, you can use the plural form here. Alternate translation: “they called out in loud voices”

have mercy on us (ULT)**please have pity on us (UST)**

This is an imperative, but it should be translated as a polite request, rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please have mercy on us” (See: [Imperatives — Other Uses](#))

have mercy on us (ULT)**please have pity on us (UST)**

The ten lepers assume that Jesus will know that they are specifically asking to be healed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “please have mercy on us and heal us” or “please be merciful to us by healing us” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [their voice](#)
- [Jesus](#)
- [Master](#)
- [have mercy](#)

Translation Words - UST

- [called out](#)
- [Jesus](#)
- [Master](#)
- [please have pity on](#)

ULT

¹³ and they lifted up [their voice](#), saying, “[Jesus, Master, have mercy](#) on us.”

UST

¹³ They [called out](#), “[Jesus, Master, please have pity on us!](#)”

Luke 17:14

Go show yourselves to the priests (ULT) Go and have the priests examine you (UST)

People who had been lepers but who had been healed were required under the law of Moses to have the priests verify that fact. So the implication of this command is that Jesus is healing the men. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "You are healed. Now go and show yourselves to the priests so they can verify that" (See: [Assumed Knowledge and Implicit Information](#))

And it happened that (ULT) So they went (UST)

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

they were cleansed (ULT) leprosy disappeared (UST)

If your readers would misunderstand this, you could express this with an active form, and you can state who did the action. Alternate translation: "God healed them" (See: [Active or Passive](#))

they were cleansed (ULT) leprosy disappeared (UST)

Luke uses the term **cleansed** for the healing of these lepers because when they were healed, they were no longer ceremonially unclean. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "God healed them and so they were no longer ceremonially unclean" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [to...priests](#)
- [they were cleansed](#)

Translation Words - UST

- [priests](#)
- [leprosy disappeared](#)

ULT

¹⁴ And when he saw them, he said to them, "Go show yourselves to the [priests](#)." And it happened that, as they went away, [they were cleansed](#).

UST

¹⁴ When Jesus saw them, he said to them, "Go and have the [priests](#) examine you." So they went, and on the way, their [leprosy disappeared](#).

Luke 17:15**seeing that he had been healed (ULT)
when he saw that he no longer had leprosy
(UST)**

If your readers would misunderstand this, you could express this with an active form, and you can state who did the action. Alternate translation: “when he realized that Jesus had healed him” (See: [Active or Passive](#))

**returned (ULT)
went back (UST)**

Alternate translation: “came back to where Jesus was”

**glorifying God with a loud voice (ULT)
praising God loudly (UST)**

This is an idiom that means the leper raised the volume of his voice. Alternate translation: “loudly praising God” or “shouting praises God” (See: [Idiom](#))

Translation Words - ULT

- [he had been healed](#)
- [returned](#)
- [glorifying](#)
- [God](#)
- [a...voice](#)

Translation Words - UST

- [he no longer had leprosy](#)
- [went back](#)
- [praising](#)
- [God](#)
- [loudly](#)

ULT

¹⁵ Then one of them, seeing that [he had been healed](#), returned, glorifying God with a loud [voice](#).

UST

¹⁵ Then one of them, when he saw that [he no longer had leprosy](#), went back, praising God loudly.

Luke 17:16

he fell on {his} face at his feet (ULT)
he lay down on the ground with his face at Jesus' feet (UST)

Bowing or lying down in front of Jesus was a humble sign of gratitude and respect for him. Be sure that it is clear in your translation that this man did not fall down accidentally. Alternate translation: "he bowed down in front of Jesus" (See: [Symbolic Action](#))

And he was a Samaritan (ULT)

Luke provides this background information about the man to help readers understand what happens next. Alternate translation: "Now he was a Samaritan" (See: [Background Information](#))

Translation Words - ULT

- [he fell](#)
- [his} face](#)
- [a Samaritan](#)

Translation Words - UST

- [he lay down on the ground](#)
- [with his face](#)
- [a Samaritan](#)

ULT

¹⁶ And [he fell](#) on [{his} face](#) at his feet, giving thanks to him. And he was [a Samaritan](#).

UST

¹⁶ {He came to Jesus and} [he lay down on the ground with his face](#) at Jesus' feet, and he thanked him. This man was [a Samaritan](#).

Luke 17:17**Then answering, Jesus said (ULT)****Then Jesus said (UST)**

Together the two words **answering** and **said** mean that Jesus spoke in response to the Samaritan man coming back to thank him.

Alternate translation: "Jesus responded" (See: [Hendiadys](#))

Then answering, Jesus said (ULT)**Then Jesus said (UST)**

Jesus responded to what the man did, but he did so by speaking about the man to the group of people around him, rather than to the man directly. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "Then Jesus said to the crowd" (See: [Assumed Knowledge and Implicit Information](#))

Were not ten cleansed (ULT)**I healed ten lepers (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "Did I not cleanse ten lepers?" (See: [Active or Passive](#))

Were not ten cleansed (ULT)**I healed ten lepers (UST)**

Jesus is using the question form for emphasis, to show the people around him how surprised and disappointed he is that only one of the ten men whom he healed came back to thank and praise God. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "I know that I healed ten men of their leprosy." (See: [Rhetorical Question](#))

But where {are} the nine (ULT)

Jesus is not asking the crowd to tell him where the other nine men are. He is using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "The other nine men should have come back too!" (See: [Rhetorical Question](#))

Translation Words - ULT

- [Jesus](#)
- [Were...cleansed](#)

Translation Words - UST

- [Jesus](#)
- [I healed](#)

ULT

¹⁷ Then answering, [Jesus](#) said, "Were not ten [cleansed](#)? But where {are} the nine?"

UST

¹⁷ Then [Jesus](#) said, "I [healed](#) ten lepers! I would have expected the other nine to come back as well!"

Luke 17:18

Were they not found returning to give glory to God except this foreigner (ULT)
This foreign man was the only one who returned to thank God. None of the others came back (UST)

If, in your language, it would appear that Jesus was making a statement here and then contradicting it, you could reword this to avoid using an exception clause. Alternate translation: "Was this foreigner the only one who returned to give glory to God" (See: [Connect — Exception Clauses](#))

ULT

¹⁸ Were they not found returning to give glory to God except this foreigner?"

UST

¹⁸ This foreign man was the only one who returned to thank God. None of the others came back!"

Were they not found returning to give glory to God except this foreigner (ULT)
This foreign man was the only one who returned to thank God. None of the others came back (UST)

Jesus is using the question form for emphasis. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "No one but this foreigner came back to give glory to God!" (See: [Rhetorical Question](#))

Were they not found returning (ULT)
who returned...None of the others came back (UST)

The pronoun **they** refers to the lepers who were healed. Alternate translation: "Did none of the lepers I healed return" (See: [Pronouns — When to Use Them](#))

Were they not found returning (ULT)
who returned...None of the others came back (UST)

If your readers would misunderstand this, you could make the subject negative and the verb positive here. Alternate translation: "Did none of the lepers I healed return"

Were they not found returning (ULT)
who returned...None of the others came back (UST)

The term **found** is an idiom that means "could be found" or "was there." Alternate translation: "Was there no one else who returned" (See: [Idiom](#))

this foreigner (ULT)
This foreign man (UST)

Samaritans had non-Jewish ancestors, and they did not worship God in the same way that the Jews did. The implication is that some of the lepers in the group were Jews, and Jesus would have expected them to return to give thanks to God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "this foreigner, when the Jewish men should certainly have returned to thank God" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- returning
- glory
- to God
- foreigner

Translation Words - UST

- foreign man
- who returned...came back
- to thank
- God

Luke 17:19

Your faith has saved you (ULT)
God has healed you because you trusted in me (UST)

If your readers would misunderstand the abstract noun **faith**, you could express the idea behind it with a verb such as “believe.”
 Alternate translation: “Because you believed, that has saved you”
 (See: [Abstract Nouns](#))

Your faith has saved you (ULT)
God has healed you because you trusted in me (UST)

While the word **saved** can mean “healed,” as in [7:3](#) and [8:48](#), that does not seem to be the meaning here. Since all ten of the lepers were healed, but only this man demonstrated that he believed, Jesus seems to be saying that beyond being healed, he received salvation through faith. Alternate translation: “Because you believed, you have received salvation” (See: [Assumed Knowledge and Implicit Information](#))

Your faith has saved you (ULT)
God has healed you because you trusted in me (UST)

Jesus speaks figuratively of the leper’s **faith** as if it had actively saved him. Alternate translation: “Because you believed, you have received salvation” (See: [Personification](#))

Translation Words - ULT

- [Rise up](#)
- [faith](#)
- [has saved](#)

Translation Words - UST

- [Get up](#)
- [God has healed](#)
- [because...trusted in me](#)

ULT

¹⁹ And he said to him, “[Rise up](#), {and} go. Your [faith has saved](#) you.”

UST

¹⁹ Then he said to the man, “[Get up](#) and go on your way. [God has healed](#) you [because you trusted in me](#).”

Luke 17:20

And having been asked by the Pharisees when the kingdom of God was coming (ULT)

Luke uses this phrase to begin relating a new event by introducing background information that will help readers understand what happens next. It may be helpful to make this a separate sentence. Alternate translation: "Now when some Pharisees asked Jesus when the kingdom of God was coming" (See: [Connect — Background Information](#))

And having been asked by the Pharisees when the kingdom of God was coming (ULT)

If your readers would misunderstand this, you could present this as a direct quotation rather than as an indirect quotation. Alternate translation: "Now some Pharisees asked Jesus, 'When is the kingdom of God coming?'" (See: [Direct and Indirect Quotations](#))

having been asked...by the Pharisees (ULT)

One day...asked Jesus...some Pharisees (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who was the recipient of the action. Alternate translation: "some Pharisees asked Jesus" (See: [Active or Passive](#))

when the kingdom of God was coming (ULT)

When will God begin to rule everyone (UST)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "when God would begin to rule" (See: [Abstract Nouns](#))

he answered them and said (ULT)

He replied (UST)

Together the two words **answered** and **said** mean that Jesus said what follows in response to the question that the Pharisees asked him. Alternate translation: "he responded" (See: [Hendiadys](#))

The kingdom of God is not coming with observation (ULT)

That will not happen with signs that people can recognize if they watch for them (UST)

Jesus uses the word **observation** figuratively to mean things that people can observe. Alternate translation: "The kingdom of God is not coming with signs that people can observe" (See: [Metonymy](#))

ULT

²⁰ And having been asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with observation.

UST

²⁰ One day some Pharisees asked Jesus, "When will God begin to rule everyone?" He replied, "That will not happen with signs that people can recognize if they watch for them.

The kingdom of God is not coming (ULT) That will not happen (UST)

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as “rule.” Alternate translation: “God is not going to begin to rule” (See: [Abstract Nouns](#))

Translation Words - ULT

- [Pharisees](#)
- [kingdom of God](#)
- [kingdom of God](#)

Translation Words - UST

- [some Pharisees](#)
- [God...to rule everyone](#)
- [That](#)

Luke 17:21

Neither will they say, 'Behold, here!' or 'There (ULT)

People will not be able to say, 'Look! God is ruling here!' or 'God is ruling there (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "People will not say that they see it near them in one place or over in another place" (See: [Quotes within Quotes](#))

Behold, here!' or 'There (ULT) Look! God is ruling here!' or 'God is ruling there (UST)

These people would be using the term **behold** to get others to focus their attention on what they were saying. In this case, it would be appropriate to translate the term with a popular expression in your language that has this meaning. Alternate translation: "'Hey, here it is!' or 'There it is!'" (See: [Metaphor](#))

For behold (ULT) Contrary to what you think (UST)

Jesus is using the term **behold** to get the Pharisees to focus their attention on what he is about to say. Alternate translation: "For indeed" (See: [Metaphor](#))

the kingdom of God is within you (ULT) God has already begun to rule within you (UST)

This could mean: (1) the kingdom is not coming with observable signs because it is a matter of what people believe and decide within themselves. Alternate translation: "the kingdom of God is inside of you" (2) since the word **you** is plural here, Jesus may be saying that the kingdom is not coming with observable signs because it is a matter of something that happens within communities of people. Alternate translation: "the kingdom of God is in your midst" (See: [Forms of You](#))

the kingdom of God is within you (ULT) God has already begun to rule within you (UST)

See how you decided to translate the phrase **the kingdom of God** in 4:43. If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "God is ruling inside of you" or "God is ruling in your midst" (See: [Abstract Nouns](#))

Translation Words - ULT

- [kingdom of God](#)

Translation Words - UST

- [God has already begun to rule](#)

ULT

²¹ Neither will they say, 'Behold, here!' or 'There!' For behold, the [kingdom of God](#) is within you."

UST

²¹ People will not be able to say, 'Look! God is ruling here!' or 'God is ruling there!' {Contrary to what you think,} [God has already begun to rule](#) within you."

Luke 17:22

The days will come when (ULT) There will be a time when (UST)

Jesus is using the term **days** figuratively to refer to a specific time.
Alternate translation: "There will be a time when" (See: [Idiom](#))

you will desire...to see (ULT) you will want...to see (UST)

Jesus is using the term **see** figuratively to mean "experience."
Alternate translation: "you will want very much to experience" (See: [Idiom](#))

one of the days of the Son of Man (ULT) me, the Son of Man, ruling powerfully (UST)

Jesus is using his title **the Son of Man** figuratively to refer to the time when he will rule as king. Alternate translation: "one of the days when the Son of Man will rule as king" (See: [Metonymy](#))

one of the days of the Son of Man (ULT) me, the Son of Man, ruling powerfully (UST)

Jesus is using one of these **days** to refer figuratively to the whole time that it belongs to. Alternate translation: "the time when the Son of Man will rule as king" (See: [Synecdoche](#))

of the days of the Son of Man (ULT) me, the Son of Man...ruling powerfully (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "of my days as the Son of Man" (See: [First, Second or Third Person](#))

of the days of the Son of Man (ULT) me, the Son of Man...ruling powerfully (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "of my days as the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

but you will not see it (ULT) But you will not see that (UST)

Jesus is using the term **see** figuratively to mean "experience." Alternate translation: "but you will not experience it yet" (See: [Idiom](#))

Translation Words - ULT

- [disciples](#)
- [The days](#)

ULT

²² Then he said to the [disciples](#), "The [days](#) will come when you will desire to see one of the [days](#) of the [Son of Man](#), but you will not see it.

UST

²² Jesus said to his [disciples](#), "There will be [a time](#) when you will want to see [me](#), the [Son of Man](#), [ruling powerfully](#). But you will not see that.

- of...days
- of...Son of Man

Translation Words - UST

- disciples
- a time
- ruling powerfully
- me...Son of Man

Luke 17:23

they will say to you, 'Behold, there!' or 'Behold, here (ULT)

People will say to you, 'Look, the Messiah is over there!' or they will say, 'Look, he is here (UST)

The implication in context is that Jesus is speaking of the Son of Man or Messiah. Alternate translation: "People will say to you, 'Look, the Messiah is over there!' or, 'Look, the Messiah is over here!'" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²³ And they will say to you, 'Behold, there!' or 'Behold, here!' Do not go out or [run after them](#),

UST

²³ People will say to you, 'Look, the Messiah is over there!' or they will say, 'Look, he is here!' {[When they say that,](#)} [do not follow them](#).

they will say to you, 'Behold, there!' or 'Behold, here (ULT)

People will say to you, 'Look, the Messiah is over there!' or they will say, 'Look, he is here (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "people will tell you that the Messiah is over in one place or with them in another place" (See: [Quotes within Quotes](#))

Behold...Behold (ULT)

Look...Look (UST)

These people would be using the term **behold** to get others to focus their attention on what they were saying. Alternate translation: "Hey ... Hey" (See: [Metaphor](#))

Do not go out or run after them (ULT)

When they say that,} do not follow them (UST)

The expressions **go out** and **run after** mean similar things. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these terms into a single expression. Alternate translation: "Do not go where they tell you" (See: [Doublet](#))

Do not go out or run after them (ULT)

When they say that,} do not follow them (UST)

The implication is that people would **go** to look for the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Do not go where they tell you to look for the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [run after them](#)

Translation Words - UST

- [When they say that...do not follow them](#)

Luke 17:24

**the lightning flashing from a place under the sky shines to a place under the sky (ULT)
the lightning flashes and lights up the sky from one side to the other{, everyone can see it (UST)**

Alternate translation: "just as lightning that flashes lights up the sky from one end to the other"

**the lightning flashing from a place under the sky shines to a place under the sky (ULT)
the lightning flashes and lights up the sky from one side to the other{, everyone can see it (UST)**

Jesus is using this comparison to indicate that he will be revealed suddenly and visibly as the Messiah and the world's reigning king. Alternate translation: "the lightning appears suddenly and visibly across the sky" (See: [Simile](#))

**so will the Son of Man be (ULT)
Similarly, when I, the Son of Man, come back again, everyone will see me (UST)**

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include the phrase "in his day" at the end of this verse in your translation. The note below suggests one way to do that. (See: [Textual Variants](#))

**so will the Son of Man be (ULT)
Similarly, when I, the Son of Man, come back again, everyone will see me (UST)**

The implication is that **so will the Son of Man be** refers to the future reign of Jesus. If it would be helpful to your readers, you could state that explicitly. (If you have chosen to represent the phrase "in his day" in your translation, the alternate translation offered here would be expressing that as explicit meaning.) Alternate translation: "it will be like that when the Son of Man comes to reign" (See: [Assumed Knowledge and Implicit Information](#))

**so will the Son of Man be (ULT)
Similarly, when I, the Son of Man, come back again, everyone will see me (UST)**

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "so will I, the Son of Man, be" (See: [First, Second or Third Person](#))

ULT

²⁴ for **just as** the lightning flashing from a place under the **sky** shines to a place under **the sky**, so will the **Son of Man** be. ^[1]

UST

²⁴ For **when** the lightning flashes and lights up **the sky from one side to the other{, everyone can see it}**. Similarly, when I, the **Son of Man**, come back again, everyone will see me.

so will the Son of Man be (ULT)

Similarly, when I, the Son of Man, come back again, everyone will see me (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "so will I, the Messiah, be" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [just as](#)
- [sky](#)
- [the sky \(2\)](#)
- [Son of Man](#)

Translation Words - UST

- [when](#)
- [the sky from one side to the other...everyone can see it](#)
- [the sky from one side to the other...everyone can see it \(2\)](#)
- [Son of Man](#)

Luke 17:25**it is necessary for him...to suffer (ULT)****I must...suffer (UST)**

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person.

Alternate translation: "it is necessary for me to suffer" (See: [First, Second or Third Person](#))

be rejected by this generation (ULT)**people will reject me (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "the people of this generation must reject him" or, if you translated with the first person, "the people of this generation must reject me" (See: [Active or Passive](#))

this generation (ULT)**people (UST)**

Jesus is using the term **generation** figuratively to mean the people who were born in the current generation.

Alternate translation: "the people living at this time" (See: [Metonymy](#))

Translation Words - ULT

- [to suffer](#)
- [be rejected](#)
- [generation](#)

Translation Words - UST

- [suffer](#)
- [people](#)
- [will reject me](#)

ULT

²⁵ But first it is necessary for him [to suffer](#) many things and [be rejected](#) by this [generation](#).

UST

²⁵ But before that happens, I must [suffer](#) in many ways, and [people will reject me](#).

Luke 17:26

just as it happened...And...so it will...be (ULT)
just like people were doing...But...people will
be doing things...just like (UST)

Alternate translation: "just as people were doing certain things ... so people will be doing the same things"

in the days of Noah (ULT)
at the time when Noah lived (UST)

Jesus is using the term **days** figuratively to refer to a specific time.
 Alternate translation: "at the time when Noah was living" (See: [Idiom](#))

of Noah (ULT)
Noah (UST)

Noah is the name of a man. (See: [How to Translate Names](#))

in the days of the Son of Man (ULT)
when I, the Son of Man, come again (UST)

Jesus is using the term **days** figuratively to refer to a specific time. Alternate translation: "at the time when the Son of Man is about to return" (See: [Idiom](#))

in the days of the Son of Man (ULT)
when I, the Son of Man, come again (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "in my days as the Son of Man" (See: [First, Second or Third Person](#))

in the days of the Son of Man (ULT)
when I, the Son of Man, come again (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "in my days as the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [just as](#)
- [days](#)
- [days \(2\)](#)
- [of Noah](#)
- [of...Son of Man](#)

Translation Words - UST

- [at the time when...lived](#)

ULT

²⁶ And [just as](#) it happened in the [days of Noah](#), so it will also be in the [days](#) of the [Son of Man](#).

UST

²⁶ But [when I](#), the [Son of Man](#), [come again](#), people will be doing things [just like](#) people were doing [at the time when Noah lived](#).

- when...come again (2)
- I...Son of Man
- just like
- Noah

Luke 17:27

They were eating, they were drinking, they were marrying, they were being given in marriage (ULT)

At that time people ate and drank {as usual}, and they got married {as usual} (UST)

Jesus describes several regular activities to refer figuratively to regular activities in general. Alternate translation: "They were going about their normal lives" (See: [Synecdoche](#))

they were being given in marriage (ULT) and they got married...as usual (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who was doing the action. Alternate translation: "parents were giving their daughters in marriage" (See: [Active or Passive](#))

until that day (ULT) up until the day (UST)

While Noah and his family did enter the ark on a specific **day**, Jesus is likely using the word **day** figuratively to mean a specific time. Alternate translation: "right up to the moment when" (See: [Idiom](#))

the ark (ULT) the big boat (UST)

The term **the ark** refers to the structure that Noah built on God's instructions to save himself and his family from the flood. If your readers would not recognize this specific term, you could use a more general one. Alternate translation: "the ship he built" or "the barge he built" (See: [Translate Unknowns](#))

them all (ULT) all those who were not in the boat (UST)

Here, **them all** does not include Noah and his family, who were in the ark. Alternate translation: "all those who were not in the ark" (See: [Hyperbole](#))

Translation Words - ULT

- [day](#)
- [Noah](#)
- [ark](#)
- [flood](#)
- [destroyed](#)

Translation Words - UST

- [day](#)

ULT

²⁷ They were eating, they were drinking, they were marrying, they were being given in marriage—until that [day](#) [Noah](#) entered into the [ark](#) and the [flood](#) came and [destroyed](#) them all.

UST

²⁷ At that time people ate and drank {as usual}, and they got married {as usual}, up until the [day](#) when [Noah and his family](#) entered the [big boat](#). But then the [flood](#) came and [destroyed](#) all those who were not in the boat.

- Noah and his family
- big boat
- flood
- destroyed

Luke 17:28

just as it happened in the days of Lot (ULT) Similarly...when Lot lived {in the city of Sodom (UST)

Jesus is drawing another analogy like the one in [17:27](#), but in this case he does not specify the object of the comparison right away. He does not do so explicitly until [17:30](#). If it would be helpful to your readers, you could supply that information here. Alternate translation: “people were doing certain things at the time when Lot lived, and people will be doing the same things at the time when I am about to return” (See: [Ellipsis](#))

in the days of Lot (ULT) when...Lot...lived...in the city of Sodom (UST)

Jesus is using the term **days** figuratively to refer to a specific time. Alternate translation: “at the time when Lot was living” (See: [Idiom](#))

of Lot (ULT) Lot (UST)

Lot is the name of a man. (See: [How to Translate Names](#))

they were eating, they were drinking, they were buying, they were selling, they were planting, they were building (ULT) people {there} ate and drank {as usual}. They bought things and they sold things. They planted crops and they built houses {as usual (UST)

Jesus describes several regular activities to refer figuratively to regular activities in general. Alternate translation: “they were going about their normal lives” (See: [Synecdoche](#))

they were eating (ULT) people {there} ate (UST)

The implication from [17:29](#) is that the pronoun **they** refers to the people of Sodom. Alternate translation: “the people of Sodom were eating” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Likewise](#)
- [just as](#)
- [days](#)
- [of Lot](#)

Translation Words - UST

- [Similarly](#)

ULT

²⁸ [Likewise, just as](#) it happened in the [days of Lot](#)—they were eating, they were drinking, they were buying, they were selling, they were planting, they were building.

UST

²⁸ [Similarly, when Lot lived {in the city of Sodom}](#), people {there} ate and drank {as usual}. They bought things and they sold things. They planted crops and they built houses {as usual}.

- Similarly
- when...lived...in the city of Sodom
- Lot

Luke 17:29

But in the day (ULT)

But on the day (UST)

While Lot did leave Sodom on a specific **day**, Jesus is likely using the word **day** figuratively to mean a specific time. Alternate translation: “But at the moment when” or “But as soon as” (See: [Idiom](#))

Sodom (ULT)

Sodom (UST)

Sodom is the name of a city. (See: [How to Translate Names](#))

it rained fire and sulfur from heaven (ULT)

fire and burning sulfur came down from the sky (UST)

In some languages, **rained** can mean “fell in large quantities.” If the verb for water falling from the sky does not have that extended meaning in your language, you can translate this as a simile. Alternate translation: “fire and burning sulfur fell from the sky like rain” (See: [Simile](#))

them all (ULT)

all those who had stayed in the city (UST)

Here, **them all** does not include Lot and his family. Alternate translation: “all those who stayed in the city” (See: [Hyperbole](#))

Translation Words - ULT

- [in...day](#)
- [Lot](#)
- [Sodom](#)
- [fire](#)
- [sulfur](#)
- [heaven](#)
- [destroyed](#)

Translation Words - UST

- [on...day](#)
- [Lot](#)
- [Sodom](#)
- [fire](#)
- [burning sulfur](#)
- [the sky](#)
- [destroyed](#)

ULT

²⁹ But in the [day](#) [Lot](#) went out from [Sodom](#), it rained [fire](#) and [sulfur](#) from [heaven](#) and [destroyed](#) them all.

UST

²⁹ But on the [day](#) that [Lot](#) left [Sodom](#), [fire](#) and [burning sulfur](#) came down from [the sky](#) and [destroyed](#) all those who had stayed in the city.

Luke 17:30

**It will be according to these things (ULT)
Similarly...people will be unprepared (UST)**

Alternate translation: "It will be just like that"

**It will be according to these things (ULT)
Similarly...people will be unprepared (UST)**

The implication is that people will be occupied with ordinary activities and not expecting anything out of the ordinary to happen. Alternate translation: "In the same way, people will not be ready" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁰ It will be according to these things in the **day** the **Son of Man is revealed**.

UST

³⁰ Similarly, **when** I, the **Son of Man**, **return to earth**, people will be unprepared.

**in the day (ULT)
when (UST)**

Jesus is using the term **day** figuratively to refer to a specific time. Alternate translation: "at the time when" (See: [Idiom](#))

**the Son of Man is revealed (ULT)
I, the Son of Man, return to earth (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the Son of Man appears" or "the Son of man returns" (See: [Active or Passive](#))

**in the day the Son of Man is revealed (ULT)
when I, the Son of Man, return to earth (UST)**

Jesus is speaking about himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "when I, the Son of Man, am revealed" (See: [First, Second or Third Person](#))

**in the day the Son of Man is revealed (ULT)
when I, the Son of Man, return to earth (UST)**

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "when I, the Messiah, am revealed" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [in...day](#)
- [Son of Man](#)
- [is revealed](#)

Translation Words - UST

- [when](#)
- [I...Son of Man](#)
- [return to earth](#)

Luke 17:31

In that day (ULT)
On that day (UST)

Jesus is using the term **day** figuratively to refer to a specific time.
 Alternate translation: "At that time" (See: [Idiom](#))

**whoever is on the housetop and his goods are
 in the house, let him not go down to take
 them away (ULT)**
**those who are outside their houses, with all
 the things that they own inside the houses,
 must not take the time to go inside and get
 them (UST)**

Jesus is speaking of a hypothetical situation that might occur at this time. Alternate translation: "Suppose someone is doing something on the roof of his house. Then he should not go inside to get his valuables" (See: [Hypothetical Situations](#))

on the housetop (ULT)
outside their houses (UST)

In this culture, housetops were flat and people could go up onto them without being in danger of sliding off. Housetops were used for a variety of purposes, such as storing and ripening grain and fruit, sleeping in hot weather, and gathering in a large open space. If housetops or roofs are different in your culture and your readers would not understand that Jesus is speaking of someone doing an ordinary activity, you could use a general expression in your translation. Alternate translation: "doing something outside the house" (See: [Translate Unknowns](#))

his goods (ULT)
all the things that they own (UST)

Alternate translation: "his possessions" or "his valuables"

let him not go down to take them away (ULT)
must not take the time to go inside and get them (UST)

The implication is that people should flee immediately without even taking the time to secure their valuables. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he should flee immediately, without going inside to get his valuables" (See: [Assumed Knowledge and Implicit Information](#))

and the one in the field, likewise let him not turn to the things behind (ULT)

Jesus is speaking of a hypothetical situation that might occur at this time. Alternate translation: "Suppose someone is out working in the field. Then he too should not go back into the house for anything" (See: [Hypothetical Situations](#))

ULT

³¹ In that **day**, whoever is on the housetop and his goods are in the **house**, let him not go down to take them away; and the one in the field, **likewise let him** not **turn** to the things behind.

UST

³¹ On that **day**, those who are outside their houses, with all the things that they own inside the **houses**, must not take the time to go inside and get them. **Similarly**, those who are out working in a field **must** not **come** back home to get anything. {They must flee quickly.}

**let him not turn to the things behind (ULT)
must not come back home to get anything. {They must flee quickly (UST)**

The implication once again is that people should flee immediately without even taking the time to secure their valuables. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he should flee immediately, without going back to the house to get his valuables" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- day
- in...house
- likewise
- let him...turn

Translation Words - UST

- day
- houses
- Similarly
- must...come

Luke 17:32**Remember the wife of Lot (ULT)****Remember what happened to Lot's wife (UST)**

Jesus assumes that his disciples will know that Lot's **wife** looked back toward Sodom and that God punished her along with the people of Sodom. Alternate translation: "Remember what happened to Lot's wife when she looked back toward Sodom" or "Do not do what Lot's wife did and wish you were back among people whom God is punishing" (See: [Assumed Knowledge and Implicit Information](#))

of Lot (ULT)**Lot's (UST)**

Lot is the name of a man. See how you translated it in [17:28](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [of Lot](#)

Translation Words - UST

- [Lot's](#)

ULT

³² Remember the wife [of Lot](#).

UST

³² Remember what happened to [Lot's](#) wife!

Luke 17:33

**Whoever seeks to keep his life will lose it (ULT)
Anyone who continues in his own way of
living will die (UST)**

Alternate translation: "Whoever tries to save his old way of living will lose his life"

**Whoever...will lose it, but...whoever...will
preserve (ULT)
Anyone who...will die. But...leaves his old way
of living {for my sake} will live forever (UST)**

Alternate translation: "but whoever gives up his old way of living will save his life"

Translation Words - ULT

- seeks
- life

Translation Words - UST

- continues in his own way of living
- continues in his own way of living

ULT

³³ Whoever **seeks** to keep his **life** will lose it, but whoever will lose it will preserve it.

UST

³³ Anyone who **continues in his own way of living** will die. But anyone who leaves his old way of living {for my sake} will live forever.

Luke 17:34**I say to you (ULT)
I tell you this (UST)**

Jesus says this to emphasize what he is about to tell his disciples.
Alternate translation: "Indeed"

**in that night there will be two in one bed (ULT)
On the night when I return, there will be two people sleeping in one bed (UST)**

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: "Suppose this were to happen at night, and suppose there were two people sleeping in the same bed" (See: [Hypothetical Situations](#))

**in one bed (ULT)
sleeping in one bed (UST)**

If your readers would not be familiar with what a **bed** is, you could use the name of the sleeping furniture that people in your own culture use, or you could use a general expression. Alternate translation: "sleeping on one mat" or "sleeping side by side" or "sleeping in the same place" (See: [Translate Unknowns](#))

**The one will be taken, and the other will be left (ULT)
God will take the one who believes in me and leave the other one behind (UST)**

If your readers would misunderstand this, you could use active forms for both of these verbs, and you can state who would do the actions. This could mean: (1) the person who is **taken** may be one whom God takes out of a situation in which they would be destroyed, as God brought Lot out of Sodom, and the person who is **left** may be one who remains in a situation where they will be destroyed, like the people who remained in Sodom. That is the interpretation of UST. Alternate translation: "God will spare one of them but destroy the other" (2) in the parallel to this passage in the Gospel of Matthew, Jesus says that the people living in Noah's time "knew nothing until the flood came and took them all away" (Matthew 24:39 ULT). So the person who is **taken** may actually be one whom God destroys, and the one who is **left** may be one whom God spares and allows to remain alive. Alternate translation: "God will destroy one of them but spare the other" (See: [Active or Passive](#))

**The one will be taken (ULT)
God will take the one who believes in me (UST)**

If you translated the first sentence in this verse as the condition of a hypothetical situation, translate this sentence as the result of that condition. Alternate translation: "Then one of them will be taken" (See: [Hypothetical Situations](#))

ULT

³⁴ I say to you, in that night there will be two in one bed. The one will be taken, and the other will be left.

UST

³⁴ I tell you this: On the night when I return, there will be two people sleeping in one bed. God will take the one who believes in me and leave the other one behind.

Luke 17:35**There will be two grinding in the same place****(ULT)****Two women will be grinding grain together****(UST)**

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: "Suppose that when this happens, two women are grinding grain together" (See: [Hypothetical Situations](#))

two (ULT)**Two women (UST)**

The verb is feminine, so this means "two women." (In [17:34](#) and [17:36](#), grammatically masculine forms are used, but conventionally in Greek that means that the people are not known to be all women; they could be men or women, so a general term such as "people" would be appropriate in those verses.) Alternate translation: "two women"

grinding (ULT)**grinding grain (UST)**

The term **grinding** refers to the process of breaking up grain into very small pieces so that it can be used for cooking. If your readers would not be familiar with grain, you could use a general expression. Alternate translation: "grinding grain" or "preparing food" (See: [Translate Unknowns](#))

The one will be taken, but the other will be left (ULT)**God will take one of them and leave the other one behind (UST)**

If your readers would misunderstand this, you could use active forms for both of these verbs, and you can state who would do the actions. See how you decided to translate this in [17:34](#). Alternate translation: "God will spare one of them but destroy the other" or "God will destroy one of them but spare the other" (See: [Active or Passive](#))

The one will be taken (ULT)**God will take one of them (UST)**

If you translated the first sentence in this verse as the condition of a hypothetical situation, translate this sentence as the result of that condition. Alternate translation: "Then one of them will be taken" (See: [Hypothetical Situations](#))

ULT

³⁵ There will be two grinding in the same place. The one will be taken, but the other will be left."

UST

³⁵ Two women will be grinding grain together. God will take one of them and leave the other one behind."

Luke 17:36

Two in the field; one will be taken and the other will be left (ULT)

There will be two in the field; one will be taken and the other left (UST)

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in the verse, for those who decide to include it. (See: [Textual Variants](#))

ULT

^{36[2]} [Two in the field; one will be taken and the other will be left.]

UST

^{36[1]} [“There will be two in the field; one will be taken and the other left.”]

Two in the field (ULT)

There will be two in the field (UST)

Jesus is speaking of a hypothetical situation that might occur at this time. It may be helpful to make this a separate sentence. Alternate translation: “Suppose that when this happens, two people are out working in a field” (See: [Hypothetical Situations](#))

one will be taken and the other will be left (ULT)

one will be taken and the other left (UST)

If your readers would misunderstand this, you could use active forms for both of these verbs, and you can state who would do the actions. See how you decided to translate this in [17:34](#). Alternate translation: “God will spare one of them but destroy the other” or “God will destroy one of them but spare the other” (See: [Active or Passive](#))

one will be taken (ULT)

one will be taken (UST)

If you translated the beginning of this verse as the condition of a hypothetical situation, translate this as the result of that condition, as a separate sentence. Alternate translation: “Then one of them will be taken” (See: [Hypothetical Situations](#))

Luke 17:37

answering, they say to him (ULT)

His disciples said to him (UST)

To convey the vividness and immediacy of the disciples' question, Luke uses the present tense in past narration here. See how you decided to approach this usage in 7:40. If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: "the disciples responded to him"

answering, they say to him (ULT)

His disciples said to him (UST)

Together the two words **answering** and **say** mean that the disciples responded to what Jesus had been telling them by asking him a question about it. Alternate translation: "the disciples responded to him" (See: [Hendiadys](#))

Where, Lord (ULT)

Lord, where will this happen (UST)

The implication is that the disciples are asking where the things that Jesus has been describing will happen. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Lord, where will these things happen" (See: [Assumed Knowledge and Implicit Information](#))

Where the body {is}, there also the vultures will be gathered together (ULT)

Jesus may be quoting a popular proverb of the time. Alternate translation: "The location will be obvious from the things that you see happening there" (See: [Proverbs](#))

Where the body {is}, there also the vultures will be gathered together (ULT)

In this proverb, **the body** and **the vultures** are figurative. If you would like to present the same image to your readers but your language does not use metaphors, you could express this as a simile. Alternate translation: "Just as vultures gather where there is a dead body, so the things I have described will indicate where this is about to happen" (See: [Metaphor](#))

the vultures (ULT)

the vultures (UST)

The word **vultures** describes large birds that travel in flocks and eat the flesh of dead animals that they find. If your readers would not be familiar with **vultures**, you could use the name of similar birds in your area, or you could use a general expression. Alternate translation: "the scavenger birds" (See: [Translate Unknowns](#))

will be gathered together (ULT)

will gather to eat it (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "will flock together" or "will assemble" (See: [Active or Passive](#))

ULT

³⁷ And answering, they say to him, "Where, Lord?" So he said to them, "Where the **body {is}**, there also the **vultures** will be gathered together." 17:24 ^[1] but the best manuscripts do not. 17:36 ^[2]

UST

³⁷ His disciples said to him, "Lord, where will this happen?" He replied to them, "Wherever there is a **dead body**, the **vultures** will gather to eat it." 17:36 ^[1]

Translation Words - ULT

- Lord
- body {is
- vultures

Translation Words - UST

- Lord
- a dead body
- vultures

Luke 18

Luke 18 General Notes

Structure and formatting

Jesus tells a parable about a widow and a judge (18:1-8)
Jesus tells a parable about a Pharisee and a tax collector (18:9-14)
Jesus blesses little children (18:15-17)
Jesus teaches about wealth and the kingdom of God (18:18-30)
Jesus warns about his impending death (18:31-34)
Jesus heals a blind man in Jericho (18:35-43)

Special concepts in this chapter

Judges

People expected judges always to do what God said was right and to make sure that other people did what was right. But some judges did not care about doing right or making sure others did right. Jesus called this kind of judge “unjust.” (See: [just](#), [justice](#), [unjust](#), [injustice](#), [justify](#), [justification](#))

Pharisees and tax collectors

The Pharisees thought that they themselves were the best examples of good, righteous people, and they thought that tax collectors were the most unrighteous of sinners. (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#) and [sin](#), [sinful](#), [sinner](#), [sinning](#))

Important textual issues in this chapter

“that he had become sad”

At the beginning of 18:24, in the story of the ruler who asked Jesus how he could have eternal life, some ancient manuscripts of the Bible say that Jesus saw “that he had become sad.” However, the ancient manuscripts considered to be the most accurate do not have that phrase. They say simply that Jesus looked at him. ULT does not have the phrase in its text, but it does have it in a footnote.

“we have left everything”

In 18:28, in some ancient manuscripts of the Bible, Peter says that the disciples have left “everything” to follow Jesus. In other manuscripts, the expression is “our own possessions.” ULT says “everything” in its text, but it acknowledges the variant “our own possessions” in a footnote.

In each of these cases, if a translation of the Bible exists in your region, you may wish to follow its reading. If a translation of the Bible does not exist in your region, you may wish to follow the example of ULT. (See: [Textual Variants](#))

Luke 18:1

Then he spoke a parable to them to {show that} it was necessary (ULT)

Alternate translation: "Then Jesus told his disciples this story to help them understand that it was necessary" (See: [Parables](#))

Translation Words - ULT

- a parable
- to pray

Translation Words - UST

- another story
- pray

ULT

¹ Then he spoke a parable to them to {show that} it was necessary for them always to pray and not to become discouraged,

UST

¹ Jesus told his disciples another story to teach them that they should pray continually and not become discouraged {if God did not immediately answer their prayers}.

Luke 18:2**saying (ULT)
He said (UST)**

If your readers would misunderstand this, you could begin a new sentence here. Alternate translation: "He said"

In a certain city there was a certain judge (ULT)**In a certain city there was a judge (UST)**

Jesus uses this phrase to introduce one of the main characters in this parable. Alternate translation: "There once was a judge who lived in a certain city" (See: [Introduction of New and Old Participants](#))

**not fearing God and not respecting men (ULT)
who did not revere God and did not care about people (UST)**

Jesus provides this background information about the **judge** to help his disciples understand what happens in the story. It may be helpful to begin a new sentence here. Alternate translation: "He did not make his decisions based on what God wanted or on what other people thought" (See: [Background Information](#))

**men (ULT)
people (UST)**

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "other people" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- a...judge
- fearing
- God

Translation Words - UST

- judge
- who did...revere
- God

ULT

² saying, "In a certain city there was a certain **judge**, not **fearing God** and not respecting men.

UST

² He said, "In a certain city there was a **judge who did** not **revere God** and did not care about people.

Luke 18:3

And there was a widow in that city (ULT)

Jesus uses this phrase to introduce the other main character into the story. Alternate translation: “There was also a woman who lived in that city whose husband had died” (See: [Introduction of New and Old Participants](#))

a widow (ULT)

a widow (UST)

A widow is a woman whose husband has died and who has not remarried. Jesus assumes that his disciples will know that in this culture, she would have had no one to protect her from anyone who was trying to take advantage of her. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “a woman whose husband had died, and so she had no one to protect her” (See: [Assumed Knowledge and Implicit Information](#))

she was coming to him (ULT)

who kept coming to that judge (UST)

Here the Greek verb indicates repeated or continual action. Alternate translation: “she kept coming to the judge”

saying, ‘Vindicate me against my opponent (ULT)

saying, ‘Please get justice for me against the man who is opposing me in court (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “and asking him to make a fair ruling in her case against her opponent” (See: [Quotes within Quotes](#))

Vindicate me against my opponent (ULT)

Please get justice for me against the man who is opposing me in court (UST)

This is an imperative, but since the woman is not in a position to make a demand, it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “Please give me a fair ruling in my case against my opponent” (See: [Imperatives — Other Uses](#))

my opponent (ULT)

the man who is opposing me in court (UST)

The term **opponent** refers specifically to the opposing party in a lawsuit. It is not clear whether the widow is suing the man to protect her interests, or the man is suing the widow to try to take things from her unfairly. If your language has a specific term for a legal adversary, you can use it here. (See: [Translate Unknowns](#))

Translation Words - ULT

- [Vindicate](#)
- [opponent](#)

ULT

³ And there was a widow in that city, and she was coming to him, saying, ‘Vindicate me against my opponent.’

UST

³ There was a widow in that city who kept coming to that judge, saying, ‘Please get justice for me against the man who is opposing me in court.’

Translation Words - UST

- Please get justice for
- man who is opposing...in court

Luke 18:4**after these things (ULT)****later (UST)**

Alternate translation: “later on” or “eventually”

he said to himself, ‘Even if I do not fear God or respect man (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “he decided that even though he did not make his decisions based on what God wanted or on what other people thought” (See: [Quotes within Quotes](#))

Even if I do not fear God or respect man (ULT)

The judge speaks as if this were a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what the judge is saying is not actually the case, then you can translate his words as an affirmative statement. Alternate translation: “Even though I do not make my decisions based on what God wants or on what other people think” (See: [Connect — Factual Conditions](#))

man (ULT)**people (UST)**

The judge is using the term **men** in a generic sense that includes all people. Alternate translation: “other people” (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- a time
- I do...fear
- God

Translation Words - UST

- a long time
- I do...revere
- God

ULT

⁴ And for a time he was not willing, but after these things he said to himself, ‘Even if I do not fear God or respect man,

UST

⁴ For a long time the judge refused to help her. But later, he said to himself, ‘I do not revere God and I do not care about people.

Luke 18:5

yet because this widow causes me trouble, I will vindicate her, so that she will not beat me up by coming to the end (ULT)

But this widow keeps bothering me! So I will judge her case and make sure she is treated fairly. I am concerned that if I do not do that, she will exhaust me by continually coming to me (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation (continuing the sentence from the previous verse): “because this widow bothered him, he would give a fair ruling in her case, so that she would not wear him out by coming incessantly” (See: [Quotes within Quotes](#))

causes...me trouble (ULT)

keeps bothering...me (UST)

Alternate translation: “bothers me”

not...she will...beat me up (ULT)

I am concerned that if I do not do that...she will exhaust me (UST)

The judge speaks figuratively of the wearying effect of the widow’s constant pleas as if they were physically pummeling him. Alternate translation: “she will not wear me out” (See: [Metaphor](#))

by coming to the end (ULT)

by continually coming to me (UST)

The expression **to the end** is an idiom that means “perpetually” or “forever.” Alternate translation: “by coming to me incessantly” (See: [Idiom](#))

Translation Words - ULT

- [trouble](#)
- [I will vindicate](#)

Translation Words - UST

- [keeps bothering](#)
- [I will judge her case and make sure...is treated fairly](#)

ULT

⁵ yet because this widow causes me [trouble, I will vindicate](#) her, so that she will not beat me up by coming to the end.”

UST

⁵ But this widow [keeps bothering](#) me! So I will [judge her case and make sure](#) she [is treated fairly](#). I am concerned that if I do not do that, she will exhaust me by continually coming to me!”

Luke 18:6**the Lord (ULT)****Jesus (UST)**

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: “the Lord Jesus”

Listen to what the unrighteous judge says (ULT)**Think carefully about what the unjust judge said (UST)**

Listen to is an idiom that means “think about.” Jesus says this to get his disciples to reflect on what the judge said at the end of the parable. He is not introducing a further statement from the judge. Translate this in such a way that your readers will understand that Jesus has already related what the judge said. Alternate translation: “Think about what the unjust judge said” (See: [Idiom](#))

Translation Words - ULT

- [Lord](#)
- [unrighteous](#)
- [judge](#)

Translation Words - UST

- [Jesus](#)
- [unjust](#)
- [judge](#)

ULT

⁶ Then the [Lord](#) said, “Listen to what the [unrighteous judge](#) says.”

UST

⁶ Then [Jesus](#) said, “Think carefully about what the [unjust judge](#) said.”

Luke 18:7

And will not God do the vindication of his elect (ULT)

Jesus is using the question form for emphasis as he teaches his disciples. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "Now God will certainly answer the prayers of the people he has chosen" (See: [Rhetorical Question](#))

And will not God do the vindication of his elect (ULT)

Jesus is drawing an implicit comparison between the unrighteous human judge and **God**, who is the perfectly righteous divine judge. The implication is that if even the human judge would ensure justice for someone who persevered in pleading for it, God would certainly do so. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "If an unrighteous human judge would ensure justice for someone who persevered in pleading for it, God will certainly answer the prayers of the people he has chosen" (See: [Assumed Knowledge and Implicit Information](#))

the ones crying out to him day and night (ULT) who pray earnestly to him all day long (UST)

Jesus is using the phrase **day and night** figuratively to describe all of time, by referring to its two components. Alternate translation: "who pray to him all the time" or "who ask him for help continually" (See: [Merism](#))

and he delays long over them (ULT) And he is always patient with them (UST)

Here Jesus may be using the word **and** in an idiomatic sense to mean "even if." (UST offers another possible interpretation of this phrase.) Alternate translation: "even if he takes a long time to answer their prayers" (See: [Idiom](#))

Translation Words - ULT

- [God](#)
- [the vindication](#)
- [of...elect](#)
- [crying out](#)
- [day](#)

Translation Words - UST

- [God...who is just](#)
- [justice](#)
- [for...chosen people](#)
- [who pray earnestly](#)
- [all day long](#)

ULT

⁷ And will not [God](#) do [the vindication](#) of his [elect](#), the ones [crying out](#) to him [day](#) and night, and he delays long over them?

UST

⁷ {Even more} certainly will [God](#){, [who is just](#),} bring about [justice](#) for his [chosen people](#), [who pray earnestly](#) to him [all day long](#)! And he is always patient with them.

Luke 18:8

I say to you (ULT)
I tell you (UST)

Jesus says this to emphasize what he is about to tell his disciples.
 Alternate translation: "I can assure you"

he will do the vindication of them quickly (ULT)
God will quickly bring about justice for his chosen ones (UST)

The point of the parable and of this teaching is that people should continue to pray even if God does not answer right away. So this statement might seem contradictory, since it suggests that God will answer right away. The implication may be that God is concerned for his people and will begin to act immediately to help them, even if his actions do not become apparent for some time. If you think your readers would be puzzled or troubled by the apparent contradiction, you could state that explicitly. Alternate translation: "he will start to answer their prayers right away" or "he will begin to send them help right away" (See: [Assumed Knowledge and Implicit Information](#))

Nevertheless, when the Son of Man comes, will he indeed find faith on the earth (ULT)
Nevertheless when I, the Son of Man, come back to earth, there will still be many people who do not believe in me (UST)

Jesus is using the question form as a teaching tool. This particular question uses a word that anticipates a negative answer. If your readers would misunderstand this, you could translate this as a statement. Alternate translation: "Nevertheless, it is doubtful that the Son of Man will find faith on the earth when he returns." (See: [Rhetorical Question](#))

Nevertheless (ULT)
Nevertheless (UST)

The reference of this word is implied in the context. If it would be helpful to your readers, you could make it explicit. Alternate translation: "Even though God readily answers prayer" (See: [Assumed Knowledge and Implicit Information](#))

when the Son of Man comes (ULT)
when I, the Son of Man, come back (UST)

Jesus is speaking about himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "when I, the Son of Man, come" (See: [First, Second or Third Person](#))

when the Son of Man comes (ULT)
when I, the Son of Man, come back (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "when I, the Messiah, come" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁸ I say to you that he will do the [vindication](#) of them quickly. Nevertheless, when the [Son of Man](#) comes, will he indeed find [faith](#) on the [earth](#)?"

UST

⁸ I tell you, God will quickly bring about [justice](#) for his chosen ones! Nevertheless when I, the [Son of Man](#), come back to [earth](#), [there will still be many people who do not believe in me.](#)"

faith (ULT)**there will still be many people who do not believe in me (UST)**

When Jesus asks whether he will find **faith** on the earth, he may be referring implicitly to the kind of persevering trust in God that would lead a person to continue praying even when the answer was delayed. (UST offers another possible interpretation of this word.) Alternate translation: “this kind of persevering faith” or “this kind of persevering trust in God” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [vindication](#)
- [Son of Man](#)
- [faith](#)
- [earth](#)

Translation Words - UST

- [justice](#)
- [I...Son of Man](#)
- [earth](#)
- [there will still be many people who do not believe in me](#)

Luke 18:9

Then he also spoke...to some...this parable (ULT)

Then Jesus also told...to some people...the following story (UST)

Jesus now tells a brief story to correct some wrong attitudes that he realized certain people had. The story is designed teach something that is true in a way that is easy to understand and remember.

Alternate translation: "Then Jesus told this story to correct certain people" (See: [Parables](#))

to some (ULT)

to some people (UST)

Luke uses this phrase to introduce some new characters, but he does not say specifically who these people were. (The story that Jesus tells suggests that they may have been Pharisees.) Alternate translation: "to some people who were there" (See: [Introduction of New and Old Participants](#))

who were persuaded in themselves that they were righteous (ULT)

who thought they were righteous (UST)

Alternate translation: "who had convinced themselves that they were righteous" or "who considered themselves to be righteous"

also...who were persuaded...who disdained...others (ULT)

also...who...who looked down on...other people (UST)

Alternate translation: "and who thought they were superior to other people"

Translation Words - ULT

- [parable](#)
- [righteous](#)

Translation Words - UST

- [story](#)
- [righteous](#)

ULT

⁹ Then he also spoke this [parable](#) to some who were persuaded in themselves that they were [righteous](#) and who disdained others:

UST

⁹ Then Jesus also told the following [story](#) to some people who thought they were [righteous](#) and who looked down on other people.

Luke 18:10

Two men (ULT)

He said,} “Two men (UST)

Jesus uses this phrase to introduce the characters in this parable. Alternate translation: “Once there were two men who” (See: [Introduction of New and Old Participants](#))

went up into the temple to pray (ULT) went up to the temple in Jerusalem to pray (UST)

When Jesus says that these men **went up**, he likely means that they traveled to Jerusalem. That was the customary way of speaking about going there, since the city was up on a mountain. Alternate translation: “went to pray in the temple courtyard” (See: [Idiom](#))

into the temple (ULT) to the temple (UST)

Since only priests could enter the **temple** building, this means the **temple** courtyard. Jesus is using the word for the entire building to refer to one part of it. Alternate translation: “into the temple courtyard” (See: [Synecdoche](#))

the one a Pharisee, and the other a tax collector (ULT)

Jesus provides this background information to help his listeners understand what happens in the story. It may be helpful to make this a separate sentence. Alternate translation: “Now one of these men was a Pharisee, and the other man was a tax collector” (See: [Background Information](#))

Translation Words - ULT

- temple
- to pray
- a Pharisee
- a tax collector

Translation Words - UST

- temple
- to pray
- was a Pharisee
- was someone who collected taxes from the people for the Roman government

ULT

¹⁰ “Two men went up into the [temple to pray](#)—the one [a Pharisee](#), and the other [a tax collector](#).”

UST

¹⁰ {He said,} “Two men went up to the [temple](#) in Jerusalem [to pray](#). One of the men [was a Pharisee](#). The other man [was someone who collected taxes from the people for the Roman government](#).”

Luke 18:11

was praying these things about himself, ‘God, I thank you that I am not like the rest of men—robbers, unrighteous, adulterers—or even like this tax collector (ULT) and prayed about himself in this way, ‘O God, I thank you that I am not like other people. Some steal money from others. Some treat others unjustly. Some commit adultery. I do not do any of those things. And I am certainly not like this sinful tax collector who cheats people (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “prayed about himself and thanked God that he was not like other people, who were robbers, unrighteous, and adulterers, or even like the tax collector who was there” (See: [Quotes within Quotes](#))

I thank you (ULT)

I thank you (UST)

Here, the pronoun **you** is singular because the Pharisee 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 here. Alternatively, it might be effective to show this man addressing God using a familiar form, as if he could presume on God’s friendship and approval. Use your best judgment about what form to use. (See: [Forms of ‘You’ — Formal or Informal](#))

the rest of men (ULT)

other people (UST)

The Pharisee is using the term **men** in a generic sense that includes all people. Alternate translation: “other people” (See: [When Masculine Words Include Women](#))

robbers (ULT)

Some steal money from others (UST)

The word **robbers** describes people who steal from other people by forcing them to give things to them. Your language may have a specific term for this kind of person. Alternate translation: “bandits” (See: [Translate Unknowns](#))

unrighteous (ULT)

Some treat others unjustly (UST)

The Pharisee is using the adjective **unrighteous** 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 with an equivalent expression. Alternate translation: “evildoers” (See: [Nominal Adjectives](#))

ULT

¹¹ The [Pharisee](#), standing, [was praying](#) these things about himself, ‘[God](#), I thank you that I am not [like](#) the rest of men—robbers, [unrighteous](#), [adulterers](#)—or even [like](#) this [tax collector](#).

UST

¹¹ The [Pharisee](#) stood [and prayed](#) about himself in this way, ‘[O God](#), I thank you that I am not [like](#) other people. Some steal money from others. [Some treat others unjustly](#). [Some commit adultery](#). I do not do any of those things. And I [am](#) certainly [not like](#) this [sinful tax collector who cheats people](#)!

or even like this tax collector (ULT)**I do not do any of those things. And I am certainly not like this sinful tax collector who cheats people (UST)**

The Pharisees believed that any **tax collector** would be dishonest and cheat others, and so as a group they were as sinful as robbers, unrighteous people, and adulterers. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “and I am certainly not like this sinful tax collector who cheats people” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Pharisee
- was praying
- God
- like
- like
- unrighteous
- adulterers
- tax collector

Translation Words - UST

- Pharisee
- and prayed
- God
- like
- I am...not like
- Some treat others unjustly
- Some commit adultery
- sinful tax collector who cheats people

Luke 18:12

I fast twice a week. I tithe all that I acquire (ULT)

I fast on two days during every week, and I give ten percent of all that I earn to the temple (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He boasted that he fasted twice a week and that he gave ten percent of all his income to God" (See: [Quotes within Quotes](#))

**I tithe all that I acquire (ULT)
and I give ten percent of all that I earn to the temple (UST)**

To **tithe** means to give ten percent of one's income to God, as required in the law of Moses. Alternate translation: "I give you ten percent of all my income" (See: [Idiom](#))

Translation Words - ULT

- I fast
- I tithe

Translation Words - UST

- I fast
- and I give ten percent of...to the temple

ULT

¹² I fast twice a week. I tithe all that I acquire.'

UST

¹² I fast on two days during every week, and I give ten percent of all that I earn to the temple!

Luke 18:13

But the tax collector, standing at a distance (ULT)

But the tax collector stood far away from the other people in the temple courtyard (UST)

This was a sign of humility. The **tax collector** did not feel worthy to be near the Pharisee and the other people in the temple courtyard. It may be helpful to make each of the phrases in this verse a separate sentence. Alternate translation: "But the tax collector humbly stood by himself, away from the other people who were there" (See: [Symbolic Action](#))

did not even want to lift up {his} eyes toward heaven (ULT)

He would not even look up toward heaven (UST)

The phrase **lift up his eyes** means to look at something. Alternate translation: "did not even want to look up toward heaven" (See: [Idiom](#))

toward heaven (ULT)

toward heaven (UST)

See how you translated the similar expression in [9:16](#). Alternate translation: "beyond the sky towards God in heaven" (See: [Assumed Knowledge and Implicit Information](#))

but was beating his breast (ULT)

Instead, he beat on his chest (UST)

This was a physical expression of great sorrow, and it showed this man's repentance and humility. Alternate translation: "Instead, he hit his chest to demonstrate his shame and sorrow over his sins" (See: [Symbolic Action](#))

saying, 'God, have mercy on me, the sinner (ULT)

and said, 'O God, please forgive me, because I am a terrible sinner (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "He admitted that he was a sinner and asked God to have mercy on him" (See: [Quotes within Quotes](#))

God, have mercy on me, the sinner (ULT)

O God, please forgive me, because I am a terrible sinner (UST)

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "God, please be merciful to me, I confess that I am a sinner" or "God, please forgive me for the many sins I have committed" (See: [Imperatives — Other Uses](#))

ULT

¹³ But the **tax collector**, standing at a distance, did not even want to lift up {his} eyes toward **heaven**, but was beating his breast, saying, 'God, **have mercy** on me, the **sinner**.'

UST

¹³ But the **tax collector** stood far away from the other people in the temple courtyard. He would not even look up toward **heaven**. Instead, he beat on his chest and said, 'O **God**, please forgive me, **because I am a terrible sinner!**'"

Translation Words - ULT

- tax collector
- heaven
- God
- have mercy
- sinner

Translation Words - UST

- tax collector
- heaven
- God
- please forgive
- because I am a terrible sinner

Luke 18:14

I say to you (ULT)
Then Jesus said, “I tell you (UST)

Jesus says this to emphasize what he is about to tell his disciples.
 Alternate translation: “I can assure you”

this one went down to his house justified rather than that one (ULT)
that as they left to go home, God had forgiven the tax collector, but God had not forgiven the Pharisee (UST)

The implication is that the tax collector was right with God because God forgave his sin when he prayed humbly and repentantly.
 Alternate translation: “the tax collector was right with God when he went home, rather than the Pharisee, because God forgave his sin” (See: [Assumed Knowledge and Implicit Information](#))

this one...rather than that one (ULT)
the tax collector...but God had not forgiven the Pharisee (UST)

Alternate translation: “the latter ... rather than the former” or “the tax collector ... rather than the Pharisee”

justified (ULT)
God had forgiven (UST)

If your readers would misunderstand this, you could express the meaning of the passive verbal form **justified** with an equivalent phrase. Alternate translation: “right with God” (See: [Active or Passive](#))

went down...to his house (ULT)
that as they left...to go home (UST)

When Jesus says that this man **went down** to his house, he likely means that he returned home from Jerusalem, since the city was up on a mountain. Alternate translation: “returned to his home” (See: [Idiom](#))

rather than that one (ULT)
but God had not forgiven the Pharisee (UST)

The implication is that the Pharisee was not right with God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “but the Pharisee was not right with God” (See: [Assumed Knowledge and Implicit Information](#))

will be humbled (ULT)
God will humble (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “God will humble” (See: [Active or Passive](#))

ULT

¹⁴ I say to you, this one went down to his **house justified** rather than that one. For everyone **who exalts** himself **will be humbled**, but the one **who humbles** himself **will be exalted**.”

UST

¹⁴ Then Jesus said, “I tell you that as they left **to go home**, **God had forgiven** the tax collector, but God had not forgiven the Pharisee. This is because **God will humble** everyone who **exalts** himself, and **God will exalt** everyone who **humbles** himself.”

will be exalted (ULT)**God will exalt (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "God will honor" (See: [Active or Passive](#))

will be exalted (ULT)**God will exalt (UST)**

Jesus is using a spatial metaphor to describe someone who is honored as if he were high up. Alternate translation: "God will honor" (See: [Metaphor](#))

Translation Words - ULT

- [house](#)
- [justified](#)
- [who exalts](#)
- [will be exalted](#)
- [will be humbled](#)
- [who humbles](#)

Translation Words - UST

- [to go home](#)
- [God had forgiven](#)
- [God will humble](#)
- [humbles](#)
- [exalts](#)
- [God will exalt](#)

Luke 18:15

And (ULT)

Luke uses this word to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: “Now” (See: [Connect — Background Information](#))

they were bringing...even the infants to him (ULT)

One day people were bringing...even their babies to Jesus (UST)

Here, **they** refers to people in general. Alternate translation: “people were bringing their children to Jesus, even their newborns” (See: [Pronouns — When to Use Them](#))

so that he might touch them (ULT)

so that he would put his hands on them and bless them (UST)

If Jesus would **touch** the babies, this would express God’s love for them and convey God’s blessing to them. Alternate translation: “so that he could put his hands on them and bless them” (See: [Symbolic Action](#))

they were rebuking them (ULT)

they told them not to do that (UST)

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: “they tried to stop the parents from bringing their children to Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [infants](#)
- [disciples](#)
- [they were rebuking](#)

Translation Words - UST

- [babies](#)
- [disciples](#)
- [they told...not to do that](#)

ULT

¹⁵ And they were bringing even the [infants](#) to him so that he might touch them, but when the [disciples](#) saw it, [they were rebuking](#) them.

UST

¹⁵ One day people were bringing even their [babies](#) to Jesus so that he would put his hands on them and bless them. When the [disciples](#) saw this, [they told](#) them [not to do that](#).

Luke 18:16

**But Jesus summoned them, saying (ULT)
But Jesus called for the children to be brought to him. He said (UST)**

Alternate translation: "But Jesus called the children to come to him, telling his disciples" (See: [Pronouns — When to Use Them](#))

Permit the little children to come to me, and do not forbid them (ULT)

The verb in the first phrase indicates a one-time action, while the verb in the second phrase indicates an ongoing action. Alternate translation: "Allow these children to come to me, and do not ever forbid children to come" (See: [Verbs](#))

**of such...of such...is the kingdom of God (ULT)
humble and trusting} people like these children...it is...humble and trusting}
people like these children...who let God rule their lives (UST)**

It becomes clear in [18:17](#) that this is simile. You could express it as one here. Alternate translation: "the kingdom of God consists of people who are like these little children" (See: [Simile](#))

**of such...of such...is the kingdom of God (ULT)
humble and trusting} people like these children...it is...humble and trusting}
people like these children...who let God rule their lives (UST)**

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "people who are like children will let God rule their lives" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jesus](#)
- [summoned](#)
- [little children](#)
- [kingdom of God](#)

Translation Words - UST

- [Jesus](#)
- [called for...to be brought to him](#)
- [little children](#)
- [who let...God...rule their lives](#)

ULT

¹⁶ But [Jesus summoned](#) them, saying, "Permit the [little children](#) to come to me, and do not forbid them. For of such is the [kingdom of God](#)."

UST

¹⁶ But [Jesus called for](#) the children [to be brought to him](#). He said, "Let the [little children](#) come to me! Do not stop them, because it is {[humble and trusting](#)} people like these children [who let God rule their lives](#)."

Luke 18:17**Truly I say to you, whoever (ULT)
Indeed, I say to you that whoever (UST)**

Jesus says this to emphasize what he is about to say. Alternate translation: "I can assure you that whoever"

**will...receive the kingdom of God (ULT)
will...let God rule over his life (UST)**

See how you decided to translate the phrase **the kingdom of God** in 4:43. If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "let God rule over him" (See: [Abstract Nouns](#))

**like a child (ULT)
humbly and trustingly (UST)**

If it would be helpful to your readers, you could explain the basis of this comparison. Alternate translation: "with trust and humility like a child" (See: [Simile](#))

**not...will certainly not enter into it (ULT)
not...will not accept God's rule (UST)**

Alternate translation: "will not let God rule over him at all"

Translation Words - ULT

- Truly
- will...receive
- kingdom of God
- like
- a child

Translation Words - UST

- Indeed
- will
- humbly and trustingly
- humbly and trustingly
- let...God...rule over his life

ULT

¹⁷ Truly I say to you, whoever will not receive the kingdom of God like a child will certainly not enter into it."

UST

¹⁷ Indeed, I say to you that whoever will not humbly and trustingly let God rule over his life will not accept God's rule at all."

Luke 18:18

And a certain ruler asked him (ULT) Once a Jewish leader asked Jesus (UST)

Luke uses this phrase to introduce a new character into the story. Alternate translation: "Then a Jewish leader came up to Jesus and asked him a question" (See: [Introduction of New and Old Participants](#))

doing what...will I inherit (ULT) what must I do...in order to have (UST)

Alternate translation: "what do I need to do to inherit"

will I inherit (ULT) in order to have (UST)

The ruler is using the term **inherit** figuratively to mean coming into possession of something. Alternate translation: "will I receive" or "will I obtain" (See: [Metaphor](#))

Translation Words - ULT

- a...ruler
- Good
- Teacher
- will I inherit
- everlasting
- life

Translation Words - UST

- Jewish leader
- Good
- teacher
- in order to have
- everlasting
- life

ULT

¹⁸ And a certain ruler asked him, saying, "Good Teacher, doing what will I inherit everlasting life?"

UST

¹⁸ Once a Jewish leader asked Jesus, "Good teacher, what must I do in order to have everlasting life?"

Luke 18:19

Why do you call me good? No one {is} good except God alone (ULT)

Why do you call me good? God is the only one who is truly good (UST)

Jesus is using the question form as a teaching tool. He is not asking the ruler to explain why he used this term. Jesus is also not denying that he is God. Rather, he is challenging the ruler to reflect on whether, in light of God's holiness, he should consider any human being to be **good**. The ruler apparently considers Jesus to be a **good** human being, and he wants to know how he can be **good** enough himself to earn God's approval. If your readers would misunderstand this, you could translate Jesus' words as a statement, and it may be helpful to combine that statement with the next sentence in the verse. Alternate translation: "You should not consider any human being to be good, since no one is good except God alone" (See: [Rhetorical Question](#))

ULT

¹⁹ But Jesus said to him, "Why do you call me good? No one {is} good except God alone.

UST

¹⁹ Jesus said to him, "Why do you call me good? God is the only one who is truly good!

Translation Words - ULT

- Jesus
- do you call
- good
- is} good
- God

Translation Words - UST

- Jesus
- do you call
- good
- truly good
- God

Luke 18:20

You know the commandments (ULT)
In answer to your question, certainly} you know the commandments {that God gave to Moses for us to obey (UST)

The implication is that Jesus is saying this in response to the ruler's question. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "As for what God expects from us, you know what he has commanded" (See: [Assumed Knowledge and Implicit Information](#))

do not commit adultery, do not murder, do not steal, do not testify falsely, honor your father and mother (ULT)

Do not commit adultery. Do not murder anyone. Do not steal. Do not give a false report. Honor your father and mother (UST)

You may wish to represent these commandments as a second-level direct quotation within Jesus' reply to the ruler, using the capitalization and punctuation conventions of your language. That is what UST does. However, that would be a quotation within a quotation, and you may wish to avoid that by leaving the commandments as an indirect quotation. (See: [Quotes within Quotes](#))

your (ULT)

your (UST)

Jesus is reciting these commandments from the Scriptures, and the word **your** is singular because that is the way Moses spoke the commandments, since even though he gave them to the Israelites as a group, each individual person was supposed to obey them. So in your translation, it would be appropriate to use the singular form of **your**. The implied **you** in the imperative verbs would also be singular. (See: [Singular Pronouns that refer to Groups](#))

Translation Words - ULT

- You know
- commandments
- do...commit adultery
- do...testify falsely
- honor
- father

Translation Words - UST

- In answer to your question, certainly} you know
- commandments {that God gave to Moses for us to obey
- Do...commit adultery
- Do...give a false report
- Honor
- father

ULT

²⁰ You know the commandments—do not commit adultery, do not murder, do not steal, do not testify falsely, honor your father and mother."

UST

²⁰ {In answer to your question, certainly} you know the commandments {that God gave to Moses for us to obey}: 'Do not commit adultery. Do not murder anyone. Do not steal. Do not give a false report. Honor your father and mother.'"

Luke 18:21

**All these things I have kept from my youth
(ULT)**

**I have obeyed all those commandments ever
since I was young (UST)**

If your readers would misunderstand the abstract noun **youth**, you could express the idea behind it with an adjective such as “young.”
Alternate translation: “I have obeyed all of these commandments ever since I was young” (See: [Abstract Nouns](#))

ULT

²¹ But he said, “All these things I have kept from my youth.”

UST

²¹ The man said, “I have obeyed all those commandments ever since I was young.”

Luke 18:22**But Jesus, hearing, said to him (ULT)**

Alternate translation: "When Jesus heard the ruler say that, he responded"

One thing is still lacking to you (ULT)
You still need to do one more thing (UST)

Alternate translation: "You still need to do one more thing" or "There is one thing that you have not yet done"

Sell all that you have (ULT)
Sell all that you own (UST)

Alternate translation: "Sell all your possessions" or "Sell everything that you own"

to the poor (ULT)
people who have very little to live on (UST)

Jesus is using the adjective **poor** 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 with an equivalent phrase. Alternate translation: "people who are poor" (See: [Nominal Adjectives](#))

come, follow me (ULT)
come and be my disciple (UST)

As in [5:27](#), to **follow** Jesus means to be one of his disciples. Alternate translation: "come with me as my disciple" (See: [Metaphor](#))

Translation Words - ULT

- [Jesus](#)
- [the heavens](#)

Translation Words - UST

- [Jesus](#)
- [heaven](#)

ULT

²² But [Jesus](#), hearing, said to him, "One thing is still lacking to you. Sell all that you have and distribute to the poor, and you will have treasure in [the heavens](#)— and come, follow me."

UST

²² When [Jesus](#) heard him say that, he replied to him, "You still need to do one more thing. Sell all that you own. Then give the money to people who have very little to live on. The result will be that you will have spiritual riches in [heaven](#). Then come and be my disciple!"

Luke 18:23

But he, hearing these things...became (ULT)

Alternate translation: "But when the ruler heard what Jesus said, he said" (See: [Pronouns — When to Use Them](#))

ULT

²³ But he, hearing these things, became extremely sad, for he was very rich.

UST

²³ The man became very sad when he heard that, because he was extremely rich.

Luke 18:24

Then Jesus, looking at him (ULT)

Many manuscripts have two additional Greek words here, so that this says, "Then Jesus, seeing him having become sad." See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to represent those words in your translation. Alternate translation (if you choose to represent them): "Then Jesus, noticing how sad the ruler had become" (See: [Textual Variants](#))

How difficultly those who have riches are entering into the kingdom of God (ULT)

It is very difficult for those who are wealthy to let God rule over them (UST)

This is an exclamation, not a question. Alternate translation: "It is so very difficult for those who are rich to enter the kingdom of God" (See: [Exclamations](#))

How difficultly those who have riches are entering into the kingdom of God (ULT)

It is very difficult for those who are wealthy to let God rule over them (UST)

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "It is so very difficult for those who are rich to allow God to rule their lives" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jesus](#)
- [kingdom of God](#)

Translation Words - UST

- [Jesus](#)
- [to let...God...rule over them](#)

ULT

²⁴ Then [Jesus](#), looking at him, ^[1] said, "How difficultly those who have riches are entering into the [kingdom of God](#)!"

UST

²⁴ When [Jesus](#) looked at the man and said, "It is very difficult for those who are wealthy [to let God rule over them](#)."

Luke 18:25

For it is easier for a camel to go through the eye of a needle than (ULT)

In fact, it is easier for a camel to go through the eye of a needle than for (UST)

It is impossible for a **camel** to fit through **the eye of a needle** Jesus is using an exaggeration to express how difficult it is for a rich person to enter God's kingdom. Alternate translation: "It is extremely difficult" (See: [Hyperbole](#))

for a camel (ULT)
a camel (UST)

A **camel** is a large animal that was used in this culture to transport people and goods. If your readers would not know what a **camel** is, you could use the name of a similar animal that they would recognize, or you could use a general expression. Alternate translation: "a huge beast of burden" (See: [Translate Unknowns](#))

the eye of a needle (ULT)
the eye of a needle (UST)

The **eye of a needle** is the hole in a sewing needle through which the thread is passed. If your language has an expression of its own that describes this hole, you can use it in your translation. Otherwise, you can use a general expression. Alternate translation: "the tiny hole for thread in a needle" (See: [Translate Unknowns](#))

to enter into the kingdom of God (ULT)
to let God rule their lives (UST)

See how you translated this phrase in [18:24](#). Alternate translation: "to allow God to rule his life" (See: [Abstract Nouns](#))

Translation Words - ULT

- [for a camel](#)
- [kingdom of God](#)

Translation Words - UST

- [a camel](#)
- [to let...God...rule their lives](#)

ULT

²⁵ For it is easier [for a camel](#) to go through the eye of a needle than for a rich person to enter into the [kingdom of God](#)."

UST

²⁵ In fact, it is easier for [a camel](#) to go through the eye of a needle than for rich people [to let God rule their lives](#)."

Luke 18:26**the ones who heard (ULT)****Those who heard Jesus say that (UST)**

Alternate translation: "the people who were listening to Jesus"

Then who is able to be saved (ULT)**Then it seems that God will not consider that anyone should have eternal life (UST)**

It is possible that these people were asking for an answer. But it is more likely that they were using the question form to emphasize their surprise at what Jesus said. If your readers would misunderstand this, you could translate this as a statement or exclamation. Alternate translation: "Then no one can be saved!" (See: [Rhetorical Question](#))

Then who is able to be saved (ULT)**Then it seems that God will not consider that anyone should have eternal life (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could specify the agent. Alternate translation: "Then God is not going to save anyone!" (See: [Active or Passive](#))

Translation Words - ULT

- [to be saved](#)

Translation Words - UST

- [God will not consider that...should have eternal life](#)

ULT

²⁶ Then the ones who heard said, "Then who is able [to be saved?](#)"

UST

²⁶ Those who heard Jesus say that replied, "Then it seems that [God will not consider that](#) anyone [should have eternal life!](#)"

Luke 18:27**The impossible with men is possible with God (ULT)****What is impossible for people is possible for God (UST)**

Jesus is using the adjectives **impossible** and **possible** as nouns to describe types of things. The terms are plural. Your language may use adjectives in the same way. If not, you can translate these terms with equivalent expressions. Alternate translation: "The things that are impossible for people to do are possible for God to do" or "God is able to do the things that people are not able to do" (See: [Nominal Adjectives](#))

Translation Words - ULT

- [God](#)

Translation Words - UST

- [God](#)

ULT

²⁷ Then he said, "The impossible with men is possible with [God](#)."

UST

²⁷ But Jesus said, "What is impossible for people is possible for [God](#)."

Luke 18:28

Behold (ULT)

What about us (UST)

Peter uses the term **Behold** to get Jesus to focus his attention on what he is about to say. Alternate translation: "Listen" (See: [Metaphor](#))

we have left...have followed (ULT)

We have left...become...disciples (UST)

Peter is referring to himself and his fellow disciples, but not to Jesus, so if your language distinguishes between exclusive and inclusive **we**, use the exclusive form in both of these cases. (See: [Exclusive and Inclusive 'We'](#))

everything (ULT)

everything we had (UST)

This is not hyperbole. Peter and the others did leave behind **everything** they had in order to become Jesus' disciples. Alternate translation: "all our possessions"

everything (ULT)

everything we had (UST)

Some manuscripts say "our own possessions" here instead of "everything." See the discussion of textual issues at the end of the General Notes to this chapter to decide which reading to use in your translation. (See: [Textual Variants](#))

and have followed you (ULT)

in order to become your disciples (UST)

As in [18:22](#), to follow Jesus means to be one of his disciples. Alternate translation: "in order to become your disciples" (See: [Metaphor](#))

Translation Words - ULT

- [Peter](#)

Translation Words - UST

- [Peter](#)

ULT

²⁸ Then [Peter](#) said, "Behold, we have left everything ^[2] and have followed you."

UST

²⁸ Then [Peter](#) said, "What about us? We have left everything we had in order to become your disciples."

Luke 18:29

Truly I say to you (ULT)

I can assure you (UST)

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: "I can assure you"

there is no one who has left (ULT)

those who have left (UST)

A double negative statement begins in this verse and concludes in the next verse. If your readers would misunderstand this, you could translate the entire double negative statement as a positive statement. Alternate translation, beginning here: "anyone who has left" (See: [Double Negatives](#))

for the sake of the kingdom of God (ULT)

in order to let God rule over them (UST)

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "in order to allow God to rule over his life" (See: [Abstract Nouns](#))

Translation Words - ULT

- Truly
- a house
- brothers
- children
- kingdom of God

Translation Words - UST

- I can assure
- their homes
- their brothers
- their children
- let...God...rule over them

ULT

²⁹ So he said to them, "Truly I say to you that there is no one who has left a house or a wife or brothers or parents or children for the sake of the kingdom of God

UST

²⁹ Jesus said to them, "I can assure you that those who have left their homes, their wives, their brothers, their parents, or their children in order to let God rule over them

Luke 18:30

who will by no means not receive (ULT) will receive (UST)

This is the conclusion of the double negative statement that began in the previous verse with “there is no one who has left.” If you started to translate it there as a positive statement, you can finish that translation here. Alternate translation: “will certainly receive” (See: [Double Negatives](#))

in this time...in the age that is coming (ULT) in this life...in the coming age (UST)

Jesus is using the word **time** in the same figurative sense as the word **age** in [16:8](#), to mean the long period of time defined by the duration of the created world; by association, it means the world itself. Here, Jesus is using the word **age** similarly to mean the new world that God will introduce after the end of this present world. Alternate translation: “in this present world ... in the world to come” (See: [Metonymy](#))

and in the age that is coming, everlasting life (ULT) and, in the coming age, they will receive everlasting life (UST)

Jesus 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 what he says earlier in the sentence. Alternate translation: “and they will also receive eternal life in the world to come” (See: [Ellipsis](#))

Translation Words - ULT

- [will...receive](#)
- [time](#)
- [age](#)
- [everlasting](#)
- [life](#)

Translation Words - UST

- [will receive](#)
- [life](#)
- [age](#)
- [everlasting](#)
- [life](#)

ULT

³⁰ who will by no means not [receive](#) much more in this [time](#)—and in the [age](#) that is coming, [everlasting life](#).”

UST

³⁰ [will receive](#) in this [life](#) many times as much as they left behind and, in the coming [age](#), they will receive [everlasting life](#).”

Luke 18:31

he took...aside...the Twelve (ULT)
Jesus took...to a place by themselves...the 12 disciples (UST)

Alternate translation: "Jesus took the Twelve to a place away from other people where they would be alone"

the Twelve (ULT)
the 12 disciples (UST)

See how you translated this in 8:1. You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: "his 12 apostles" or "the 12 men he had appointed to be apostles" (See: [Nominal Adjectives](#))

the Twelve (ULT)
the 12 disciples (UST)

You may have decided instead in 8:1 to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here. (See: [How to Translate Names](#))

Behold (ULT)
Listen carefully (UST)

Jesus uses the term **behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: "Indeed" (See: [Metaphor](#))

we are going up to Jerusalem (ULT)
We are on our way to Jerusalem (UST)

When Jesus says that they are **going up** to Jerusalem, he means that they are traveling there. That was the customary way of speaking about going to Jerusalem, since the city was up on a mountain. Alternate translation: "we are traveling to Jerusalem" (See: [Idiom](#))

all the things that have been written by the prophets (ULT)
everything that the prophets wrote long ago about (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "all the things that the prophets have written" (See: [Active or Passive](#))

the things that have been written by the prophets (ULT)
that the prophets wrote long ago about (UST)

Jesus assumes that his disciples will know that he is referring to the Old Testament prophets. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "the things that the prophets have written in the Scriptures" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³¹ Then he took the [Twelve](#) aside {and} said to them, "Behold, we are going up to [Jerusalem](#), and all the things [that have been written](#) by the [prophets](#) about the [Son of Man](#) will be accomplished."

UST

³¹ Jesus took the 12 [disciples](#) to a place by themselves. He said to them, "Listen carefully! We are on our way to [Jerusalem](#). While we are there, everything that [the prophets wrote long ago about me](#), the [Son of Man](#), will happen."

about the Son of Man (ULT) me, the Son of Man (UST)

Jesus is speaking about himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: “about me, the Son of Man” (See: [First](#), [Second](#) or [Third Person](#))

about the Son of Man (ULT) me, the Son of Man (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: “about me, the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

will be accomplished (ULT) will happen (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “will occur” or “will take place” (See: [Active](#) or [Passive](#))

Translation Words - ULT

- [Twelve](#)
- [Jerusalem](#)
- [that have been written](#)
- [prophets](#)
- [about...Son of Man](#)

Translation Words - UST

- [disciples](#)
- [Jerusalem](#)
- [the prophets](#)
- [wrote long ago about](#)
- [me...Son of Man](#)

Luke 18:32**he will be given over (ULT)
my enemies turn me over (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: “the Jewish leaders will hand him over” (See: [Active or Passive](#))

**he will be given over (ULT)
my enemies turn me over (UST)**

If you decided in [18:31](#) to use the second person for what Jesus is telling his disciples, also use it here. Alternate translation: “the Jewish leaders will hand me over” (See: [First, Second or Third Person](#))

**to the Gentiles (ULT)
to the authorities who are not Jews (UST)**

Jesus is speaking figuratively of the Roman authorities by association with the fact that they are not Jews. Alternate translation: “to the Roman authorities” (See: [Metonymy](#))

he will be mocked, and will be mistreated, and will be spit upon (ULT)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “they will mock him, mistreat him, and spit on him” (See: [Active or Passive](#))

he will be mocked, and will be mistreated, and will be spit upon (ULT)

If you decided in [18:31](#) to use the second person for what Jesus is telling his disciples, also use it here. Alternate translation: “they will mock me, mistreat me, and spit on me” (See: [First, Second or Third Person](#))

Translation Words - ULT

- [to...Gentiles](#)
- [he will be mocked](#)

Translation Words - UST

- [to...authorities who are not Jews](#)
- [They will mock me](#)

ULT

³² For he will be given over to the [Gentiles](#), and [he will be mocked](#), and will be mistreated, and will be spit upon.

UST

³² This will happen when my enemies turn me over to the [authorities who are not Jews](#). [They will mock me](#), treat me with disdain, and spit on me.

Luke 18:33

And having whipped him, they will kill him, and on the third day he will rise up (ULT)

If you decided in [18:31](#) to use the second person for what Jesus is telling his disciples, use it here as well. Alternate translation: “And after they have whipped me, they will kill me. But two days later I will come back to life” (See: [First, Second or Third Person](#))

and on the third day he will rise up (ULT) But two days later I will become alive again (UST)

See how you translated this in [9:22](#). In the idiom of this culture, today was the “first day,” tomorrow was the “second day,” and the day after tomorrow was the **third day**. To make sure that this is clear to your readers, you may wish to use a different expression than “the third day,” especially if, in your culture, this would mean one day longer than Jesus intends. Otherwise, your readers may be confused when they read later in the book that Jesus died on a Friday and came back to life on a Sunday, if that would be “the second day” according to the way your culture reckons time. Alternate translation: “and he will spend the next full day in the grave, but on the day after that, he will come back to life” (See: [Assumed Knowledge and Implicit Information](#))

and on the third day (ULT) But two days later (UST)

Jesus uses the word **and** to introduce a contrast between the belief of the authorities that they could kill him and the fact that he would come back to life. Alternate translation: “but on the third day” (See: [Connect — Contrast Relationship](#))

on the third day (ULT) two days later (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “on day three” or, depending on how your culture reckons time, “on day two” (See: [Ordinal Numbers](#))

he will rise up (ULT) I will become alive again (UST)

Jesus speaks figuratively of his coming back to life as if he will **rise up**, since he will come **up** out of the grave. Alternate translation: “he will come back to life” (See: [Metonymy](#))

Translation Words - ULT

- [on...day](#)
- [he will rise up](#)

Translation Words - UST

- [two days later](#)
- [I will become alive again](#)

ULT

³³ And having whipped him, they will kill him, and on the third [day he will rise up](#).”

UST

³³ They will whip me and then they will kill me. But [two days later I will become alive again](#).”

Luke 18:34

they understood none of these things (ULT)
the disciples did not understand any of those things that he said (UST)

If your readers would misunderstand this, you could make the verb negative and the object positive here. Alternate translation: "they did not understand any of these things"

none of these things (ULT)
not...any of those things that he said (UST)

Implicitly, **these things** refers to Jesus' description of how he would suffer and die in Jerusalem and then rise from the dead. Alternate translation: "none of what Jesus had told them about what was going to happen" (See: [Assumed Knowledge and Implicit Information](#))

this word was hidden from them (ULT)
God prevented them from recognizing their significance (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "God prevented them from understanding the meaning of what Jesus was telling them" (See: [Active or Passive](#))

this word (ULT)
their significance (UST)

Here Luke uses the term **word** in a specific sense. Alternate translation: "this saying" or "what Jesus was telling them"

the things that were spoken (ULT)
what he was telling them (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "the things that Jesus said" (See: [Active or Passive](#))

Translation Words - ULT

- understood
- they did...understand

Translation Words - UST

- did...understand
- they did...know what Jesus meant by

ULT

³⁴ And they **understood** none of these things, and this word was hidden from them, and **they did** not **understand** the things that were spoken.

UST

³⁴ But the disciples did not **understand** any of those things that he said. God prevented them from recognizing their significance, so **they did** not **know what Jesus meant by** what he was telling them.

Luke 18:35

And it happened that (ULT)

Luke uses this phrase 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](#))

as he came near to Jericho (ULT) Jesus and his disciples came near to the city of Jericho (UST)

Jericho is the name of a city. Alternate translation: “as Jesus approached the city of Jericho” (See: [How to Translate Names](#))

a certain blind man (ULT) a blind man (UST)

Luke uses this phrase to introduce a new character into the story. Alternate translation: “there was a blind man who” (See: [Introduction of New and Old Participants](#))

Translation Words - ULT

- [Jericho](#)
- [begging](#)

Translation Words - UST

- [the city of Jericho](#)
- [He was begging for money](#)

ULT

³⁵ And it happened that, as he came near to [Jericho](#), a certain blind man was sitting by the road [begging](#).

UST

³⁵ As Jesus and his disciples came near to [the city of Jericho](#), a blind man was sitting beside the road. [He was begging for money](#).

Luke 18:36

what this might be (ULT)

What is happening (UST)

Alternate translation: "what was happening"

ULT

³⁶ And hearing a crowd going by, he was asking what this might be.

UST

³⁶ When he heard a crowd of people passing by, he kept asking {those around him}, "What is happening?"

Luke 18:37**they reported...to him (ULT)****They told...him (UST)**

Here, **they** is indefinite. It does not refer to particular individuals.
 Alternate translation: "people in the crowd told the blind man" (See: [Pronouns — When to Use Them](#))

Jesus the Nazarene (ULT)**Jesus, the man from the town of Nazareth (UST)**

The people call **Jesus the Nazarene** because he was from the town of Nazareth in Galilee. Alternate translation: "Jesus from the town of Nazareth" (See: [How to Translate Names](#))

Translation Words - ULT

- [Jesus](#)
- [Nazarene](#)

Translation Words - UST

- [Jesus](#)
- [from the town of Nazareth](#)

ULT

³⁷ And they reported to him, "Jesus the Nazarene is passing by."

UST

³⁷ They told him, "{There is a crowd because} Jesus, the man from the town of Nazareth, is coming down the street."

Luke 18:38

And (ULT)

Luke uses **and** to introduce the results of what the previous sentence described. When the blind man learned that Jesus was walking by, he knew that Jesus would hear him if he called out, so as a result, he shouted to him. Alternate translation: “So” (See: [Connect — Reason-and-Result Relationship](#))

he cried out (ULT)**He shouted (UST)**

Alternate translation: “he called out” or “he shouted”

Son of David (ULT)**you who are descended from King David (UST)**

The blind man is using the word **Son** figuratively to mean “descendant.” Alternate translation: “Descendant of David” (See: [Metaphor](#))

Son of David (ULT)**you who are descended from King David (UST)**

David was Israel’s most important king, and God had promised him that one of his descendants would be the Messiah. So the title **Son of David** implicitly meant “Messiah.” Alternate translation: “Messiah” (See: [Assumed Knowledge and Implicit Information](#))

of David (ULT)**King David (UST)**

David is the name of a man. (See: [How to Translate Names](#))

have mercy on me (ULT)**have pity on me (UST)**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please be merciful to me” (See: [Imperatives — Other Uses](#))

have mercy on me (ULT)**have pity on me (UST)**

The blind man assumes that Jesus will know that he is asking specifically to be healed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “please have mercy on me and heal me” or “please be merciful to me by healing me” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [he cried out](#)

ULT

³⁸ And he cried out, saying, “Jesus, Son of David, have mercy on me.”

UST

³⁸ He shouted, “Jesus, you who are descended from King David, have pity on me!”

- Jesus
- Son
- of David
- have mercy on

Translation Words - UST

- He shouted
- Jesus
- you who are descended from
- King David
- have pity on

Luke 18:39

the ones who were walking ahead (ULT)
Those who were walking at the front of the crowd (UST)

Alternate translation: "the people who were walking ahead of Jesus"

were rebuking him, so that...would be silent (ULT)
scolded him and told him to be quiet (UST)

Alternate translation: "kept telling him not to shout"

he kept crying out much more (ULT)
shouted even more loudly (UST)

This could mean: (1) "he shouted even louder." (2) "he called out even more persistently."

Son of David, have mercy on me (ULT)
You who are descended from King David, have pity on me (UST)

See how you decided to translate this phrase in [18:38](#). Alternate translation: "Messiah, please have mercy on me and heal me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- were rebuking
- he kept crying out
- Son
- of David
- have mercy on

Translation Words - UST

- scolded
- shouted...loudly
- You who are descended from
- King David
- have pity on

ULT

³⁹ And the ones who were walking ahead were rebuking him, so that he would be silent. But he kept crying out much more, "Son of David, have mercy on me."

UST

³⁹ Those who were walking at the front of the crowd scolded him and told him to be quiet. But he shouted even more loudly, "You who are descended from King David, have pity on me!"

Luke 18:40

him to be brought to him (ULT) to bring the man to him (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the people to bring the blind man to him” (See: [Active or Passive](#))

Translation Words - ULT

- [Jesus](#)
- [and} commanded](#)

Translation Words - UST

- [Jesus](#)
- [and commanded the people](#)

ULT

⁴⁰ Then [Jesus](#) stood still {[and](#)} [commanded](#) him to be brought to him. Then when he had come near, he asked him,

UST

⁴⁰ [Jesus](#) stopped walking [and](#) [commanded the people](#) to bring the man to him. When the blind man came near, [Jesus](#) asked him,

Luke 18:41

that I might see again (ULT)

I want you to enable me to see (UST)

Alternate translation: "I want to be able to see again" or "I want you to restore my sight"

Translation Words - ULT

- Lord

Translation Words - UST

- Lord

ULT

⁴¹ "What do you wish I should do for you?" So he said, "Lord, that I might see again."

UST

⁴¹ "What do you want me to do for you?" He replied, "Lord, I want you to enable me to see!"

Luke 18:42**See again (ULT)****Then I now restore your sight (UST)**

This was not a command that the man was capable of obeying. Instead, this was a command that directly caused the man to be healed. Alternate translation: "I have restored your sight" (See: [Imperatives — Other Uses](#))

Your faith has saved you (ULT)**Because you have trusted in me, I have healed you (UST)**

If your readers would misunderstand the abstract noun **faith**, you could express the idea behind it with a verb such as "believe." Alternate translation: "Because you believed, you have been healed" (See: [Abstract Nouns](#))

Your faith has saved you (ULT)**Because you have trusted in me, I have healed you (UST)**

Jesus speaks figuratively of the man's **faith** as if it had actively healed him. Alternate translation: "Because you believed, you have been healed" (See: [Personification](#))

Your faith has saved you (ULT)**Because you have trusted in me, I have healed you (UST)**

Here Jesus seems to be using the word **saved** in one of its particular senses, to mean "healed." Alternate translation: "Because you believed, you have been healed"

Translation Words - ULT

- [Jesus](#)
- [faith](#)
- [has saved](#)

Translation Words - UST

- [Jesus](#)
- [Because...have trusted in me](#)
- [I have healed](#)

ULT

⁴² And [Jesus](#) said to him, "See again. Your [faith has saved](#) you."

UST

⁴² [Jesus](#) said to him, "Then I now restore your sight! [Because you have trusted in me, I have healed](#) you!"

Luke 18:43**he followed him (ULT)
he went with Jesus (UST)**

Here, **followed** does not necessarily have the figurative meaning of “became a disciple.” Alternate translation: “he walked down the road with the rest of the crowd that was around Jesus”

**glorifying God (ULT)
praising God (UST)**

Alternate translation: “giving glory to God” or “praising God”

Translation Words - ULT

- glorifying
- God
- to God
- people
- praise

Translation Words - UST

- praising
- God
- God
- people there
- they also praised

ULT

⁴³ And immediately he saw again, and he followed him, glorifying God. And all the people, seeing this, gave praise to God.

18:24 ^[1] should be included here. Compare verse 23.

18:28 ^[2] but the best manuscripts read

UST

⁴³ Immediately he was able to see. And he went with Jesus, praising God. And when all the people there saw this, they also praised God.

Luke 19

Luke 19 General Notes

Structure and formatting

Jesus helps a man named Zacchaeus repent of his sins (19:1-10)

Jesus tells a parable about a man who entrusted money to his servants (19:11-27)

Jesus rides into Jerusalem on a colt (19:28-48)

Special concepts in this chapter

“Sinner”

The Pharisees refer to a group of people as “sinners.” The Jewish leaders thought these people were sinful, but in reality the leaders were also sinful. This can be taken as irony. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#) and [Irony](#))

Servants

God expects his people to remember that everything in the world belongs to God. God gives his people things so they can serve him. He wants them to please him by doing what he wants them to do with everything he has given them. One day Jesus will ask his servants what they have done with everything he gave them to use. He will give a reward to those who have done what he wanted them to do, and he will punish those who have not.

The donkey and the colt

Jesus rode into Jerusalem on an animal. In this way he was like a king who came into a city after he had won an important battle. Also, the kings of Israel in the Old Testament rode on donkeys. Other kings rode on horses. So Jesus was showing that he was the king of Israel and that he was not like other kings.

Matthew, Mark, Luke, and John all wrote about this event. Matthew and Mark wrote that the disciples brought Jesus a donkey. John wrote that Jesus found a donkey. Luke wrote that they brought him a colt. Only Matthew wrote that the disciples brought Jesus both a donkey and a colt. No one knows for sure whether Jesus rode the donkey or the colt. It is best to translate each of these accounts as it appears in ULT without trying to make them all say exactly the same thing. (See: Matthew 21:1-7 and Mark 11:1-7 and Luke 19:29-36 and John 12:14-15)

Spreading garments and branches

When kings would enter the cities they ruled, people would cut branches from trees and take off the outer garments that they wore to stay warm in cold weather and spread them all on the road so the king would ride over them. They did this to honor the king and show that they loved him. (See: [honor](#) and [Symbolic Action](#))

The merchants in the temple

Jesus forced the people who were selling animals in the temple to leave. He did this to show everyone that he had authority over the temple and that only those who were righteous, who did what God said was good, could be in it. (See: [righteous](#), [righteousness](#), [unrighteous](#), [unrighteousness](#), [upright](#), [uprightness](#))

Luke 19:1

And (ULT)

Luke uses this word to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: “Now” (See: [Connect — Background Information](#))

Jericho (ULT) city (UST)

Jericho is the name of a city. See how you translated it in [18:35](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [Jericho](#)

Translation Words - UST

- [city](#)

ULT

¹ And he entered {and} was passing through [Jericho](#).

UST

¹ Jesus entered Jericho and was going through the [city](#).

Luke 19:2**behold (ULT)****There was...there (UST)**

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a man (ULT)**a man (UST)**

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. Alternate translation: "there was a man who lived there" (See: [Introduction of New and Old Participants](#))

called Zacchaeus by name (ULT)**named Zacchaeus (UST)**

This is an idiom. Alternate translation: "whose name was Zacchaeus" (See: [Idiom](#))

Zacchaeus (ULT)**Zacchaeus (UST)**

Zacchaeus is the name of a man. (See: [How to Translate Names](#))

and he was a chief tax collector, and he was rich (ULT)

Luke provides this background information about Zacchaeus to help readers understand what happens in this episode. Alternate translation: "who had become wealthy through his work as a chief tax collector" (See: [Background Information](#))

Translation Words - ULT

- [called...by name](#)
- [Zacchaeus](#)
- [a chief tax collector](#)

Translation Words - UST

- [named](#)
- [Zacchaeus](#)
- [in charge of collecting taxes](#)

ULT

² And behold a man, [called Zacchaeus by name](#), and he was [a chief tax collector](#), and he was rich.

UST

² There was a man there [named Zacchaeus](#). He was [in charge of collecting taxes](#), and he was very rich.

Luke 19:3

he was trying to see Jesus, who he was (ULT) He wanted to see Jesus (UST)

Alternate translation: "Zacchaeus was trying to get a good look at Jesus" or "Zacchaeus was trying to see what kind of man Jesus was"

he was not able from the crowd, because he was small in stature (ULT)

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "because he was short, he could not see over the crowd" (See: [Connect — Reason-and-Result Relationship](#))

he was not able from the crowd, because he was small in stature (ULT)

The implication may be that the people resented Zacchaeus for taking their money, and so they would not let him come forward and stand in front of them, even though they would have been able to see over him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "he could not see over the crowd because he was short, and the people would not let him stand in the front, because they resented him for taking their money" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- he was trying
- Jesus

Translation Words - UST

- He wanted
- Jesus

ULT

³ And he was trying to see Jesus, who he was, but he was not able from the crowd, because he was small in stature.

UST

³ He wanted to see Jesus, but he could not see him over the crowd. He was a very short man {and there were many people around Jesus}.

Luke 19:4

And (ULT)

So (UST)

Luke uses this word to introduce the results of what the previous sentence described. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

a sycamore tree (ULT)

a sycamore fig tree (UST)

This is a type of fig tree. It would have been tall enough and strong enough to hold Zacchaeus at a height from which he could see the street. If you readers would not be familiar with this particular tree, you could use a general expression. Alternate translation: "a fig tree" or "a tree" (See: [Translate Unknowns](#))

Translation Words - ULT

- [running](#)

Translation Words - UST

- [he ran](#)

ULT

⁴ And [running](#) on ahead, he climbed into a sycamore tree so that he might see him, because he was about to pass through that way.

UST

⁴ So [he ran](#) farther down the road. He climbed a sycamore fig tree so he could see Jesus when he came by.

Luke 19:5

when he came to the place (ULT)

When...got there (UST)

Alternate translation: "when Jesus got to that tree" or "when Jesus reached the place where Zacchaeus was"

Translation Words - ULT

- Jesus
- Zacchaeus
- house

Translation Words - UST

- Jesus
- Zacchaeus
- house

ULT

⁵ And when he came to the place, looking up, Jesus said to him, "Zacchaeus, hastening, come down, for it is necessary for me to stay in your house today."

UST

⁵ When Jesus got there, he looked up and said to him, "Zacchaeus, come down quickly, I have to stay at your house tonight!"

Luke 19:6

And (ULT)

So (UST)

Luke uses this word to introduce the results of what the previous sentence described. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [welcomed](#)
- [rejoicing](#)

Translation Words - UST

- [He was glad](#)
- [to welcome...into his home](#)

ULT

⁶ And hastening, he came down and [welcomed](#) him, [rejoicing](#).

UST

⁶ So he came down quickly. [He was glad](#) [to welcome](#) Jesus [into his home](#).

Luke 19:7

they all complained (ULT)
the people...grumbled (UST)

Luke is using the term **all** as a generalization for emphasis. Alternate translation: "the people in the crowd complained" (See: [Hyperbole](#))

He has gone in to lodge with a sinful man (ULT)
He has gone to be the guest of a real sinner (UST)

Alternate translation: "Jesus is going to stay in the house of an obvious sinner"

a sinful man (ULT)
a real sinner (UST)

By using two terms together, rather than simply saying "sinner," the crowd is emphasizing that Zacchaeus has openly done many wrong things. Alternate translation: "an obvious sinner"

Translation Words - ULT

- [sinful](#)

Translation Words - UST

- [a real sinner](#)

ULT

⁷ And when they saw this, they all complained, saying, "He has gone in to lodge with a [sinful](#) man."

UST

⁷ But the people who saw Jesus go there grumbled, saying, "He has gone to be the guest of [a real sinner!](#)"

Luke 19:8

stood (ULT) stood up while they were eating (UST)

At a relaxed meal such as this one, it was the custom in this culture for host and guests to eat while lying down comfortably around the table. So by standing up, Zacchaeus was signifying that he had something important to say. Alternate translation: “stood up from the meal to speak” (See: [Symbolic Action](#))

the Lord (ULT) Jesus (UST)

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: “the Lord Jesus”

Behold (ULT) I want you to know that (UST)

Zacchaeus uses **behold** to get Jesus to focus his attention on what he is about to say. Alternate translation: “Please listen” (See: [Metaphor](#))

Lord (ULT) Lord (UST)

Zacchaeus is addressing Jesus directly by a respectful title. It would be appropriate to represent the title with the corresponding term in your language and culture, rather than using the name “Jesus.”

if I have defrauded anything from anyone, I will restore four-fold (ULT) as for the people whom I have cheated, I will pay them back four times the amount I took from them (UST)

Zacchaeus speaks as if this were a hypothetical possibility, but he means that it is actually true. He is inviting anyone he has cheated to come to him for restitution. If your language does not state something as a condition if it is certain or true, and if your readers might misunderstand and think that what Zacchaeus is saying is not certain, then you can translate his words as an affirmative statement. Alternate translation: “I know that I have cheated many people out of their money, and I promise to pay each one back four times as much” (See: [Connect — Factual Conditions](#))

I will restore four-fold (ULT) I will pay them back four times the amount I took from them (UST)

Alternate translation: “I will return to them four times as much as I took from them”

Translation Words - ULT

- [Zacchaeus](#)
- [Lord](#)
- [Lord](#)

ULT

⁸ But [Zacchaeus](#) stood {and} said to the [Lord](#), “Behold, [Lord](#), the half of my [possessions](#) I give to the poor, and if I have defrauded anything from anyone, I will restore four-fold.”

UST

⁸ Then [Zacchaeus](#) stood up while they were eating and said to [Jesus](#), “[Lord](#), I want you to know that I am going to give half of [what I own](#) to poor people. And as for the people whom I have cheated, I will pay them back four times the amount I took from them.”

- of...possessions

Translation Words - UST

- Zacchaeus
- Jesus
- Lord
- of what...own

Luke 19:9

Then Jesus said to him (ULT)

Jesus spoke not just to Zacchaeus but also to the people from the crowd who were complaining that he had gone to visit him. In this culture, people were allowed to stand around the walls of the banquet room in a private home and listen to what an invited guest was saying. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Then Jesus said to Zacchaeus and to the people from the crowd who were standing around the room” (See: [Assumed Knowledge and Implicit Information](#))

salvation has come to this house, because he too is a son of Abraham (ULT)

Jesus is speaking to Zacchaeus, but he addresses him in the third person because he is also speaking to the people from the crowd. If your readers would misunderstand this, you could use the second person here. Alternate translation: “salvation has come to your household, because you too are a son of Abraham” (See: [First, Second or Third Person](#))

salvation has come to this house (ULT) God has saved this household (UST)

Jesus speaks figuratively of **salvation** as if it were a living thing that could come to the house of Zacchaeus. Alternate translation: “God has brought salvation to this household” (See: [Personification](#))

salvation has come to this house (ULT) God has saved this household (UST)

If your readers would misunderstand the abstract noun **salvation**, you could express the idea behind it with a verb such as “save,” and show that God has done the action. Alternate translation: “God has saved this household” (See: [Abstract Nouns](#))

to this house (ULT) this household (UST)

Jesus is using the word **house** figuratively to refer to the people living in the house. Alternate translation: “to this household” or “to this family” (See: [Metonymy](#))

he too (ULT)

Alternate translation: “this man too” or “Zacchaeus also”

a son of Abraham (ULT) a true descendant of Abraham (UST)

Jesus may be using the word **son** figuratively to mean “descendant.” Alternate translation: “a descendant of Abraham” or “one of our fellow Jews” (See: [Metaphor](#))

ULT

⁹ Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.”

UST

⁹ Jesus said to him, “Today God has saved this household, because this man has shown that he is a true descendant of Abraham.”

a son of Abraham (ULT)
a true descendant of Abraham (UST)

Alternatively, Jesus could be using the expression **son of** as an idiom to mean someone who shares the qualities of someone else. Alternate translation: "a person who has faith as Abraham did" (See: [Idiom](#))

Translation Words - ULT

- Jesus
- salvation
- to...house
- a son
- of Abraham

Translation Words - UST

- Jesus
- God has saved
- household
- a true descendant
- of Abraham

Luke 19:10**the Son of Man (ULT)**
I, the Son of Man (UST)

Jesus is speaking about himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man" (See: [First, Second or Third Person](#))

the Son of Man (ULT)
I, the Son of Man (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "I, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

the lost (ULT)
people {like you} who have been disobeying God (UST)

Jesus is using the participle **lost**, which functions here as an adjective, as a noun in order to indicate a group of people. If your readers would misunderstand this, you could translate the term with an equivalent expression. Alternate translation: "people who are lost" (See: [Nominal Adjectives](#))

the lost (ULT)
people {like you} who have been disobeying God (UST)

If you decided to use the second person in the previous verse, you could use it here as well. Alternate translation: "lost people like you" (See: [First, Second or Third Person](#))

the lost (ULT)
people {like you} who have been disobeying God (UST)

Jesus is using the term **lost** figuratively. Alternate translation: "people who have wandered away from God" (See: [Metaphor](#))

Translation Words - ULT

- [Son of Man](#)
- [to seek](#)
- [to save](#)

Translation Words - UST

- [I...Son of Man](#)
- [to find](#)
- [save](#)

ULT

¹⁰ For the [Son of Man](#) came [to seek](#) and [to save](#) the lost."

UST

¹⁰ Remember this: I, the [Son of Man](#), came [to find](#) and [save](#) people {like you} who have been disobeying God."

Luke 19:11

And (ULT)

Luke uses this word to begin relating a new event by introducing background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Connect — Background Information](#))

**he proceeded to speak a parable (ULT)
and he knew that the people had a wrong
idea...So Jesus decided to tell them another
story {to correct that idea (UST)**

To help the people in the crowd have the correct expectations about the kingdom of God, Jesus tells a brief story that provides an illustration. Alternate translation: "Jesus told the crowd this story to help them understand better" (See: [Parables](#))

**he proceeded to speak a parable (ULT)
and he knew that the people had a wrong idea...So Jesus decided to tell them
another story {to correct that idea (UST)**

If your readers would misunderstand this, you could put this clause last in the verse, since the two statements that follow give the reason for the result that it describes. (See: [Connect — Reason-and-Result Relationship](#))

that the kingdom of God was about to appear immediately (ULT)

If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "that God was going to begin to rule immediately" (See: [Abstract Nouns](#))

Translation Words - ULT

- [a parable](#)
- [Jerusalem](#)
- [kingdom of God](#)

Translation Words - UST

- [to Jerusalem](#)
- [he would begin to rule as king...over God's people](#)
- [another story](#)

ULT

11 And as they were listening to these things, he proceeded to speak a [parable](#), because he was near [Jerusalem](#) and they thought that the [kingdom of God](#) was about to appear immediately.

UST

11 The people were listening to everything Jesus said. He was getting close [to Jerusalem](#){, and he knew that the people had a wrong idea}. They thought [he would begin to rule as king over God's people](#) as soon as he got to Jerusalem. So Jesus decided to tell them [another story](#) {to correct that idea}.

Luke 19:12

A certain well-born man (ULT)

A prince (UST)

Jesus uses this phrase to introduce the main character into the story. Alternate translation: "There once was a nobleman who" (See: [Introduction of New and Old Participants](#))

to receive for himself a kingdom (ULT) so that a higher king could give him the right to rule over the country where he lived (UST)

Jesus assumes that his listeners will know that he is speaking of a lesser king going to a greater king or emperor. The emperor would give the lesser king the right and authority to rule over his own country. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "to receive authorization from the emperor to rule over his own kingdom" (See: [Assumed Knowledge and Implicit Information](#))

and to return (ULT)

After he received it, he would come back to rule his people (UST)

Alternate translation: "and then to return and rule that kingdom in person"

Translation Words - ULT

- [well-born](#)
- [to receive](#)
- [a kingdom](#)
- [to return](#)

Translation Words - UST

- [prince](#)
- [so that a higher king could give](#)
- [the right to rule over the country where he lived](#)
- [he would come back to rule his people](#)

ULT

¹² Therefore he said, "A certain [well-born](#) man journeyed to a distant country [to receive](#) for himself [a kingdom](#) and [to return](#)."

UST

¹² He said, "A [prince](#) was preparing to go to a distant country [so that a higher king could give him the right to rule over the country where he lived](#). After he received it, [he would come back to rule his people](#)."

Luke 19:13

So calling (ULT)
Before he left,} he summoned (UST)

It may be helpful to state that the man did this before he left to receive his kingdom. Alternate translation: "So before he left, the nobleman called" (See: [Assumed Knowledge and Implicit Information](#))

he gave them ten minas (ULT)
He gave...of...an equal amount of money... them (UST)

Alternate translation: "he gave each of them one mina"

he gave them ten minas (ULT)
He gave...of...an equal amount of money...them (UST)

A mina was a unit of weight equal to about half a kilogram. The term refers to silver coins of that weight. Each one was equal to what people would be paid for about four months' work. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might state something more general or give the equivalent in wages. Alternate translation: "he gave each of them a valuable silver coin" or "he gave each of them four months' wages" (See: [Biblical Weight](#))

said to them, 'Conduct business in that I go (ULT)
them...He said to...Do business with this money until I return!' {Then he left (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "told them to trade with the money while he was away" (See: [Quotes within Quotes](#))

Conduct business (ULT)
Do business with this money (UST)

Alternate translation: "Trade with this money" or "Use this money to earn more money"

in that I go (ULT)
until I return!' {Then he left (UST)

Alternate translation: "while I am gone."

Translation Words - ULT

- [calling](#)
- [servants](#)
- [of his servants](#)

ULT

¹³ So [calling](#) ten [of his servants](#), he gave them ten minas and said to them, 'Conduct business in that I go.'

UST

¹³ {Before he left,} [he summoned](#) ten [of his servants](#). He gave [each](#) of them an equal amount of money. He said to them, 'Do business with this money until I return!' {Then he left.}

Translation Words - UST

- he summoned
- of his servants
- of his servants...each

Luke 19:14

citizens...his...citizens (ULT)
**many people of...country...many people of...
 his...country (UST)**

This means “the people of his country.” It suggests that all the people hated him, and that may be a generalization. In your translation, you may wish to say “many people of his country,” as UST does. (See: [Hyperbole](#))

a delegation (ULT)
some messengers (UST)

Alternate translation: “a group of people to represent them”

after him, saying (ULT)
to follow him and say {to the higher king (UST)

The implication is that the citizens gave the delegation this message for the emperor who was going to appoint the nobleman as king. Alternate translation: “after him to tell the emperor” (See: [Assumed Knowledge and Implicit Information](#))

after him, saying, ‘We do not want this one to rule over us (ULT)
**to follow him and say {to the higher king}, ‘We do not want this man to be
 our king (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “after him to tell the emperor that they did not want this nobleman to be their king” (See: [Quotes within Quotes](#))

Translation Words - ULT

- [citizens](#)
- [sent](#)
- [to rule](#)

Translation Words - UST

- [many people of...country](#)
- [they sent](#)
- [to be...king](#)

ULT

¹⁴ But his [citizens](#) hated him and [sent](#) a delegation after him, saying, ‘We do not want this one [to rule](#) over us.’

UST

¹⁴ But [many people of his country](#) hated him. So [they sent](#) some messengers to follow him and say {to the higher king}, ‘We do not want this man [to be](#) our [king](#)!’

Luke 19:15

And it happened that (ULT) But he was made king anyway. Later (UST)

Jesus uses this phrase to mark an important development in the story. Use a word, phrase, or other method in your language that is natural for this purpose. (See: [Introduction of a New Event](#))

having received the kingdom (ULT) as the new king (UST)

Alternate translation: "after the emperor had appointed him king"

he...commanded to be called to him (ULT) he called in (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "he told some of his other servants to bring in" (See: [Active or Passive](#))

the silver (ULT) the money (UST)

Jesus is speaking figuratively of the money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: "the money" (See: [Metonymy](#))

what they had gained by doing business (ULT) how much they had gained by doing business with the money he had given them (UST)

Alternate translation: "how much money they had earned with the money he had given them"

Translation Words - ULT

- [returned](#)
- [having received](#)
- [kingdom](#)
- [to be called](#)
- [servants](#)
- [silver](#)
- [he might know](#)
- [they had gained by doing business](#)

Translation Words - UST

- [returned](#)
- [as the new king](#)
- [as the new king](#)
- [called in](#)
- [servants](#)

ULT

¹⁵ And it happened that, when he [returned, having received](#) the [kingdom](#), he then commanded [to be called](#) to him those [servants](#) to whom he had given the [silver](#), so that [he might know](#) what [they had gained by doing business](#).

UST

¹⁵ {But he was made king anyway. Later} he [returned as the new king](#). Then he [called in](#) the [servants](#) to whom he had given the [money](#). [He wanted to know](#) how much [they had gained by doing business with the money he had given them](#).

- money
- He wanted to know
- they had gained by doing business with the money he had given them

Luke 19:16

came...the first...and} said, 'Master, your mina has earned ten minas (ULT)

came to him...The first servant...and said, 'Sir, with your money I have earned ten times as much (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the first servant came and told him that he had used his mina to earn ten more minas" (See: [Quotes within Quotes](#))

ULT

¹⁶ Then the first came {and} said, 'Master, your mina has earned ten minas.'

UST

¹⁶ The first servant came to him and said, 'Sir, with your money I have earned ten times as much!'

the first (ULT)

The first servant (UST)

Jesus is using the adjective **first** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: "the first servant" (See: [Nominal Adjectives](#))

the first (ULT)

The first servant (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "servant number one" (See: [Ordinal Numbers](#))

your mina has earned ten minas (ULT)

with your money I have earned ten times as much (UST)

The servant is speaking figuratively of the **mina** as if it had earned the money. Alternate translation: "I used the mina you gave me to earn ten more minas" (See: [Personification](#))

mina (ULT)

with...money (UST)

See how you translated **mina** in [19:13](#). (See: [Biblical Weight](#))

Translation Words - ULT

- [Master](#)

Translation Words - UST

- [Sir](#)

Luke 19:17

**And he said to him, ‘Well done, good servant!
Because you were faithful in very little, be
having authority over ten cities (ULT)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “So the king told this first servant that he had done a good job, and that because he had shown in a small task that he was faithful, he was making him the ruler of ten cities” (See: [Quotes within Quotes](#))

And he said to him (ULT)

Jesus uses this phrase to introduce the results of what the previous sentence described. Alternate translation: “So the king said to the first servant” (See: [Connect — Reason-and-Result Relationship](#))

**Well done, good servant (ULT)
You are a good servant! You have done very well (UST)**

Your language may have a phrase that an employer would use to show approval. If so, you can use it in your translation. Alternate translation: “Good job!” (See: [Exclamations](#))

**in very little (ULT)
a small amount of money (UST)**

This could mean: (1) “in a small responsibility.” (2) “with a little bit of money.”

**be having authority over ten cities (ULT)
I will give you ten cities to rule over (UST)**

The new king speaks this as a command, but it is not one that the servant is capable of obeying on his own. Rather, the king is using the command form to appoint the servant to a position of authority. Alternate translation: “I am making you the ruler of ten cities” (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [Well done](#)
- [good](#)
- [servant](#)
- [faithful](#)
- [authority](#)

Translation Words - UST

- [You have done very well](#)
- [You are a good](#)
- [servant](#)
- [faithfully](#)
- [to rule](#)

ULT

¹⁷ And he said to him, ‘[Well done, good servant!](#) Because you were [faithful](#) in very little, be having [authority](#) over ten cities.’

UST

¹⁷ He said to this man, ‘[You are a good servant!](#) [You have done very well!](#) Because you have [faithfully](#) taken care of a small amount of money, I will give you ten cities [to rule](#) over.’

Luke 19:18

**the second came {and} said, 'Your mina, master, has made five minas (ULT)
the second servant came and said, 'Sir, the money you gave me is now worth five times as much (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the second servant came and told him that he had used his mina to make five more minas" (See: [Quotes within Quotes](#))

**the second (ULT)
the second servant (UST)**

Jesus is using the adjective **second** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: "the second servant" (See: [Nominal Adjectives](#))

**the second (ULT)
the second servant (UST)**

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "servant number two" (See: [Ordinal Numbers](#))

**Your mina...has made five minas (ULT)
the money you gave me...is now worth five times as much (UST)**

The servant is speaking figuratively of the mina as if it had earned the money. Alternate translation: "I used the mina you gave me ... to earn five more minas" (See: [Personification](#))

**mina (ULT)
money (UST)**

See how you translated **mina** in [19:13](#). (See: [Biblical Weight](#))

Translation Words - ULT

- [master](#)

Translation Words - UST

- [Sir](#)

ULT

18 And the second came {and} said, 'Your mina, [master](#), has made five minas.'

UST

18 Then the second servant came and said, '[Sir](#), the money you gave me is now worth five times as much!'

Luke 19:19**So he also said to this one, 'And you be over five cities (ULT)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "So the king similarly told this second servant that he was making him the ruler of five cities" (See: [Quotes within Quotes](#))

you be over five cities (ULT)**Well done!} I will put you over five cities (UST)**

The new king speaks this as a command, but it is not one that the servant is capable of obeying on his own. Rather, the king is using the command form to appoint the servant to a position of authority. Alternate translation: "I am making you the ruler of five cities" (See: [Imperatives — Other Uses](#))

you be over five cities (ULT)**Well done!} I will put you over five cities (UST)**

In a spatial metaphor, the new king describes this servant as **over** these **cities** to mean that he will rule them. Alternate translation: "I am making you the ruler of five cities" (See: [Metaphor](#))

ULT

¹⁹ So he also said to this one, 'And you be over five cities.'

UST

¹⁹ He also said to that servant, '{Well done!} I will put you over five cities.'

Luke 19:20

the other one (ULT)
another servant (UST)

Alternate translation: "another servant to whom the nobleman had entrusted a mina"

saying, 'Master, behold your mina, which I have been keeping put away in a cloth (ULT)
He said, 'Sir, here is your money. I wrapped it up in a cloth and hid it to keep it safe (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "and gave the king back the mina he had entrusted to him, explaining that he had kept it hidden in a cloth" (See: [Quotes within Quotes](#))

behold your mina (ULT)
here is your money (UST)

This does not seem to be a figurative use of the term **behold**. The servant wants the king to look and see that he is giving him the mina back. Alternate translation: "look, here is your mina back"

mina (ULT)
money (UST)

See how you translated **mina** in [19:13](#). (See: [Biblical Weight](#))

which I have been keeping put away in a cloth (ULT)
I wrapped it up in a cloth and hid it to keep it safe (UST)

If your readers would misunderstand this, you could express this with an active form. It may be helpful to make this a new sentence, as UST does. Alternate translation: "I put it in a cloth to keep it safe" (See: [Active or Passive](#))

Translation Words - ULT

- [Master](#)

Translation Words - UST

- [Sir](#)

ULT

²⁰ And the other one came saying, 'Master, behold your mina, which I have been keeping put away in a cloth,

UST

²⁰ Then another servant came. He said, 'Sir, here is your money. I wrapped it up in a cloth and hid it to keep it safe.

Luke 19:21

**for I feared you, because you are a harsh man.
You take up what you did not put down, and
you reap what you did not sow (ULT)**

If your readers would misunderstand this, you could translate this so that it is not a quotation within a quotation. If you do, it may be helpful to make this a new sentence. Alternate translation: "This servant told the king that he had been afraid of him because he was a demanding man who took other people's property as his own and benefitted from other people's hard work" (See: [Quotes within Quotes](#))

**a harsh man (ULT)
a hard man (UST)**

Alternate translation: "a man who is very demanding"

**You take up what you did not put down (ULT)
who takes things from others that do not really belong to you (UST)**

The servant is speaking figuratively of the king as if he would pick up things that others had set down and take them away as his own property. Alternate translation: "You take other people's property as your own" (See: [Metaphor](#))

**you reap what you did not sow (ULT)
You are like a farmer who harvests grain that another farmer has planted
(UST)**

The servant is speaking figuratively of the king as if he would harvest a crop that someone else had planted. Alternate translation: "you benefit from other people's hard work" (See: [Metaphor](#))

Translation Words - ULT

- I feared
- you reap
- you did...sow

Translation Words - UST

- I was afraid that...would take everything I earned
- You are like a farmer who harvests grain
- another farmer has planted

ULT

²¹ for I feared you, because you are a harsh man. You take up what you did not put down, and you reap what you did not sow.'

UST

²¹ I was afraid that you would take everything I earned. I know you are a hard man who takes things from others that do not really belong to you. You are like a farmer who harvests grain that another farmer has planted.'

Luke 19:22

He says to him, 'By your mouth I will judge you, wicked servant! Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The king told him that he was a wicked servant and that he would judge him by what he had just said. The king said to suppose that he really was a harsh man who took other people's property as his own and benefitted from other people's hard work" (See: [Quotes within Quotes](#))

He says to him (ULT) He said to that servant (UST)

To call attention to a development in the story, this parable uses the present tense here in past narration. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: "The king said to this servant"

By your mouth (ULT) by the words you just said (UST)

The king is using the term **mouth** figuratively to refer to what the servant said using his mouth. Alternate translation: "based on what you have just said" (See: [Metonymy](#))

Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow (ULT)

The king is not asking the servant to verify what he has just said. Rather, he is using the question form to challenge the servant. He is repeating what the servant said about him, but not to grant that it is true. Rather, he is about to tell the servant what he should have done if it actually had been true. Alternate translation: "So you thought I was a harsh man who took other people's property as his own and benefitted from other people's hard work" (See: [Rhetorical Question](#))

taking up what I did not put down, and reaping what I did not sow (ULT)

See how you translated these expressions in [19:21](#). Alternate translation: "who took other people's property as his own and benefitted from other people's hard work" (See: [Metaphor](#))

Translation Words - ULT

- I will judge
- wicked
- servant
- Did you know
- reaping
- I did...sow

ULT

²² He says to him, 'By your mouth I will judge you, wicked servant! Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow?

UST

²² He said to that servant, 'You wicked servant! I will condemn you by the words you just said. You said I am a hard man. You said I take what does not belong to me. You said I am like a farmer who harvests what another farmer has planted.

Translation Words - UST

- wicked
- You...servant
- I will condemn
- You said...You said...You said
- I am like a farmer who harvests
- another farmer has planted

Luke 19:23

And for what reason did you not put my silver in a bank, and when I returned, I would have collected it with interest (ULT)
So you should at least have given my money to money lenders! Then when I returned I could have collected that amount plus the interest it would have earned (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The king told him that in that case, he should have put his money in the bank so that he could have collected it with interest when he returned" (See: [Quotes within Quotes](#))

And for what reason did you not put my silver in a bank, and when I returned, I would have collected it with interest (ULT)
So you should at least have given my money to money lenders! Then when I returned I could have collected that amount plus the interest it would have earned (UST)

The king is not asking the servant to explain why he did not do this. Rather, he is using the question form to rebuke the servant. Alternate translation: "Even if I were like that, you had no reason not to put my money in the bank so that I could have collected it with interest when I returned" (See: [Rhetorical Question](#))

And (ULT)
So (UST)

The king uses this word to introduce the results of what he said in the previous sentence. Alternate translation: "Then" or "Even if I was like that" (See: [Connect — Reason-and-Result Relationship](#))

did you...put my silver in a bank...with interest (ULT)
you...have given my money to money lenders...plus the interest it would have earned (UST)

A **bank** is an institution that accepts deposits of money and uses them to make loans. It pays an **interest** premium on the deposits and charges an **interest** premium on the loans. If your culture does not have banks, or if your culture does not allow interest payments, you could translate this in a different way that would be meaningful to your readers. Alternate translation: "let someone borrow my money ... with a share of the profits" (See: [Translate Unknowns](#))

my silver (ULT)
you...my money (UST)

The king is speaking figuratively of the money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: "my money" (See: [Metonymy](#))

ULT

²³ And for what reason did you not put my **silver** in a bank, and when I returned, I would have collected it with interest?'

UST

²³ So you should at least have given my **money** to money lenders! Then when I returned I could have collected that amount plus the interest it would have earned!'

I would have collected it with interest (ULT)

I could have collected that amount plus the interest it would have earned (UST)

Alternate translation: "I could have gotten that amount back plus the interest it would have earned" or "I would have gained a profit from it"

Translation Words - ULT

- silver

Translation Words - UST

- money

Luke 19:24

And he said to those standing by, 'Take the mina away from him and give it to the one who has the ten minas (ULT)

Then the king said to those who were standing near, 'Take the money from him and give it to the servant who made ten times as much (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "And the king told his attendants to take the mina away from this servant and give it to the one who had the ten minas" (See: [Quotes within Quotes](#))

to those standing by (ULT)

to those who were standing near (UST)

The phrase **those standing by** refers to the king's attendants, who would stand nearby him waiting to carry out any instructions that he gave. Alternate translation: "to his attendants"

the mina...the ten minas (ULT)

the money...ten times as much (UST)

See how you translated the term **mina** in [19:13](#). (See: [Biblical Weight](#))

ULT

²⁴ And he said to those standing by, 'Take the mina away from him and give it to the one who has the ten minas.'

UST

²⁴ Then the king said to those who were standing near, 'Take the money from him and give it to the servant who made ten times as much!'

Luke 19:25

And (ULT)

This word introduces a contrast between what the king wanted and what the attendants thought they should do. Alternate translation: "But" (See: [Connect — Contrast Relationship](#))

they said to him, 'Master, he has ten minas (ULT)

They protested, 'But sir, he already has a lot of money (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "the attendants objected to the king that that servant already had ten minas" (See: [Quotes within Quotes](#))

he has ten minas (ULT)

he already has a lot of money (UST)

You could translate this as an exclamation. Alternate translation: "he already has ten minas!" (See: [Exclamations](#))

minas (ULT)

a lot of money (UST)

See how you translated the term **mina** in [19:13](#). (See: [Biblical Weight](#))

Translation Words - ULT

- [Master](#)

Translation Words - UST

- [But sir](#)

ULT

²⁵ And they said to him, 'Master, he has ten minas.'

UST

²⁵ They protested, 'But sir, he already has a lot of money!'

Luke 19:26

**I say to you that to everyone who has, it will be given, but from the one who does not have, even what he has will be taken away (ULT)
But the king said, 'I tell you this: To the people who use well what they have received, I will give even more. But from the people who do not use well what they have received, I will take away even what they already have (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The king responded that to everyone who had, it would be given, but from the one who did not have, even what he had would be taken away" (See: [Quotes within Quotes](#))

**I say to you (ULT)
But the king said, 'I tell you (UST)**

Jesus assumes that his listeners will know that the king is speaking. You may wish to indicate that explicitly in your translation. Alternate translation: "But the king replied, 'I say to you'" (See: [Assumed Knowledge and Implicit Information](#))

**I say to you (ULT)
But the king said, 'I tell you (UST)**

The king says this to emphasize the importance of what he is about to say. Alternate translation: "I can assure you"

**to you (ULT)
you (UST)**

The word **you** is plural because the king is speaking to his servants as a group. (See: [Forms of You](#))

**to everyone who has, it will be given (ULT)
To the people who use well what they have received, I will give even more (UST)**

The king means implicitly that what a servant **has** is the money he earned by using his mina faithfully. Alternate translation: "I will entrust more money to everyone who uses the money wisely that I have already given him" (See: [Assumed Knowledge and Implicit Information](#))

**it will be given (ULT)
I will give even more (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "I will entrust more money" (See: [Active or Passive](#))

ULT

²⁶ I say to you that to everyone who has, it will be given, but from the one who does not have, even what he has will be taken away.

UST

²⁶ But the king said, 'I tell you this: To the people who use well what they have received, I will give even more. But from the people who do not use well what they have received, I will take away even what they already have.

from...the one who does not have, even what he has will be taken away (ULT)
from...the people who do not use well what they have received, I will take away even what they already have (UST)

The king means implicitly that a servant **who does not have** is a servant who did not use his mina faithfully to earn more money. Alternate translation: "If someone does not use the money wisely that I have given him, I will take even that small amount away from him" (See: [Assumed Knowledge and Implicit Information](#))

even what he has will be taken away (ULT)
I will take away even what they already have (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. Alternate translation: "I will take even that small amount away from him" (See: [Active or Passive](#))

Luke 19:27

But these enemies of mine, the ones who did not want me to reign over them, bring them here and kill them before me (ULT)

Now, as for those enemies of mine who did not want me to rule over them, bring them here and execute them while I am watching (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "The king then commanded his servants to bring in his enemies, the ones who had not wanted him to reign over them, and kill them in front of him" (See: [Quotes within Quotes](#))

these enemies of mine (ULT)

those enemies of mine (UST)

Since the enemies were not right there, instead of **these**, some languages would say "those," as UST does. Alternate translation: "those enemies of mine"

before me (ULT)

while I am watching (UST)

Here, **before** means "in front of" or "in the presence of." Alternate translation: "in my presence" or "where I can see them die" (See: [Metaphor](#))

Translation Words - ULT

- [enemies](#)
- [to reign](#)

Translation Words - UST

- [enemies](#)
- [to rule](#)

ULT

²⁷ But these [enemies](#) of mine, the ones who did not want me [to reign](#) over them, bring them here and kill them before me."

UST

²⁷ Now, as for those [enemies](#) of mine who did not want me [to rule](#) over them, bring them here and execute them while I am watching!"

Luke 19:28

when he had said these things (ULT) Jesus said those things (UST)

Alternate translation: "after Jesus had said these things"

going up to Jerusalem (ULT) on the road up to Jerusalem (UST)

It was customary for Israelites to speak of **going up** to Jerusalem, since the city was up on a mountain. Alternate translation: "traveling towards Jerusalem" (See: [Idiom](#))

Translation Words - ULT

- [Jerusalem](#)

Translation Words - UST

- [Jerusalem](#)

ULT

²⁸ And when he had said these things, he journeyed ahead, going up to [Jerusalem](#).

UST

²⁸ After Jesus said those things, he traveled farther along on the road up to [Jerusalem](#).

Luke 19:29

And it happened that (ULT)

Luke uses this phrase to mark an important development in the story. Use a word, phrase, or other method in your language that is natural for this purpose. (See: [Introduction of a New Event](#))

Bethphage and Bethany (ULT) to the villages of Bethphage...and Bethany (UST)

These are the names of two small cities near Jerusalem. (See: [How to Translate Names](#))

the hill that is called Olivet (ULT) the Mount of Olives (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the hill that people call Olivet” (See: [Active or Passive](#))

the hill that is called Olivet (ULT) the Mount of Olives (UST)

You could also translate this entire expression as a proper name. **Olivet** is the name of a hill or mountain. Alternate translation: “the Mount of Olives” or “Olive Tree Mountain” (See: [How to Translate Names](#))

Translation Words - ULT

- Bethany
- hill that is called Olivet
- is called
- Olivet
- he sent
- of...disciples

Translation Words - UST

- Bethany
- Mount of Olives
- of Olives
- of Olives
- he sent...on ahead
- of his disciples

ULT

²⁹ And it happened that, when he came near to Bethphage and Bethany, to the hill that is called Olivet, he sent two of the disciples,

UST

²⁹ When they got close to the villages of Bethphage and Bethany, near the Mount of Olives, he sent two of his disciples on ahead.

Luke 19:30

Go...in which, entering, you will find...Untie... and} bring it here (ULT)

Go...As you enter it, there you will see... Untie...and bring it to me (UST)

Since Jesus is speaking to two of his disciples, **you** as a pronoun and as implied in the participle and imperative verbs would be in the dual form, if your language uses the dual form. Otherwise, all of those things would be plural. (See: [Forms of 'You' — Dual/Plural](#))

the village opposite (ULT)

the village just ahead of you (UST)

Alternate translation: "that village right ahead of us"

a colt (ULT)

a young donkey (UST)

The term **colt** refers to a young donkey. If your readers would not be familiar with what a donkey is, you could use a general expression. Alternate translation: "a young donkey" or "a young riding animal" (See: [Translate Unknowns](#))

tied up (ULT)

tied up (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "whose owner has tied its reins securely" (See: [Active or Passive](#))

on which no one of men has ever sat (ULT)

that no one has ever ridden (UST)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "that no person has ever ridden" (See: [When Masculine Words Include Women](#))

on which no one of men has ever sat (ULT)

that no one has ever ridden (UST)

Jesus is using the term **sat** to refer to riding on an animal by association with the way people sit on an animal they are riding. Alternate translation: "that no person has ever ridden" (See: [Metonymy](#))

ULT

³⁰ saying, "Go into the village opposite, in which, entering, you will find a colt tied up, on which no one of men has ever sat. Untie it {and} bring it here.

UST

³⁰ He told them, "Go to the village just ahead of you. As you enter it, there you will see a young donkey tied up that no one has ever ridden. Untie it and bring it to me.

Luke 19:31**if anyone asks you, 'Why are you untying it?'
thus you will say, 'The Lord has need of it'**

Jesus is describing a hypothetical situation that could occur. Alternate translation: "Suppose someone asks you, 'Why are you untying it?' Then you should tell him, 'The Lord needs to use it'" (See: [Hypothetical Situations](#))

**if anyone asks you, 'Why are you untying it?'
thus you will say, 'The Lord has need of it'**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "if anyone asks you why you are untying it, tell them that the Lord needs to use it" (See: [Quotes within Quotes](#))

**you...Why are you untying it...you will say (ULT)
you...Why are you untying the donkey...say to him (UST)**

Since the word **you** applies to the two disciples in all of these instances, it would be dual, if your language uses that form. Otherwise, it would be plural. (See: [Forms of 'You' — Dual/Plural](#))

**you will say (ULT)
say to him (UST)**

Jesus is using a future statement to give an instruction. Alternate translation: "you are to say" or "you should say" (See: [Statements — Other Uses](#))

**The Lord (ULT)
Jesus (UST)**

The disciples are to refer to Jesus by a respectful title. Alternate translation: "the Lord Jesus"

Translation Words - ULT

- [Lord](#)

Translation Words - UST

- [Jesus](#)

ULT

³¹ And if anyone asks you, 'Why are you untying it?' thus you will say, 'The [Lord](#) has need of it.'

UST

³¹ If anyone asks you, 'Why are you untying the donkey?' say to him, '[Jesus](#) needs it.'

Luke 19:32

the ones who were sent (ULT)

the two disciples (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "the two disciples whom Jesus sent" (See: [Active or Passive](#))

Translation Words - ULT

- [who were sent](#)
- [just as](#)

Translation Words - UST

- [two disciples](#)
- [just as](#)

ULT

³² So the ones [who were sent](#) went {and} found it [just as](#) he had said to them.

UST

³² So the [two disciples](#) went to the village and found the donkey, [just as](#) Jesus had told them.

Luke 19:33

Why are you untying (ULT)

Why are you untying (UST)

The owners of the colt are speaking to the two disciples, so **you** would be dual, if your language uses that form. Otherwise, it would be plural. (See: [Forms of 'You' — Dual/Plural](#))

the colt (ULT)

it (UST)

See how you translated **colt** in [19:30](#). Alternate translation: “the young donkey ... this young donkey” or “the young riding animal ... this young riding animal” (See: [Translate Unknowns](#))

Translation Words - ULT

- [owners](#)

Translation Words - UST

- [owners](#)

ULT

³³ And as they were untying the colt, the [owners](#) of it said to them, “Why are you untying the colt?”

UST

³³ As they were untying it, its [owners](#) said to them, “Why are you untying our donkey?”

Luke 19:34

So they said, “The Lord has need of it”

The implication is that when the owners of the colt heard this, they allowed the disciples to take it. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “So they said, ‘The Lord has need of it.’ And the owners let them take it” (See: [Assumed Knowledge and Implicit Information](#))

The Lord (ULT)

Jesus (UST)

The disciples refer to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

Translation Words - ULT

- [Lord](#)

Translation Words - UST

- [Jesus](#)

ULT

³⁴ So they said, “The [Lord](#) has need of it.”

UST

³⁴ They replied, “[Jesus](#) needs it.” And the owners gave them permission to use it.

Luke 19:35**throwing their cloaks upon the colt (ULT)
They threw their robes on the donkey's back
(UST)**

The disciples did this to show that the person riding the colt was special and important. In this culture, animals that important people rode were draped with rich fabrics. Alternate translation: "draping the colt with their cloaks as a sign of honor" (See: [Symbolic Action](#))

**cloaks (ULT)
robes (UST)**

The word **cloaks** refers to outer garments. You could translate this with the name of an outer garment that your readers would recognize, or with a general expression. Alternate translation: "coats" or "outer garments" (See: [Translate Unknowns](#))

**Jesus...they mounted...on it (ULT)
Jesus...and helped...get on it (UST)**

Alternate translation: "helped Jesus get up onto the colt so he could ride it"

Translation Words - ULT

- [Jesus](#)
- [Jesus \(2\)](#)
- [cloaks](#)

Translation Words - UST

- [Jesus](#)
- [Jesus \(2\)](#)
- [robes](#)

ULT

³⁵ And they brought it to [Jesus](#), and throwing their [cloaks](#) upon the colt, they mounted [Jesus](#) on it.

UST

³⁵ Then the disciples brought the donkey to [Jesus](#). They threw their [robes](#) on the donkey's back and helped [Jesus](#) get on it.

Luke 19:36

they were spreading their cloaks on the road (ULT)

others spread their robes on the road in front of him to honor him (UST)

The word **they** refers to other people besides the disciples. Alternate translation: "other people began spreading their cloaks on the road" (See: [Symbolic Action](#))

they were spreading their cloaks on the road (ULT)

others spread their robes on the road in front of him to honor him (UST)

This was a way of showing honor to someone. Alternate translation: "other people began spreading their cloaks on the road in front of Jesus as a sign of honor" (See: [Symbolic Action](#))

cloaks (ULT)

robes (UST)

See how you translated **cloaks** in [19:35](#). Alternate translation: "coats" or "outer garments" (See: [Translate Unknowns](#))

Translation Words - ULT

- [cloaks](#)

Translation Words - UST

- [robes](#)

ULT

³⁶ And as he went along, they were spreading their [cloaks](#) on the road.

UST

³⁶ Then, as he rode along, others spread their [robes](#) on the road in front of him to honor him.

Luke 19:37

And (ULT)

Luke uses this word to indicate that this event came after the event he has just described. Alternate translation: “Then” (See: [Connect — Sequential Time Relationship](#))

the descent of the Mount of Olives (ULT)
the road that goes down from the Mount of Olives (UST)

Alternate translation: “where the road goes down from the Mount of Olives”

of the Mount of Olives (ULT)
from the Mount of Olives (UST)

This is the name of a hill or mountain. See how you translated it in [19:29](#). Alternate translation: “Olive Tree Mountain” (See: [How to Translate Names](#))

to rejoice {and} praise God (ULT)
to praise God...joyful (UST)

The phrase **rejoice and praise** expresses a single idea by using two words connected with **and**. The word **rejoice** tells how they began to **praise**. If your readers would misunderstand this, you could express the meaning with an equivalent phrase. Alternate translation: “to praise God joyfully” (See: [Hendiadys](#))

with a loud voice (ULT)
with loud...shouts (UST)

This is an idiom that means the people in the crowd raised the volume of their voices. Alternate translation: “loudly” or “shouting out loud” (See: [Idiom](#))

with a loud voice (ULT)
with loud...shouts (UST)

If you would like to reproduce this idiom, but it would be unusual in your language to speak as if a whole crowd had one **voice**, you could make this plural. Alternate translation: “with loud voices” or “in loud voices”

of the mighty works that they had seen (ULT)
the great miracles that they had seen him do (UST)

This means implicitly the mighty works that they had seen Jesus do. Alternate translation: “the miracles that they had seen Jesus do” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [of...Mount of Olives](#)

ULT

³⁷ And as he was already coming near to the descent of the [Mount of Olives](#), the whole multitude of the [disciples](#) began to rejoice {and} praise God with a loud [voice](#) concerning all of the mighty [works](#) that they had seen,

UST

³⁷ As Jesus approached the road that goes down from the [Mount of Olives](#), the whole crowd of his [disciples](#) began to praise God with loud, joyful shouts for all the [great miracles](#) that they had seen him do.

- of Olives
- of...disciples
- to rejoice
- and} praise
- God
- with a...voice
- of the mighty works

Translation Words - UST

- from...Mount of Olives
- Olives
- of...disciples
- to praise
- God
- with loud...shouts
- joyful
- the great miracles

Luke 19:38

saying (ULT)**They were saying things like (UST)**

The implication is that the crowd was saying this about Jesus. If it would be helpful to your readers, you could state that explicitly.

Alternate translation: “saying about Jesus” (See: [Assumed Knowledge and Implicit Information](#))

in the name of the Lord (ULT)**with God’s authority (UST)**

The term **name** refers figuratively to a person’s power and authority.

Alternate translation: “with the Lord’s authority” or “as God’s representative” (See: [Metonymy](#))

Peace in heaven (ULT)**May there be peace between God in heaven and us his people (UST)**

If your readers would misunderstand the abstract noun **peace**, you could express the idea behind it with an adjective such as “peaceful.” Alternate translation: “May heaven be peaceful” (See: [Abstract Nouns](#))

Peace in heaven (ULT)**May there be peace between God in heaven and us his people (UST)**

The word **heaven** is a figurative way of referring to the inhabitants of **heaven**, and perhaps specifically to God. Alternate translation: “May everyone in heaven be peaceful towards this king” or “May God be peaceful towards this king” (See: [Metonymy](#))

and glory in the highest (ULT)**and may everyone praise God (UST)**

The term **highest** is a spatial metaphor that figuratively describes heaven. Alternate translation: “and glory in heaven” (See: [Metaphor](#))

and glory in the highest (ULT)**and may everyone praise God (UST)**

If your readers would misunderstand the abstract noun **glory**, you could express the idea behind it with an adjective such as “glorious.” Alternate translation: “and may heaven be glorious” (See: [Abstract Nouns](#))

and glory in the highest (ULT)**and may everyone praise God (UST)**

The implication is that this **glory** is praise that would be given to God. Alternate translation: “and may God be praised in heaven” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁸ saying, “Blessed is the king who comes in the name of the Lord! Peace in heaven and glory in the highest!”

UST

³⁸ They were saying things like, “May God bless our king who comes with God’s authority! May there be peace between God in heaven and us his people, and may everyone praise God!”

and glory in the highest (ULT) and may everyone praise God (UST)

The implication is that God would be praised for sending this king. Alternate translation: “and may God be praised in heaven for sending this king” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Blessed is
- king
- the name
- of the Lord
- Peace
- heaven
- glory
- the highest

Translation Words - UST

- May God bless
- our king
- God’s
- authority
- May there be peace
- between God in heaven and us his people
- may everyone praise
- God

Luke 19:39

And (ULT)

Luke uses this word to introduce a contrast between what the crowd was saying and what the Pharisees thought was appropriate.

Alternate translation: "But" (See: [Connect — Contrast Relationship](#))

Teacher (ULT)

Teacher (UST)

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

rebuke your disciples (ULT)

tell your disciples to stop saying those things (UST)

Alternate translation: "tell your disciples to stop saying these things"

Translation Words - ULT

- [of...Pharisees](#)
- [Teacher](#)
- [rebuke](#)
- [disciples](#)

Translation Words - UST

- [Pharisees](#)
- [Teacher](#)
- [tell...to stop saying those things](#)
- [disciples](#)

ULT

³⁹ And some of the [Pharisees](#) from the crowd said to him, "Teacher, [rebuke](#) your [disciples](#)."

UST

³⁹ Some of the [Pharisees](#) who were in the crowd said to him, "Teacher, [tell](#) your [disciples to stop saying those things!](#)"

Luke 19:40

And (ULT)

Luke uses this word to introduce a contrast between what the Pharisees wanted Jesus to do and what he was willing to do.
Alternate translation: "But" (See: [Connect — Contrast Relationship](#))

answering, he said (ULT)

He replied (UST)

Together the words **answering** and **said** mean that Jesus said what follows in response to the complaint of the Pharisees. Alternate translation: "he responded" (See: [Hendiadys](#))

I say to you (ULT)

I tell you (UST)

Jesus says this to emphasize what he is about to tell the Pharisees. Alternate translation: "I can assure you"

if these were silent, the stones would cry out (ULT)

If these people were silent, the stones themselves would shout to praise me (UST)

The implication is that Jesus is refusing to do what the Pharisees are asking. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "No, I will not tell them to be silent, because if they were, then the stones would cry out" (See: [Assumed Knowledge and Implicit Information](#))

the stones would cry out (ULT)

the stones themselves would shout to praise me (UST)

Alternate translation: "the stones would shout out praises"

Translation Words - ULT

- [would cry out](#)

Translation Words - UST

- [would shout to praise me](#)

ULT

⁴⁰ And answering, he said, "I say to you that if these were silent, the stones [would cry out.](#)"

UST

⁴⁰ He replied, "I tell you this: If these people were silent, the stones themselves [would shout to praise me!](#)"

Luke 19:41

as he approached, seeing the city (ULT)
When Jesus came near to Jerusalem and saw the city (UST)

The phrase **the city** refers to Jerusalem. Alternate translation: “when he got close enough to Jerusalem to see it well” (See: [Assumed Knowledge and Implicit Information](#))

he wept over it (ULT)
he cried about its people (UST)

Luke is using the city of Jerusalem figuratively to mean the people who lived in it. Alternate translation: “he wept over the people who lived there” (See: [Metonymy](#))

ULT

⁴¹ And as he approached, seeing the city, he wept over it,

UST

⁴¹ When Jesus came near to Jerusalem and saw the city, he cried about its people.

Luke 19:42

If you had known (ULT) I wish that...knew (UST)

Starting here and through [19:44](#), Jesus is figuratively addressing something that he knows cannot hear him, the city of Jerusalem. He is doing this to show his listeners in a strong way how he feels about the people who live there. Alternate translation: "I wish that you people of Jerusalem knew" (See: [Apostrophe](#))

If you had known (ULT) I wish that...knew (UST)

Jesus is idiomatically using what sounds like a conditional statement to express a wish. Alternate translation: "I wish that you knew" (See: [Idiom](#))

you had known...even you...your (ULT)

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say "you people" in your translation, you can use plural forms of **you** and **your**. (See: [Forms of You](#))

in this day (ULT) today (UST)

Jesus is using the term **day** figuratively to refer to a specific time. Alternate translation: "at this time" (See: [Idiom](#))

the things toward peace (ULT) how to have God's peace (UST)

The implication is that Jesus is speaking about people being at **peace** with God. Alternate translation: "the things that enable people to be at peace with God" (See: [Assumed Knowledge and Implicit Information](#))

they have been hidden from your eyes (ULT) you are unable to know this (UST)

The term **eyes** figuratively means the ability to see. Alternate translation: "you are not able to see them" (See: [Metonymy](#))

they have been hidden from your eyes (ULT) you are unable to know this (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "you are not able to see them" (See: [Active or Passive](#))

Translation Words - ULT

- [you had known](#)
- [day](#)
- [peace](#)

ULT

⁴² saying, "If [you had known](#) in this [day](#), even you, the things toward [peace](#)! But now they have been hidden from your eyes.

UST

⁴² He said, "I wish that [today](#) you people [knew](#) how to have [God's peace](#). But now you are unable to know this.

Translation Words - UST

- today
- knew
- God's peace

Luke 19:43

For (ULT)

I want you to know this (UST)

Jesus uses this word to introduce the reason why he wishes the people of Jerusalem had known “the things toward peace,” as he said in the previous verse. Because they have not known them, their city will be surrounded by armies and destroyed. Alternate translation: “I wish you had known those things because” (See: [Connect — Reason-and-Result Relationship](#))

the days will come upon you (ULT)

You are going to experience difficult times (UST)

This is an idiom that indicates that the people of Jerusalem will experience difficult times. If your language do not say that a particular time will **come**, you can use an equivalent expression. Alternate translation: “you are going to experience difficult times” (See: [Idiom](#))

the days (ULT)

difficult times (UST)

Jesus is using the term **days** figuratively to refer to specific times. Alternate translation: “times” (See: [Idiom](#))

you...your...around you...you...you (ULT)

You...Your...your city...the city...it (UST)

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say “you people” in [19:42](#), you can use the plural forms of **you** and **your**. (See: [Forms of You](#))

a barricade (ULT)

a barricade (UST)

The term **barricade** refers to a wooden wall with pointed stakes at the top that the enemies would make to keep people from getting out of the city. Your language may have a term for an enclosure like this. If not, you could use a general expression. Alternate translation: “a palisade” or “a fence” (See: [Translate Unknowns](#))

Translation Words - ULT

- [the days](#)
- [enemies](#)

Translation Words - UST

- [difficult times](#)
- [enemies](#)

ULT

⁴³ For [the days](#) will come upon you, and your [enemies](#) will build a barricade around you, and they will surround you and press in on you from every side.

UST

⁴³ I want you to know this: You are going to experience [difficult times](#). Your [enemies](#) will come and set up a barricade around your city. They will surround the city and attack it on all sides.

Luke 19:44

they will dash you to the ground (ULT)
They will {break through the walls and}
destroy them and the rest of the city. They will
kill (UST)

Jesus is speaking figuratively. To **dash something to the ground** means to pick it up and throw it forcefully against the ground in order to destroy it. But the enemies of Jerusalem are not going to do this literally to the city. So Jesus means that they will destroy it completely. Alternate translation: "they will completely destroy you" (See: [Metaphor](#))

they will dash you to the ground (ULT)
They will {break through the walls and}
destroy them and the rest of the city. They will
kill (UST)

As the first note to [19:42](#) explains, Jesus is figuratively addressing the city of Jerusalem. If it would be unusual in your language for someone to speak to a city that could not hear or understand him, you could explain the meaning of what Jesus is saying. Alternate translation: "the enemies of Jerusalem will completely destroy that city" (See: [Apostrophe](#))

and your children within you (ULT)

To **dash people to the ground** figuratively means to kill them. Alternate translation: "and they will kill your children within you" (See: [Idiom](#))

your children within you (ULT)
all of you (UST)

Jesus speaks figuratively of the people who live in Jerusalem as if the city were their mother and they were her **children**. Here as well you could explain the meaning of what Jesus is saying, if someone in your language would not speak directly to a city. Alternate translation: "the people who live there" (See: [Metaphor](#))

you...your...you...you...you did...know...of your (ULT)
them and the rest of the city...all of you...all of you...They will completely
demolish everything...you did...recognize...you (UST)

The words **you** and **your** are singular because Jesus is speaking to the city. But if you decided to say "you people" in [19:42](#), you can use the plural forms of **you** and **your**. (See: [Forms of You](#))

they will not leave stone upon stone in you (ULT)
They will completely demolish everything (UST)

This is a figurative overstatement to emphasize how completely the enemies will destroy the city. Alternate translation: "they will destroy the walls and buildings you have built of stone" (See: [Hyperbole](#))

ULT

⁴⁴ And they will dash you to the ground and your **children** within you. And they will not leave stone upon stone in you because **you did** not **know** the **time** of your visitation."

UST

⁴⁴ They will {break through the walls and} destroy them and the rest of the city. They will kill **all of you**. They will completely demolish everything. All this will happen because **you did** not **recognize** the **time** when God came to save you!"

you did not know the time of your visitation (ULT)
you did not recognize the time when God came to save you (UST)

Here, **visitation** is idiomatic, with the same meaning as the word “visit” in [1:68](#), [1:78](#), and [7:16](#). Alternate translation: “you did not recognize that God had sent me to help you, his people” (See: [Idiom](#))

Translation Words - ULT

- children
- you did...know
- time

Translation Words - UST

- all of you
- you did...recognize
- time

Luke 19:45

And (ULT)

Jesus entered Jerusalem and (UST)

Luke uses this word to indicate that this event came after the event he has just described. Alternate translation: "Then" (See: [Connect — Sequential Time Relationship](#))

entering into the temple (ULT)

went into the temple courtyard (UST)

You may need to say explicitly that Jesus first entered Jerusalem, where the temple was located. Alternate translation: "Jesus entered Jerusalem and went into the temple courtyard" (See: [Assumed Knowledge and Implicit Information](#))

the temple (ULT)

the temple courtyard (UST)

Only priests were allowed to enter the **temple** building, so Luke means that Jesus went into the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "the temple courtyard" (See: [Synecdoche](#))

to cast out (ULT)

to force...to leave (UST)

Alternate translation: "throw out" or "force out"

Translation Words - ULT

- temple
- to cast out

Translation Words - UST

- temple courtyard
- to force...to leave

ULT

⁴⁵ And entering into the temple, he began to cast out those who were selling,

UST

⁴⁵ Jesus entered Jerusalem and went into the temple courtyard. He began to force the people who were selling things there to leave.

Luke 19:46

It is written, 'My house {will be} a house of prayer,' but you have made it a 'den of robbers (ULT)

The Scriptures say, 'God's temple should be a place where people pray.' But you have made it 'a hideout for thieves (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "God says in the Scriptures that 'his temple will be a place of prayer,' but you have made it 'a den of robbers'" (See: [Quotes within Quotes](#))

It is written (ULT)

The Scriptures say (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "God has said in the Scriptures" (See: [Active or Passive](#))

My house (ULT)

God's temple should be (UST)

God, speaking through the prophet Isaiah, refers figuratively to his temple as his **house**, because his presence is there. Alternate translation: "My temple will be" (See: [Metaphor](#))

will be} a house of prayer (ULT)

a place where people pray (UST)

God, speaking through the prophet Isaiah, refers figuratively to a place where people would pray as a **house**. Alternate translation: "a place where people pray to me" (See: [Metaphor](#))

a 'den of robbers (ULT)

a hideout for thieves (UST)

God, speaking through the prophet Jeremiah, refers figuratively to a place where thieves would gather to hide and plot their crimes as if it were a wild animal's **den** or lair. Alternate translation: "a place where thieves gather" (See: [Metaphor](#))

Translation Words - ULT

- [It is written](#)
- [house](#)
- [will be} a house](#)
- [of prayer](#)
- [of robbers](#)

ULT

⁴⁶ saying to them, "It is written, 'My house {will be} a house of prayer,' but you have made it a 'den of robbers.'"

UST

⁴⁶ He told them, "The Scriptures say, 'God's temple should be a place where people pray.' But you have made it 'a hideout for thieves!'"

Translation Words - UST

- The Scriptures say
- temple should be
- a place
- where people pray
- for thieves

Luke 19:47

in the temple (ULT) at the temple (UST)

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: “in the temple courtyard” (See: [Synecdoche](#))

And (ULT)

Luke uses this word to introduce background information that will help readers understand what happens next in the story. Alternate translation: “Now” (See: [Background Information](#))

the first of the people (ULT) other Jewish leaders (UST)

Luke is using the adjective **first** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. The term is plural. Alternate translation: “the leaders of the people” or “many prominent people” (See: [Nominal Adjectives](#))

the first of the people (ULT) other Jewish leaders (UST)

The term **first** figuratively represents being significant or important. Alternate translation: “the leaders of the people” or “many prominent people” (See: [Metaphor](#))

Translation Words - ULT

- [teaching](#)
- [day](#)
- [temple](#)
- [chief priests](#)
- [scribes](#)
- [first](#)
- [of...people](#)
- [were seeking](#)

Translation Words - UST

- [day during that week](#)
- [Jesus...teaching people](#)
- [temple](#)
- [chief priests](#)
- [teachers of religious laws](#)
- [Jewish leaders](#)
- [Jewish leaders](#)
- [were trying to find a way](#)

ULT

⁴⁷ And he was [teaching](#) each [day](#) in the [temple](#). And the [chief priests](#) and the [scribes](#) and the [first](#) of the [people](#) were [seeking](#) to kill him,

UST

⁴⁷ Each [day during that week](#), [Jesus](#) was [teaching people](#) at the [temple](#). The [chief priests](#), the [teachers of religious laws](#), and other [Jewish leaders](#) were [trying to find a way](#) to kill him.

Luke 19:48**And (ULT)****But (UST)**

Luke uses this word to introduce a contrast between what the Jewish leaders were trying to do and what they were able to do. Alternate translation: "But" (See: [Connect — Contrast Relationship](#))

they were not finding something that they might do (ULT)

they did not find any way to do it (UST)

Alternate translation: "they were not able to find a way to kill Jesus"

the people...all (ULT)

people...very many (UST)

Luke is using the term **all** as a generalization for emphasis. Alternate translation: "so many of the people" (See: [Hyperbole](#))

were hanging on him listening (ULT)

were eager to hear him (UST)

Luke speaks figuratively of the people **hanging** on Jesus to emphasize how closely they were listening to what he said. Alternate translation: "were paying close attention to him to hear what he was saying" (See: [Metaphor](#))

Translation Words - ULT

- [people](#)

Translation Words - UST

- [people](#)

ULT

⁴⁸ And they were not finding something that they might do, for all the [people](#) were hanging on him listening.

UST

⁴⁸ But they did not find any way to do it, because very many [people](#) were eager to hear him.

Luke 20

Luke 20 General Notes

Structure and formatting

Jesus answers a question about his authority (20:1-8)

Jesus tells a parable about a man who rented a vineyard to farmers (20:9-19)

Jesus answers a question about paying taxes to Caesar (20:20-26)

Jesus answers a question about marriage and the resurrection (20:27-40)

Jesus asks a challenging question about the Messiah (20:41-44)

Jesus warns about the scribes (20:45-47)

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. ULT does this with the poetry in [20:17](#) and [20:42-43](#), which is quoted from the Old Testament.

Special concepts in this chapter

Questions that seem to have no good answer

In [20:4](#), Jesus asks the Pharisees a question that seems to have no good answer. His goal is to show them that they should have recognized John the Baptist as someone who came with God's authority. So he asks them who gave John the authority to baptize. They could not answer, because any answer they gave would show that they should have respected John [20:5-6](#).

In [20:22](#), the Pharisees ask Jesus a question that seems to have no good answer. They thought that they would get Jesus in trouble either with the Roman government or the Jewish people when they asked him if people should pay taxes to Caesar. If he said "yes," then the Jewish people would be angry with him for telling them to pay taxes to a foreign government. If he said "no," then the religious leaders could tell the Romans that Jesus was teaching the people to break the Roman laws. But Jesus gave them an answer they had not anticipated, and instead everyone respected the wisdom of Jesus even more.

Other possible translation difficulties in this chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. In this chapter, Jesus quotes a psalm that records David calling his son "lord," that is, "master." However, to the Jews, ancestors were greater than their descendants, so a father would not call his son "master." In this passage, [Luke 20:41-44](#), Jesus is trying to lead his hearers to the true understanding that the Messiah will be divine, and that he himself is the Messiah. So David is speaking to his son, that is, his descendant, as the Messiah, and it is appropriate for him to address him as his "Lord."

Luke 20:1

And it happened that (ULT)

Luke uses this phrase 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 the temple (ULT) at the temple (UST)

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard" (See: [Synecdoche](#))

the chief priests and the scribes approached with the elders (ULT)

Luke uses this statement to reintroduce these characters into the story. He mentioned their activity in opposition to Jesus as background information in [19:47-48](#), but here he brings them back into the main action of 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](#))

Translation Words - ULT

- of...days
- when...was teaching
- people
- temple
- chief priests
- scribes
- elders

Translation Words - UST

- One day during that week
- was teaching
- the people
- temple
- chief priests
- teachers of the Jewish laws
- some other elders

ULT

¹ And it happened that, on one of the [days when he was teaching the people](#) in the [temple](#) and proclaiming the gospel, the [chief priests](#) and the [scribes](#) approached with the [elders](#).

UST

¹ [One day during that week](#), Jesus [was teaching the people](#) at the [temple](#) and telling them God's good message. As he was doing that, the [chief priests](#), the [teachers of the Jewish laws](#), and [some other elders](#) came to him.

Luke 20:2

Tell us by what authority you are doing these things, or who the one is who gave you this authority (ULT)

Tell us, what right do you have to do these things? And who gave you this right (UST)

The Jewish leaders are using an imperative to ask a question, so you could translate this as a question. It may be helpful to make it two sentences. Alternate translation: "Tell us, by what authority are you doing these things? Or who is the one who gave you this authority?" (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [authority](#)
- [authority](#)

Translation Words - UST

- [what right do you have](#)
- [right](#)

ULT

² And they spoke, saying to him, "Tell us by what [authority](#) you are doing these things, or who the one is who gave you this [authority](#)."

UST

² They said to him, "Tell us, [what right do you have](#) to do these things? And who gave you this [right](#)?"

Luke 20:3**answering...he said (ULT)****He replied...He replied (UST)**

Together the words **answering** and **said** mean that Jesus said what follows in response to the question from the Jewish leaders.

Alternate translation: "he responded" (See: [Hendiadys](#))

I also will ask you a word, and you say to me (ULT)

Jesus begins his response with a statement, but then he gives a command, **you say to me**. It might be helpful to make the statement one sentence and the command another sentence, leading into the next verse. Alternate translation: "I will also ask you a question. Now you tell me"

a word (ULT)**a question (UST)**

Here Jesus is using the term **word** in a specific sense. Alternate translation: "a question"

ULT

³ But answering, he said to them, "I also will ask you a word, and you say to me:

UST

³ He replied, "I will also ask you a question. Tell me

Luke 20:4

The baptism of John, was it from heaven or from men?

Jesus knows that John's authority came from God, so he is not asking the Jewish leaders for information. However, this is not a rhetorical question that could be translated as a statement, for example, "Surely you must admit that God, not people, gave John the authority to baptize." This is an actual question that Jesus wants the Jewish leaders to try to answer, because he knows that either way they answer, they will have a problem. So his words should be translated as a question. Alternate translation: "Was it God who told John to baptize people, or did people tell him to do it?"

from heaven (ULT)

Did God command him to baptize (UST)

In order to honor the commandment not to misuse God's name, Jewish people often avoided saying the word "God" and used the word **heaven** instead. That seems to be what Jesus is doing here. Alternate translation: "from God" (See: [Euphemism](#))

men (ULT)

did humans command him (UST)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: "people" (See: [When Masculine Words Include Women](#))

Translation Words - ULT

- [baptism](#)
- [of John](#)
- [heaven](#)

Translation Words - UST

- [about...baptizing people](#)
- [John](#)
- [Did God command him to baptize](#)

ULT

⁴ The [baptism of John](#), was it from [heaven](#), or from men?"

UST

⁴ [about John baptizing people: Did God command him to baptize](#) or did humans command him?"

Luke 20:5

they...reasoned among themselves (ULT)
They...discussed this among themselves (UST)

Alternate translation: "they discussed with each other what they should say"

**If we should say, 'From heaven,' he will say,
 'For what reason did you not believe him (ULT)**
**If we answer, 'God commanded him,' then he
 will say, 'So why did you not believe him (UST)**

The Jewish leaders are describing a hypothetical situation. Alternate translation: "Suppose we say, 'From heaven.' Then he will ask, 'Then why did you not believe him'" (See: [Hypothetical Situations](#))

**If we should say, 'From heaven,' he will say, 'For what reason did you not
 believe him (ULT)**
**If we answer, 'God commanded him,' then he will say, 'So why did you not
 believe him (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "If we say that John's authority came from God, Jesus will ask us why we did not believe him" (See: [Quotes within Quotes](#))

From heaven (ULT)
God commanded him (UST)

See how you translated this expression in [20:4](#). Alternate translation: "From God" (See: [Euphemism](#))

Translation Words - ULT

- [heaven](#)
- [did you...believe](#)

Translation Words - UST

- [God commanded him](#)
- [did you...believe](#)

ULT

⁵ Then they reasoned among themselves, saying, "If we should say, 'From [heaven](#),' he will say, 'For what reason [did you](#) not [believe](#) him?"

UST

⁵ They discussed this among themselves. They said, "If we answer, '[God commanded him](#),' then he will say, 'So why [did you](#) not [believe](#) him?"

Luke 20:6

But if we should say, 'From men,' the whole people will stone us (ULT)
But if we say, 'It was only humans who told him to baptize,' the people will stone us to death...most of them (UST)

The Jewish leaders are describing another hypothetical situation. Alternate translation: "But suppose we say, 'From men.' Then all the people will stone us" (See: [Hypothetical Situations](#))

But if we should say, 'From men,' the whole people will stone us (ULT)
But if we say, 'It was only humans who told him to baptize,' the people will stone us to death...most of them (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "But if we say that John's authority came from people, then all the people will stone us" (See: [Quotes within Quotes](#))

men (ULT)
It was only humans who told him to baptize (UST)

See how you translated this in [20:4](#). Alternate translation: "people" (See: [When Masculine Words Include Women](#))

the whole people (ULT)
the people...most of them (UST)

For emphasis, the Jewish leaders speak figuratively as if every single person in the Jewish nation believed that John was God's prophet and would stone them if they said otherwise. Alternate translation: "many of the Jewish people" (See: [Hyperbole](#))

the...people (ULT)
the people (UST)

This was a customary way of speaking of the Jewish nation. Alternate translation: "the ... Jewish people" (See: [Idiom](#))

will stone us (ULT)
will stone us to death (UST)

The implication is that the people would do this as a punishment for blasphemy, for saying that one of God's prophets had only human authority. Alternate translation: "kill us by throwing stones at us, as punishment for blasphemy" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶ But if we should say, 'From men,' the whole [people will stone us](#), for it is persuaded that [John was a prophet](#)."

UST

⁶ But if we say, 'It was only humans who told him to baptize,' the [people will stone us to death](#), because most of them believe that [John was a prophet {whom God sent}](#)."

persuaded that...it is (ULT)

believe that...believe that (UST)

If your readers would misunderstand this, you could express this with an active form. If you translated **the ... people** as “the Jewish people,” this would be plural. Alternate translation: “they firmly believe” (See: [Active or Passive](#))

Translation Words - ULT

- [people](#)
- [will stone](#)
- [John](#)
- [a prophet](#)

Translation Words - UST

- [people](#)
- [will stone...to death](#)
- [John](#)
- [a prophet {whom God sent](#)

Luke 20:7**And (ULT)****So (UST)**

Luke uses this word to introduce the results of what the previous sentences described. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

they answered that they did not know from where (ULT)**they replied that they did not know who told John to baptize (UST)**

If your readers would misunderstand this, you could translate this as a direct quotation. Alternate translation: "they replied, 'We do not know where it came from'" (See: [Direct and Indirect Quotations](#))

from where (ULT)**who told John to baptize (UST)**

Luke leaves out some of the words that a sentence would need in many languages in order to be complete. If your readers would misunderstand this, you could supply these words from [20:4](#). Alternate translation: "where John's authority to baptize came from" or "who gave John the authority to baptize people" (See: [Ellipsis](#))

Translation Words - ULT

- [they did...know](#)

Translation Words - UST

- [they did...know](#)

ULT

⁷ And they answered that [they did](#) not [know](#) from where.

UST

⁷ So they replied that [they did](#) not [know](#) who told John to baptize.

Luke 20:8

**Nor will I tell you (ULT)
Just as you will not tell me, I will not tell you
(UST)**

Jesus is indicating that this is the result of what the Jewish leaders told him. Alternate translation: "Then I will not tell you" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [Jesus](#)
- [authority](#)

Translation Words - UST

- [Jesus](#)
- [who sent me](#)

ULT

⁸ And [Jesus](#) said to them, "Nor will I tell you by what [authority](#) I am doing these things."

UST

⁸ Then [Jesus](#) said to them, "Just as you will not tell me, I will not tell you [who sent me](#) to do those things."

Luke 20:9

Then he began to speak this parable to the people (ULT)

Then Jesus told the people this parable (UST)

To help the people understand what the Jewish leaders were doing by rejecting him and John the Baptist, Jesus tells a brief story that provides an illustration. Alternate translation: "Jesus told the people this story to help them understand better" (See: [Parables](#))

A man planted a vineyard (ULT)

A man planted a vineyard (UST)

Jesus uses this phrase to introduce the main character into the story. Alternate translation: "There once was a man who planted a vineyard" (See: [Introduction of New and Old Participants](#))

rented it out to farmers (ULT)

He leased the vineyard to some people who would take care of it (UST)

As the rest of the story shows, the man **rented** the vineyard not for regular cash payments, but under an arrangement that entitled him to a share of the crop in exchange for the use of the land. If an arrangement like that would not be familiar to your readers, you could translate this in a way that explains it. Alternate translation: "allowed some grape farmers to use it in exchange for a share of the crop" (See: [Translate Unknowns](#))

to farmers (ULT)

to some people who would take care of it (UST)

While **farmers** is a general term for anyone who farms the ground, in this context it refers to people who tend grape vines and grow grapes. Alternate translation: "vine growers" or "grape farmers"

Translation Words - ULT

- [parable](#)
- [people](#)
- [a vineyard](#)
- [for a...time](#)

Translation Words - UST

- [the people](#)
- [parable](#)
- [a vineyard](#)
- [for a...time](#)

ULT

⁹ Then he began to speak this [parable](#) to the [people](#): "A man planted [a vineyard](#) and rented it out to farmers and went away [for a long time](#)."

UST

⁹ Then Jesus told [the people](#) this [parable](#): "A man planted [a vineyard](#). He leased the vineyard to some people who would take care of it. Then he went to another country and stayed there [for a long time](#)."

Luke 20:10

at the time (ULT)**When it was time to harvest the grapes (UST)**

If it would be helpful to your readers, you could state more explicitly what time this was. Alternate translation: “at the time at which they had agreed to give him a share of the crop” or “at harvest time” (See: [Assumed Knowledge and Implicit Information](#))

farmers...farmers (ULT)**people who were taking care of the vineyard... they (UST)**

See how you translated **farmers** in 20:9. Alternate translation: “vine growers” or “grape farmers”

of the fruit of the vineyard (ULT)**his share of the grapes that the vineyard had produced (UST)**

The word **fruit** could be: (1) intended literally. Alternate translation: “some of the grapes they had grown” (2) figurative. Alternate translation: “some of what they had produced from the grapes they had grown” or “some of the money they had earned by selling their produce” (See: [Metaphor](#))

the...farmers sent him away, having beaten him, empty (ULT)**they...they...beat that servant and sent him away without giving him any grapes (UST)**

It may be helpful to state explicitly that the farmers did this after the servant arrived, as UST does. (See: [Assumed Knowledge and Implicit Information](#))

sent him away...empty (ULT)**and sent him away...without giving him any grapes (UST)**

Jesus speaks figuratively of this servant as if he were a container with nothing in it. Alternate translation: “sent him away without giving him anything” (See: [Metaphor](#))

Translation Words - ULT

- [at the time](#)
- [he sent](#)
- [sent...away](#)
- [a servant](#)
- [fruit](#)
- [of...vineyard](#)

ULT

¹⁰ And [at the time he sent a servant](#) to the farmers, so that they would give him of the [fruit](#) of the [vineyard](#). But the farmers [sent him away](#), having beaten him, empty.

UST

¹⁰ [When it was time to harvest the grapes](#), [this owner sent a servant](#) to the people who were taking care of the vineyard. He wanted them to give him his share of the [grapes](#) that the [vineyard had produced](#). But {after the servant arrived,} they beat that servant [and sent him away](#) without giving him any grapes.

Translation Words - UST

- When it was time to harvest the grapes
- this owner sent
- and sent...away
- a servant
- grapes
- that...vineyard had produced

Luke 20:11

treated him shamefully (ULT)
shamed that servant (UST)

Alternate translation: "humiliated him"

and} sent him away empty (ULT)
They sent him away without any grapes (UST)

See how you translated this in [20:10](#). Alternate translation: "sent him away without giving him anything" (See: [Metaphor](#))

Translation Words - ULT

- to send
- and} sent him away
- servant

Translation Words - UST

- the owner sent
- They sent him away
- servant

ULT

¹¹ And he proceeded to send another servant, but they also beat that one and treated him shamefully {and} sent him away empty.

UST

¹¹ Later, the owner sent another servant, but they also beat and shamed that servant. They sent him away without any grapes.

Luke 20:12

a third (ULT) yet another servant (UST)

Jesus is using the adjective **third** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: "a third servant" (See: [Nominal Adjectives](#))

a third (ULT) yet another servant (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "servant number three" (See: [Ordinal Numbers](#))

they...And...wounded this one (ULT)

Alternate translation: "they injured that servant as well"

and} threw him out (ULT) and forced him to leave the vineyard (UST)

Jesus is likely speaking figuratively when he says that the farmers **threw** this servant out of the vineyard. It is unlikely that they actually picked him up and heaved him through the air. Alternate translation: "chased him off the property" (See: [Metaphor](#))

Translation Words - ULT

- to send
- and} threw him out

Translation Words - UST

- the owner sent
- and forced him to leave the vineyard

ULT

¹² And he proceeded to send a third, but they also wounded this one {and} threw him out.

UST

¹² Still later, the owner sent yet another servant. The farmers wounded this servant too and forced him to leave the vineyard.

Luke 20:13

the lord of the vineyard (ULT) the owner of the vineyard (UST)

Alternate translation: “the owner of the vineyard” or “the man who had planted the vineyard”

said...What should I do? I will send my beloved son. Perhaps they will respect him (ULT) said to himself...What should I do now? I will send my son, whom I love very much. They will probably respect him (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “asked himself what he should do. He decided to send his beloved son, hoping that the farmers would respect him” (See: [Quotes within Quotes](#))

Perhaps they will respect him (ULT) They will probably respect him (UST)

In this context, the term that ULT translates as **perhaps** indicates something that is not certain but should be expected. If your language has a word or phrase that indicates the same thing, you can use it here in your translation. Alternate translation: “They ought to respect him”

Translation Words - ULT

- lord
- of...vineyard
- I will send
- beloved
- son

Translation Words - UST

- owner
- vineyard
- I will send
- son
- whom I love very much

ULT

¹³ So the lord of the vineyard said, ‘What should I do? I will send my beloved son. Perhaps they will respect him.’

UST

¹³ So the owner of the vineyard said to himself, ‘What should I do now? I will send my son, whom I love very much. They will probably respect him.’

Luke 20:14

**But when the farmers saw him (ULT)
So he sent his son,} but when the people who
were caring for the vineyard saw him coming
(UST)**

It may be helpful to state explicitly that this happened after the owner sent his son and he arrived. Alternate translation: "So the owner sent his son. But when he arrived and the farmers saw him" (See: [Assumed Knowledge and Implicit Information](#))

**the farmers (ULT)
the people who were caring for the vineyard
(UST)**

See how you translated **farmers** in [20:9](#). Alternate translation: "the vine growers" or "the grape farmers"

**saying, 'This is the heir. Let us kill him so that the inheritance may become
ours (ULT)
they said...Here comes the man who will some day inherit this vineyard! Let
us kill him! Then the vineyard will be ours (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "saying that the son was the owner's heir, and that they should kill him in order to get for themselves the vineyard he would have inherited" (See: [Quotes within Quotes](#))

**the inheritance (ULT)
the vineyard (UST)**

By **inheritance**, the farmers mean the vineyard, which the son would inherit. Alternate translation: "this vineyard, which he is going to inherit" (See: [Metonymy](#))

Translation Words - ULT

- [heir](#)
- [inheritance](#)

Translation Words - UST

- [man who will some day inherit this vineyard](#)
- [vineyard](#)

ULT

¹⁴ But when the farmers saw him, they discussed among themselves, saying, 'This is the [heir](#). Let us kill him so that the [inheritance](#) may become ours.'

UST

¹⁴ {So he sent his son,} but when the people who were caring for the vineyard saw him coming, they said to each other, 'Here comes the [man who will some day inherit this vineyard](#)! Let us kill him! Then the [vineyard](#) will be ours!'

Luke 20:15

And (ULT)

So (UST)

Jesus uses this word to introduce the results of what the previous sentence described. The farmers carried out the plan they had decided on. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

they threw him out of the vineyard (ULT)

they dragged him outside the vineyard (UST)

As in [20:12](#), Jesus is likely speaking figuratively when he says that the farmers **threw** the son out of the vineyard, as if they heaved him through the air. Alternate translation: "the vine growers forced the son out of the vineyard" (See: [Metaphor](#))

What then will the lord of the vineyard do to them (ULT)

Jesus does not want the people to tell him what the owner of the vineyard will do. Rather, he is using the question form to get his listeners to pay attention to what he says the owner will do. If your readers would misunderstand this, you could translate this as a statement. Alternate translation: "So now, listen to what the lord of the vineyard will do to them." (See: [Rhetorical Question](#))

the vineyard...the lord (ULT)

the vineyard...the owner (UST)

Alternate translation: "the owner of the vineyard" or "the man who had planted the vineyard"

Translation Words - ULT

- they threw...out
- vineyard
- of...vineyard (2)
- lord

Translation Words - UST

- they dragged
- vineyard
- vineyard (2)
- owner

ULT

¹⁵ And they threw him out of the vineyard {and} killed him. What then will the lord of the vineyard do to them?

UST

¹⁵ So they dragged him outside the vineyard, and they killed him. I will tell you what the owner of the vineyard will do to them!

Luke 20:16

these farmers (ULT)
those people who were taking care of the vineyard (UST)

See how you translated the term **farmers** in 20:9. Your language might say “those” instead of **these** in a context like this. Alternate translation: “those vine growers” or “those grape farmers”

will give the vineyard to others (ULT)
he will arrange for other people to take care of it (UST)

See how you translated the similar expression in 20:9. Alternate translation: “allow different grape farmers to use it in exchange for a share of the crop” (See: [Translate Unknowns](#))

May it not be (ULT)
May a situation like this never happen (UST)

This is an exclamation. Alternate translation: “May nothing like that ever happen” (See: [Exclamations](#))

Translation Words - ULT

- [vineyard](#)

Translation Words - UST

- [it](#)

ULT

¹⁶ He will come and kill these farmers and will give the [vineyard](#) to others.” But when they heard this, they said, “May it not be!”

UST

¹⁶ He will come and kill those people who were taking care of the vineyard. Then he will arrange for other people to take care of [it](#).” When the people listening to Jesus heard this, they said, “May a situation like this never happen!”

Luke 20:17

But looking at them, he said (ULT)
But Jesus looked directly at them and said (UST)

Jesus was **looking at** the people to hold them accountable for understanding what he was saying. Alternate translation: "But Jesus looked straight at them and said" (See: [Symbolic Action](#))

What then is this that is written: 'The stone that the builders rejected, this has become the head of the corner (ULT)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "What then does Scripture mean when it says that the stone that the builders rejected became the cornerstone" (See: [Quotes within Quotes](#))

What then is this that is written (ULT)
You can say that, but think about the meaning of these words that are written in the Scriptures (UST)

Jesus does not expect the people to explain the meaning of the scripture he is quoting. Rather, he is using the question form to get them to consider its implications carefully. Alternate translation: "Think carefully about what this scripture is saying" (See: [Rhetorical Question](#))

this that is written (ULT)
these words that are written in the Scriptures (UST)

If your readers would misunderstand this, you could translate this passive verbal form with a noun. Alternate translation: "this scripture" (See: [Active or Passive](#))

The stone that the builders rejected, this has become the head of the corner (ULT)

This is a quotation from Psalm 118, and it is a metaphor. It refers to 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, 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](#))

The stone that the builders rejected (ULT)
The stone that the builders rejected (UST)

The psalm refers implicitly to the way people in this culture used stones to build the walls of houses and other buildings. Alternate translation: "The stone that the builders thought was not good enough to use for building" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁷ But looking at them, he said, "What then is this that **is written**: 'The stone that the builders **rejected**, this has become **the head of the corner**'?"

UST

¹⁷ But Jesus looked directly at them and said, "You can say that, but think about the meaning of these words **that are written in the Scriptures**. 'The stone that the builders **rejected** has become **the most important stone in the building**.'

the head of the corner (ULT)

the most important stone in the building (UST)

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](#))

Translation Words - ULT

- [is written](#)
- [rejected](#)
- [the head of the corner](#)

Translation Words - UST

- [that are written in the Scriptures](#)
- [rejected](#)
- [the most important stone in the building](#)

Luke 20:18

Everyone who falls on that stone will be broken to pieces (ULT)

This stone will break to pieces everyone who falls on it (UST)

Jesus is applying the metaphor from the psalm to himself. He is speaking figuratively of people who reject him as Messiah as if they would fall over a stone and be injured. Jesus' words are a direct allusion to the figurative language of Scripture, and he does not explain the metaphor to the people who are listening. So it would not be appropriate to change them into a non-figurative explanation of the metaphor, 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](#))

will be broken to pieces (ULT)

will break to pieces (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "will break up into pieces" (See: [Active or Passive](#))

and on whomever it may fall, it will crush him (ULT)

and it will crush anyone on whom it falls (UST)

Jesus is making a further application of the metaphor from the psalm to himself. He is speaking figuratively of the Messiah judging those who reject him as if he were a large stone that would crush them. Once again it would not be appropriate to change Jesus' words, which allude directly to the figurative language of Scripture, into a non-figurative explanation of the metaphor. However, you could explain the meaning of the metaphor in a footnote. (See: [Metaphor](#))

ULT

18 Everyone who falls on that stone will be broken to pieces. and on whomever it may fall, it will crush him."

UST

18 This stone will break to pieces everyone who falls on it, and it will crush anyone on whom it falls."

Luke 20:19

sought...to lay hands on him (ULT)
they...tried to find a way...to arrest him (UST)

The expression **to lay hands on** means figuratively to arrest a person by association with the way that arresting officers might physically take hold of the person with their **hands**. Alternate translation: "looked for a way to arrest Jesus" (See: [Metonymy](#))

in that hour (ULT)
So...immediately (UST)

Here Luke uses the term **hour** figuratively to refer to a specific time. Alternate translation: "right at that time" or "immediately" (See: [Idiom](#))

and they feared the people (ULT)
But they did not arrest him,} because they
were afraid of what the people would do if they did so (UST)

Luke uses the word **and** to introduce a contrast between what the Jewish leaders wanted to do and this reason why they were not able to do. Alternate translation: "but they were afraid of what the people might do" (See: [Connect — Contrast Relationship](#))

they feared the people (ULT)
they were afraid of what the people would do if they did so (UST)

If it would be helpful to your readers, you could state explicitly that the religious leaders did not arrest Jesus, even though they wanted to, and why they did not. Alternate translation: "but they knew that the people respected Jesus and they were afraid of what the people might do if they did arrest him, so they did not arrest him right then" (See: [Assumed Knowledge and Implicit Information](#))

for they knew that he had spoken this parable against them (ULT)

If your readers would misunderstand this, you could make this the first clause in the verse, since it gives the reason why the religious leaders wanted to arrest Jesus. That is what UST does, making the clause a separate sentence. (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [scribes](#)
- [chief priests](#)
- [sought](#)
- [hands](#)
- [hour](#)
- [they feared](#)
- [people](#)
- [they knew](#)
- [parable](#)

ULT

¹⁹ And the [scribes](#) and the [chief priests](#) [sought](#) to lay [hands](#) on him in that [hour](#), and [they feared](#) the [people](#), for [they knew](#) that he had spoken this [parable](#) against them.

UST

¹⁹ The [chief priests](#) and the [teachers of the Jewish laws](#) [realized](#) that he was accusing them when he told the [story](#) about those wicked people. [So they immediately tried to find a way to arrest him.](#) {But they did not arrest him,} because [they were afraid of what the people would do if they did so.](#)

Translation Words - UST

- chief priests
- teachers of the Jewish laws
- of what the people would do if they did so
- realized
- story
- So...immediately
- they...tried to find a way
- to arrest
- they were afraid

Luke 20:20

And (ULT) So (UST)

Luke uses this word to introduce the results of what the previous sentence described. The religious leaders could not arrest Jesus openly, so this is what they did instead. Alternate translation: “So” or “Instead” (See: [Connect — Reason-and-Result Relationship](#))

they sent spies (ULT) They also sent spies {to talk to Jesus (UST)

Luke uses this statement to introduce these **spies** as new characters into the story. It may be helpful to say more about where they came from. Alternate translation: “they found some people who agreed to act as spies, and they sent them to Jesus” (See: [Introduction of New and Old Participants](#))

who pretended themselves to be righteous (ULT) who pretended to be sincere (UST)

Alternate translation: “who pretended that they were sincere”

so that they might take hold of his word (ULT) but who really wanted to get Jesus to say something wrong (UST)

Luke says figuratively that these religious leaders wanted to **take hold** of something Jesus said, as if they could physically grasp his words. Alternate translation: “because they wanted to use something he might say against him” (See: [Metaphor](#))

of his word (ULT) Jesus to say something wrong (UST)

Luke uses the term **word** figuratively to mean something Jesus might say by using words. Alternate translation: “of something he might say” (See: [Metonymy](#))

in order to deliver him to the rule and to the authority of the governor (ULT) They wanted to {be able to accuse him of encouraging resistance to the Roman government so that they could} turn him over to the governor {of the province (UST)

The terms **rule** and **authority** mean basically the same thing. Luke is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these terms into a single, equivalent expression. Alternate translation: “so that the governor would take Jesus into custody” or “so that the governor would arrest Jesus” (See: [Doublet](#))

ULT

²⁰ And **watching him carefully, they sent** spies who pretended themselves to be **righteous**, so that they might take hold of his word, in order to deliver him to the **rule** and to the **authority** of the **governor**.

UST

²⁰ So **they watched him carefully. They also sent** spies {to talk to Jesus} who pretended to be **sincere**, but who really wanted to get Jesus to say something wrong. They wanted to {be able to accuse him of encouraging resistance to the Roman government so that they could} turn him over to the **governor** {of the province}.

Translation Words - ULT

- watching him carefully
- they sent
- righteous
- to...rule
- to...authority
- of...governor

Translation Words - UST

- they watched him carefully
- They also sent...to talk to Jesus
- sincere
- to...governor {of the province
- to...governor...of the province
- to...governor...of the province

Luke 20:21

they asked him (ULT)
One of them said to him (UST)

It may be helpful to state explicitly that this happened after the spies whom the leaders sent arrived where Jesus was. Alternate translation: “the spies came and asked Jesus” (See: [Assumed Knowledge and Implicit Information](#))

they asked him (ULT)
One of them said to him (UST)

Luke could mean that one spy spoke on behalf of the whole group. So instead of **they**, you could state “one of them,” as UST does. (See: [Synecdoche](#))

Teacher (ULT)
Teacher (UST)

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

we know (ULT)
we know (UST)

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction. (See: [Exclusive and Inclusive ‘We’](#))

you do not receive a face (ULT)
You do that even if important people do not like it (UST)

The spies are using the term **face** figuratively to mean “person.” Alternate translation: “it does not matter to you who a person is” (See: [Metonymy](#))

the way of God (ULT)
what God wants us to do (UST)

The spies speak figuratively of how God wants people to live as if it were a **way** or path that people should follow. Alternate translation: “how God wants people to live” (See: [Metaphor](#))

Translation Words - ULT

- [Teacher](#)
- [we know](#)
- [teach](#)
- [you teach](#) (2)
- [of God](#)
- [truth](#)

ULT

²¹ And they asked him, saying, “[Teacher](#), [we know](#) that you speak and [teach](#) rightly, and you do not receive a face, but [you teach](#) the way of God in [truth](#).”

UST

²¹ One of them said to him, “[Teacher](#), [we know](#) that you speak and [teach](#) what is right. You do that even if important people do not like it. [You teach](#) [truthfully](#) what [God](#) wants us to do.”

Translation Words - UST

- Teacher
- we know
- teach
- You teach (2)
- truthfully
- God

Luke 20:22

**Is it lawful for (ULT)
So tell us what you think about this matter.} Is
it right (UST)**

The spies are asking about God's law, not the law of the Roman government. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Does God's law permit" (See: [Assumed Knowledge and Implicit Information](#))

**to give tribute (ULT)
to pay taxes (UST)**

Alternate translation: "to pay taxes"

**to Caesar (ULT)
to the Roman government (UST)**

The spies are referring figuratively to the Roman government by Caesar's name, since he was its ruler. Alternate translation: "to the Roman government" (See: [Metonymy](#))

Translation Words - ULT

- [Is it lawful for](#)
- [tribute](#)
- [to Caesar](#)

Translation Words - UST

- [So tell us what you think about this matter.} Is it right](#)
- [taxes](#)
- [to the Roman government](#)

ULT

²² [Is it lawful for](#) us to give [tribute to Caesar](#), or not?"

UST

²² [{So tell us what you think about this matter.} Is it right](#) for us to pay [taxes to the Roman government](#), or not?"

Luke 20:23

**But perceiving their craftiness, he said (ULT)
But he knew that they were trying to trick
him to get him into trouble either with the
Jews, who hated to pay those taxes, or with
the Roman government. So he said (UST)**

Alternate translation: "But Jesus realized that these spies were trying to trick him, and so he said"

Translation Words - ULT

- [perceiving](#)

Translation Words - UST

- [he knew that](#)

ULT

²³ But [perceiving](#) their craftiness, he said to them,

UST

²³ But [he knew that](#) they were trying to trick him to get him into trouble either with the Jews, who hated to pay those taxes, or with the Roman government. So he said to them,

Luke 20:24**a denarius (ULT)
a Roman coin (UST)**

See how you translated this in [7:41](#). Alternate translation: “a Roman coin” (See: [Biblical Money](#))

**Whose image and inscription does it have (ULT)
Then tell me whose picture and name are on it (UST)**

This is not a rhetorical question, since Jesus does want the spies to answer, even though he already knows the answer to the question himself and he is using it as a teaching tool. So it would not be appropriate to translate this as if it were a statement or an exclamation, for example, “Surely you can see whose picture and name are on this coin” (See: [Rhetorical Question](#))

**inscription (ULT)
name (UST)**

Jesus is referring figuratively to the name on the coin by association with the fact that it is an **inscription**, that is, something written on the coin. Alternate translation: “name” (See: [Metonymy](#))

Translation Words - ULT

- [image](#)
- [Caesar's](#)

Translation Words - UST

- [picture](#)
- [It has the picture and name of Caesar](#)

ULT

²⁴ “Show me a denarius. Whose [image](#) and inscription does it have?” And they said, “[Caesar's](#).”

UST

²⁴ “Show me a Roman coin. Then tell me whose [picture](#) and name are on it.” So they {showed him a coin and} said, “[It has the picture and name of Caesar](#).”

Luke 20:25

give back the things of Caesar to Caesar, and the things of God to God (ULT)

give to the government what belongs to it, and give to God what belongs to him (UST)

Jesus is referring figuratively to the Roman government by the name of **Caesar**, its ruler. Alternate translation: “pay the Roman government what it deserves, and pay God what he deserves” (See: [Metonymy](#))

and the things of God to God (ULT)

and give to God what belongs to him (UST)

Jesus is speaking compactly and he does not repeat the verb **give back**, but it may be supplied from the previous phrase. AT: “and pay God what he deserves” (See: [Ellipsis](#))

Translation Words - ULT

- [of Caesar](#)
- [to Caesar](#)
- [of God](#)
- [to God](#)

Translation Words - UST

- [belongs to it](#)
- [to the government](#)
- [belongs to him](#)
- [God](#)

ULT

²⁵ Then he said to them, “Therefore give back the things [of Caesar to Caesar](#), and the things [of God to God](#).”

UST

²⁵ He said to them, “In that case, give [to the government](#) what [belongs to it](#), and give to [God](#) what [belongs to him](#).”

Luke 20:26

they were not able to take hold of {his} word (ULT)

The spies could find nothing wrong with anything...Jesus said (UST)

Luke says figuratively that the spies had wanted to **take hold** of something Jesus said, as if they could physically grasp his words. Alternate translation: “the spies were not able to use what he said against him” (See: [Metaphor](#))

in front of the people (ULT)
while the people were standing around him (UST)

Luke speaks of this spatially to refer figuratively to the people’s attention. Alternate translation: “while the people were watching” or “while the people were listening” (See: [Metaphor](#))

Translation Words - ULT

- [people](#)
- [marveling](#)

Translation Words - UST

- [people](#)
- [The spies were so amazed](#)

ULT

²⁶ And they were not able to take hold of {his} word in front of the [people](#), and [marveling](#) at his answer, they became silent.

UST

²⁶ The spies could find nothing wrong with anything that Jesus said while the [people](#) were standing around him. [The spies were so amazed](#) at his answer that they did not say anything more.

Luke 20:27**Then some of the Sadducees came (ULT)
After that, some Sadducees came to Jesus (UST)**

Luke uses this statement to introduce these new characters into the story. It may be helpful to introduce them more fully in your translation. Alternate translation: "Some members of the group of Jews called the Sadducees then came to Jesus" (See: [Introduction of New and Old Participants](#))

**Then some of the Sadducees came (ULT)
After that, some Sadducees came to Jesus (UST)**

The implication is that these people also wanted to discredit Jesus. Alternate translation: "Because they too wanted to discredit Jesus, some members of the group of Jews called the Sadducees then came to him" (See: [Assumed Knowledge and Implicit Information](#))

**of the Sadducees (ULT)
Sadducees (UST)**

Sadducees is the name of a group of Jews. (See: [How to Translate Names](#))

**the ones who say that there is no resurrection (ULT)
Their group of Jews taught that no one would rise from the dead (UST)**

This phrase is identifying the Sadducees as a group of Jews that said no one would rise from the dead. It is not identifying the Sadducees who came to question Jesus as members of that group who held that belief, as if other members did not. If it would be helpful to your readers, you could begin a new sentence here to clarify this. Alternate translation: "The Sadducees believe that no one will rise from the dead" (See: [Distinguishing Versus Informing or Reminding](#))

Translation Words - ULT

- [of...Sadducees](#)
- [resurrection](#)

Translation Words - UST

- [Sadducees](#)
- [would rise from the dead](#)

ULT

²⁷ Then some of the [Sadducees](#) came, the ones who say that there is no [resurrection](#), {and} they questioned him,

UST

²⁷ After that, some [Sadducees](#) came to Jesus. Their group of Jews taught that no one [would rise from the dead](#). They also intended to ask Jesus a challenging question.

Luke 20:28

saying (ULT)**One of them said to him (UST)**

Luke could mean that one Sadducee spoke on behalf of the whole group, and you could indicate that as UST does. If you decide to do that, it may be helpful to begin a new sentence here. Alternate translation: "One of them said to Jesus" (See: [Synecdoche](#))

Teacher (ULT)**Teacher (UST)**

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Moses wrote for us (ULT)**Moses taught us Jews (UST)**

These Sadducees are figuratively describing Moses giving this instruction in the law by association with the way that he **wrote** it down. Alternate translation: "Moses instructed us in the law" (See: [Metonymy](#))

for us (ULT)**us Jews (UST)**

Here, the word **us** would be inclusive, if your language marks that distinction. The Sadducees mean "us Jews," and they are speaking to Jesus, who is also a Jew. (See: [Exclusive and Inclusive 'We'](#))

if the brother of anyone should die, having a wife, and he is childless, that (ULT)

Alternate translation: "if a man's brother dies who is married but who does not have children" (See: [Hypothetical Situations](#))

the brother...a wife...his brother should take {his (ULT)**man...a wife...His brother should marry the (UST)**

Alternate translation: "that man should marry his dead brother's widow"

raise up seed for his brother (ULT)**she can have a child by him. People will then consider that child a descendant of the man who died (UST)**

The Sadducees assume that Jesus will know that this law specified that if the widow had children by her late husband's brother, those children would be considered the children of her late husband. Alternate translation: "and have children who will be considered his brother's descendants" (See: [Metaphor](#))

ULT

²⁸ saying, "Teacher, Moses wrote for us, if the brother of anyone should die, having a wife, and he is childless, that his brother should take {his} wife, and raise up seed for his brother.

UST

²⁸ One of them said to him, "Teacher, Moses taught us Jews what to do if a man dies who has a wife but no children. His brother should marry the widow so that she can have a child by him. People will then consider that child a descendant of the man who died.

seed (ULT)

she can have a child by him. People will then consider that child a descendant of the man who died (UST)

See how you translated this figurative sense of the word **seed** in [1:55](#). Alternate translation: “descendants” (See: [Metaphor](#))

Translation Words - ULT

- Teacher
- Moses
- wrote
- the brother
- brother (2)
- for...brother
- should die
- seed

Translation Words - UST

- Teacher
- Moses
- taught
- man
- brother (2)
- she can have a child by him. People will then consider that child a descendant of the man who died
- dies
- she can have a child by him. People will then consider that child a descendant of the man who died

Luke 20:29

Therefore (ULT)

Well (UST)

The Sadducees are not saying this to draw a logical inference, but to lead into a question about a hypothetical possibility. Alternate translation (as a separate sentence): “We would like to ask you how this law would be applied in a possible situation” (See: [Connect — Hypothetical Conditions](#))

Therefore, there were seven brothers, and the first, having taken a wife, died childless (ULT)

While the Sadducees describe this as if it happened, they are actually asking about a hypothetical possibility in order to test Jesus. Alternate translation: “Suppose there were seven brothers, and the oldest brother got married, but he died before he had any children” (See: [Hypothetical Situations](#))

the first (ULT)

The oldest one (UST)

Jesus is using the adjective **first** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: “the first brother” or “the oldest brother” (See: [Nominal Adjectives](#))

the first (ULT)

The oldest one (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “brother number one” (See: [Ordinal Numbers](#))

Translation Words - ULT

- [brothers](#)
- [died](#)

Translation Words - UST

- [brothers in one family](#)
- [he died, leaving her as a widow](#)

ULT

²⁹ Therefore, there were seven [brothers](#), and the first, having taken a wife, [died](#) childless;

UST

²⁹ Well, there were seven [brothers in one family](#). The oldest one married a woman, but before she had any children, [he died, leaving her as a widow](#).

Luke 20:30

and (ULT)

The Sadducees are continuing to describe a hypothetical situation. It may be helpful to make this a separate sentence. Alternate translation: "And suppose that" (See: [Hypothetical Situations](#))

and the second (ULT)

The division at the end of this verse separates this subject from its verb, effectively creating an ellipsis that is not in the original Greek.

The verb, "took her," must now be supplied from the next verse. Alternate translation: "the second brother then married her" (See: [Ellipsis](#))

and the second (ULT)

The implication, as the next verse says specifically, is that after this second brother married the first brother's widow, he too died before they had any children. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "and the second brother then married her, but he also died before they had any children" (See: [Assumed Knowledge and Implicit Information](#))

the second (ULT)

The second brother followed this law and married the widow, but the same thing happened to him (UST)

Jesus is using the adjective **second** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: "the second brother" or "the next oldest brother" (See: [Nominal Adjectives](#))

the second (ULT)

The second brother followed this law and married the widow, but the same thing happened to him (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number two" or "the next oldest brother" (See: [Ordinal Numbers](#))

ULT

³⁰ and the second

UST

³⁰ The second brother followed this law and married the widow, but the same thing happened to him.

Luke 20:31

and (ULT) Then (UST)

The Sadducees are continuing to describe a hypothetical situation. It may be helpful to make this a separate sentence. Alternate translation: "And suppose that" (See: [Hypothetical Situations](#))

the third took her (ULT) the third brother married her, but the same thing happened again (UST)

The implication, as the end of the verse says specifically, is that after this third brother married the widow, he too died before they had any children. If it would be helpful to your readers, you could state that explicitly. It may be helpful to make this a separate sentence. Alternate translation: "The third brother then married her, but he also died before they had any children" (See: [Assumed Knowledge and Implicit Information](#))

the third (ULT) the third brother (UST)

Jesus is using the adjective **third** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can specify the person. Alternate translation: "the third brother" or "the next oldest brother" (See: [Nominal Adjectives](#))

the third (ULT) the third brother (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "brother number three" or "the next oldest brother" (See: [Ordinal Numbers](#))

and likewise the seven also left no children, and died (ULT)

The Sadducees are speaking in a compact way in order to keep the story short. If it would be helpful to your readers, you could supply the information they leave out from the context. It may be helpful to make this a separate sentence. Alternate translation: "In the same way, the rest of the seven brothers married this widow, but they all died before they had any children" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [likewise](#)
- [children](#)
- [died](#)

Translation Words - UST

- [In the end...married that woman](#)
- [died](#)
- [children](#)

ULT

³¹ and the third took her; and [likewise](#) the seven also left no [children](#), and [died](#).

UST

³¹ Then the third brother married her, but the same thing happened again. [In the end](#), all seven brothers, one by one, [married that woman](#) but [died](#) without having any [children](#).

Luke 20:32

(There are no notes for this verse.)

Translation Words - ULT

- died

Translation Words - UST

- died

ULT

³² Afterward the woman also died.

UST

³² Afterwards, the woman died, too.

Luke 20:33

in the...resurrection (ULT)
if it is true that there will be a time when
people who have died will become alive
again...a time when people who have died will
become alive again (UST)

The Sadducees did not actually believe that there would be a resurrection. Your language may have a way of showing this. Alternate translation: "in the supposed resurrection" or "when people supposedly rise from the dead"

Therefore (ULT)

Therefore (UST)

This introduces the question that the Sadducees had planned all along to ask Jesus about the hypothetical situation they were describing. If you said "Suppose" in the previous three verses, you could begin this sentence with "Then." (See: [Hypothetical Situations](#))

the...seven had her {as} wife (ULT)
all seven brothers...she was married to...all seven brothers (UST)

Alternate translation: "each of the seven were married to her"

Translation Words - ULT

- [resurrection](#)

Translation Words - UST

- [a time when people who have died will become alive again](#)

ULT

³³ Therefore, in the [resurrection](#), of which of them will she be the wife? For the seven had her {as} wife."

UST

³³ Therefore, if it is true that there will be [a time when people who have died will become alive again](#), whose wife do you think that woman will be then? Keep in mind that she was married to all seven brothers!"

Luke 20:34

The sons of this age marry and are given in marriage (ULT)

In this world, men marry women, and parents give daughters in marriage to men (UST)

In this culture, the idiom was to say that men married their wives and that women were given in marriage to their husbands by their parents. If your culture does not use different expressions like that, you can use a single term here. Alternate translation: "The people of this present world get married" (See: [Idiom](#))

ULT

³⁴ And Jesus said to them, "The sons of this age marry and are given in marriage."

UST

³⁴ Jesus replied to them, "In this world, men marry women, and parents give daughters in marriage to men."

The sons of this age marry and are given in marriage (ULT)

In this world, men marry women, and parents give daughters in marriage to men (UST)

If your language does not use passive verbal forms, but your culture does use different expressions for men and women when they marry, you can use two different active verbal forms here, and you can state who does the action in the second case. Alternate translation: "In this present world, men marry wives and parents give their daughters in marriage to husbands" (See: [Active or Passive](#))

The sons of this age (ULT)

In this world, men...daughters (UST)

The term **sons of** is an idiom that means the people in view share the qualities of something. In this case, Jesus is describing people who share the quality of living in the present world. Alternate translation: "The people of this present world" (See: [Idiom](#))

The sons (ULT)

men...daughters (UST)

Jesus is using the word **sons** in a generic sense that includes both men and women. Alternate translation: "The people" (See: [When Masculine Words Include Women](#))

of this age (ULT)

In this world (UST)

As in [16:8](#), here the term **age** means specifically the long period of time defined by the duration of the world; by association, it means the world itself. Alternate translation: "this present world" (See: [Metonymy](#))

Translation Words - ULT

- [Jesus](#)
- [sons](#)
- [of...age](#)

Translation Words - UST

- Jesus
- In...world
- men...daughters

Luke 20:35

**those...who are considered worthy...neither marry nor are given in marriage (ULT)
the people whom...God will consider worthy... will not marry (UST)**

As in 20:34, if your language does not use passive verbal forms, but your culture does use different expressions for men and women when they marry, you can use two different active verbal forms here, and you can specify the agent in the second case. Alternate translation: “among the people whom God considers worthy ... the men will not marry wives and parents will not give their daughters in marriage to husbands” (See: [Active or Passive](#))

ULT

³⁵ But those [who are considered worthy](#) to obtain that [age](#) and the [resurrection](#) that {is} from [the dead](#) neither marry nor are given in marriage.

UST

³⁵ But the people whom [God will consider worthy of being in heaven when he brings them back to life after they have died](#) will not marry.

**those...who are considered worthy (ULT)
the people whom...God will consider worthy (UST)**

If your readers would misunderstand this, you can express this with an active form, and you can state who does the action. Alternate translation: “the people whom God considers worthy” (See: [Active or Passive](#))

**to obtain that age and the resurrection that {is} from the dead (ULT)
of being in heaven when he brings them back to life after they have died (UST)**

Jesus is using the word **age** in the same figurative sense as in 18:30, to mean the new world that God will introduce after the end of this present world. See how you translated the expression there. Alternate translation: “to live in his new world when he brings back to life the people who have died” (See: [Metonymy](#))

**to obtain...the resurrection that {is} from the dead (ULT)
when he brings them back to life...when he brings them back to life...after they have died (UST)**

If your readers would misunderstand the abstract noun **resurrection**, you could express the idea behind it with an equivalent expression. Alternate translation: “when he brings back to life the people who have died” (See: [Abstract Nouns](#))

**the dead (ULT)
after they have died (UST)**

Jesus 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 with an equivalent expression. Alternate translation: “the people who have died” (See: [Nominal Adjectives](#))

neither marry nor are given in marriage (ULT) will not marry (UST)

If your culture does not use different expressions for men and women when they marry, you may have you translated this with a single term in [20:34](#). If so, you can do the same thing here. Alternate translation: “will not get married” (See: [Idiom](#))

Translation Words - ULT

- [who are considered worthy](#)
- [age](#)
- [resurrection](#)
- [the dead](#)

Translation Words - UST

- [God will consider worthy](#)
- [of being in heaven](#)
- [when he brings them back to life](#)
- [after they have died](#)

Luke 20:36

neither..are they able to die anymore (ULT)
they cannot...they cannot...die anymore (UST)

The implication is that these people will not need to get married and have children anymore in order to carry on the human race, because they will not die. Alternate translation: “they will not need to have children anymore, since they will not die” (See: [Assumed Knowledge and Implicit Information](#))

for they are {like} the angels (ULT)
Rather, they are like the angels {who live forever (UST)

Jesus assumes that his listeners will know that angels do not die. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “because they will be like the angels, who do not die” (See: [Assumed Knowledge and Implicit Information](#))

they are sons of God (ULT)
They are God’s children (UST)

Here Jesus is using the term **sons** in a generic sense that includes both men and women. Alternate translation: “they are God’s own children” (See: [When Masculine Words Include Women](#))

being sons of the resurrection (ULT)
since God has made them alive again after they have died (UST)

Jesus is using the term **sons** in this second case idiomatically to mean people who share the qualities of something. In this case, Jesus is describing people who share the quality of God bringing them back to life after they have died. Alternate translation: “since God has brought them back to life” (See: [Idiom](#))

Translation Words - ULT

- to die
- the angels
- they are sons of God
- sons
- of...resurrection

Translation Words - UST

- die
- like the angels {who live forever
- They are God’s children
- since God has made them alive again after they have died
- since God has made them alive again after they have died

ULT

³⁶ For neither are they able to die anymore, for they are {like} the angels; and they are sons of God, being sons of the resurrection.

UST

³⁶ {They do not marry} because they cannot die anymore. Rather, they are like the angels {who live forever}. They are God’s children, since God has made them alive again after they have died.

Luke 20:37

the dead are raised (ULT)
God does make people alive again after they have died (UST)

If your readers would misunderstand this, you can express this with an active form, and you can state who does the action. Alternate translation: "God brings back to life people who have died" (See: [Active or Passive](#))

the dead (ULT)
after they have died (UST)

Jesus 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 with an equivalent expression. Alternate translation: "people who have died" (See: [Nominal Adjectives](#))

even Moses (ULT)
Even Moses (UST)

Jesus is using the word **even** for emphasis. He is stressing the authority of Moses as someone to whom God gave an extensive revelation of his character and actions. Alternate translation: "Moses himself"

Moses (ULT)
Moses (UST)

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

at the bush (ULT)
In the place where he describes meeting God at the burning bush (UST)

Jesus assumes that his listeners will know that he means the bush in the desert that was burning without being consumed, at which Moses encountered God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "at the burning bush" (See: [Assumed Knowledge and Implicit Information](#))

at the bush (ULT)
In the place where he describes meeting God at the burning bush (UST)

Jesus is not referring to the actual encounter that Moses had with God at the burning bush, since during that encounter Moses did not say the words that Jesus attributes to him here. Rather, God said those words about himself, and Moses recorded them in the Scriptures. So Jesus is referring by association to the passage in which Moses describes his encounter with God at the burning bush. Alternate translation: "in the passage where he wrote about the burning bush" or "in the scripture about the burning bush" (See: [Metonymy](#))

ULT

³⁷ But that the **dead are raised**, even **Moses** showed at the bush, when **he** calls the **Lord** the **God of Abraham**, and the **God of Isaac**, and the **God of Jacob**.

UST

³⁷ {Now that I have answered your question about marriage, I will show from Scripture} that **God does make people alive again after they have died**. Even **Moses** wrote about this. In the place where he describes meeting God at the burning bush, **he records how the Lord called himself 'the God of Abraham and the God of Isaac and the God of Jacob.'** {God would not have said that if he had not made those men alive again and he were not still their God.}

he calls (ULT)**he records how...called himself...God would not have said that if he had not made those men alive again and he were not still their God (UST)**

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: "he called" (See: [Verbs](#))

the God of Abraham, and the God of Isaac, and the God of Jacob (ULT)**the God of Abraham and the God of Isaac and the God of Jacob (UST)**

The implication is that God would not have identified himself as the God of these men if they were not alive. This must mean that God brought them back to life after they died. If it would be helpful to your readers, you could indicate that explicitly, as UST does. (See: [Assumed Knowledge and Implicit Information](#))

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

translate-names

Translation Words - ULT

- [dead](#)
- [are raised](#)
- [of Jacob](#)
- [Moses](#)
- [he calls](#)
- [the Lord](#)
- [God](#)
- [the God \(2\)](#)
- [the God \(3\)](#)
- [of Abraham](#)
- [of Isaac](#)

Translation Words - UST

- [God does make people alive again](#)
- [after they have died](#)
- [of Jacob](#)
- [Moses](#)
- [he records how...called himself...God would not have said that if he had not made those men alive again and he were not still their God](#)
- [the Lord](#)
- [God](#)
- [the God \(2\)](#)
- [the God \(3\)](#)
- [of Abraham](#)
- [of Isaac](#)

Luke 20:38

And (ULT) After all (UST)

Jesus uses this word to introduce a teaching about God that will help the Sadducees understand how God's description of himself at the burning bush proves that God raises people from the dead. Alternate translation: "Now" (See: [Connect — Background Information](#))

not...of the dead, but of the living (ULT)

These two phrases mean the same thing. Jesus is using repetition for emphasis. If your language does not use repetition in this way, you can express this idea with a single phrase. Alternate translation: "of living people only" (See: [Parallelism](#))

of the dead (ULT) of people who are dead (UST)

Jesus 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 with an equivalent expression. Alternate translation: "people who have died" (See: [Nominal Adjectives](#))

of the living (ULT) of people who are alive (UST)

Jesus is using the adjective **living** 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 with an equivalent expression. Alternate translation: "people who are alive" or "people whom he has brought back to life" (See: [Nominal Adjectives](#))

for all are alive to him (ULT) because to God, everyone remains alive {even after they die (UST)

Interpreters understand this statement in various ways. One likely possibility is that Jesus is saying implicitly that after people die, while they are **dead** as far as other people are concerned, they are **alive** as far as God is concerned. That is because their spirits live on after death, and God is still able to relate to their spirits. Alternate translation: "because even after people die, God is still able to relate to them as living spirits" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- the God
- of the dead
- of the living
- are alive

Translation Words - UST

- the God...the God
- of people who are dead
- of people who are alive

ULT

³⁸ And he is not the God of the dead, but of the living, for all are alive to him."

UST

³⁸ After all, he is not the God of people who are dead. He is the God of people who are alive, because to God, everyone remains alive {even after they die}."

- remains alive {even after they die

Luke 20:39

Then answering some of the scribes said (ULT)

Luke uses this statement to reintroduce these characters into the story. Alternate translation: "There were some scribes listening to what Jesus was saying, and they responded" (See: [Introduction of New and Old Participants](#))

answering...said (ULT) replied...replied (UST)

Together the two words **answering** and **said** mean that these scribes responded to the teaching that Jesus gave in answer to the question that the Sadducees asked. Alternate translation: "responded" (See: [Hendiadys](#))

Teacher (ULT)

Teacher (UST)

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

Translation Words - ULT

- of...scribes
- Teacher

Translation Words - UST

- of...teachers of the Jewish law {who were there}
- Teacher

ULT

³⁹ Then answering some of the [scribes](#) said, "Teacher, you have spoken well."

UST

³⁹ Some of the [teachers of the Jewish law {who were there}](#) replied, "Teacher, you have answered very well!"

Luke 20:40

no longer...they...dared to ask him anything (ULT)

had stopped asking him difficult questions... the people who had been trying to trap Jesus...He had answered so well that they} were afraid to ask him anything else (UST)

Here Luke uses a double negative in Greek for emphasis, saying **no longer** and “nothing.” The second negative does not cancel the first to create a positive meaning, “they still dared to ask him something.” If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. (See: [Double Negatives](#))

ULT

⁴⁰ For they no longer dared to ask him anything.

UST

⁴⁰ {The scribes said this} because the people who had been trying to trap Jesus {had stopped asking him difficult questions. He had answered so well that they} were afraid to ask him anything else.

no longer...they...dared to ask him anything (ULT)
had stopped asking him difficult questions...the people who had been trying to trap Jesus...He had answered so well that they} were afraid to ask him anything else (UST)

The implication in context is that Jesus’ enemies were afraid that if they continued to ask him difficult questions, his wise answers would continue to show how much more he understood than they did. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “they were afraid to ask him any more difficult questions, because they realized he would give more wise answers that would show how much more he understood than they did” (See: [Assumed Knowledge and Implicit Information](#))

no longer...they...dared (ULT)
had stopped asking him difficult questions...the people who had been trying to trap Jesus...He had answered so well that they} were afraid (UST)

It is unclear whether **they** refers to the scribes, the Sadducees, or everyone who had been trying to trap Jesus with difficult questions. It may be best to translate this with a general statement. Alternate translation: “Jesus’ enemies no longer dared” (See: [Pronouns — When to Use Them](#))

Luke 20:41

**he said...to them (ULT)
Jesus asked...a difficult question of his own.}
He said...Jesus asked...them...a difficult
question of his own...He said (UST)**

As in [20:40](#), it is unclear to whom the pronoun **them** refers. It may be best to translate it with a general statement here as well. Alternate translation: "Jesus said to those who were listening" (See: [Pronouns — When to Use Them](#))

ULT

⁴¹ Then he said to them, "How do they say that the [Christ](#) is the [son of David](#)?"

UST

⁴¹ So in return, {Jesus asked them a difficult question of his own.} He said, "Why do people say that the [Messiah](#) is {only} a descendant of King David?"

**How do they say that the Christ is the son of David (ULT)
Why do people say that the Messiah is {only} a descendant of King David
(UST)**

This does not seem to be a rhetorical question that Jesus is using as a teaching tool. Rather, it seems to be a question that Jesus wanted his listeners to try to answer. They had asked him some difficult questions, and they had admitted that he answered them well. Now, in return, he is asking them a difficult question. None of them will be able to answer it, and this will demonstrate his wisdom even further. His question actually will teach something to those who are able to recognize its implications. But it would be appropriate to leave it in question form and not translate it as a statement. (See: [Rhetorical Question](#))

**do they say that (ULT)
do people say that (UST)**

Here Jesus is using the pronoun **they** in an indefinite sense. He does not have specific individuals in mind. Alternate translation: "do people say that" (See: [Pronouns — When to Use Them](#))

**the son of David (ULT)
only} a descendant of King David (UST)**

Here Jesus is using the term **son** figuratively to mean "descendant." Alternate translation: "a descendant of King David" (See: [Metaphor](#))

**of David (ULT)
of King David (UST)**

David is the name of a man, Israel's most important king. (See: [How to Translate Names](#))

Translation Words - ULT

- [Christ](#)
- [the son](#)
- [of David](#)

Translation Words - UST

- [Messiah](#)

- only} a descendant
- of King David

Luke 20:42

For David himself (ULT) Consider that David himself (UST)

Jesus uses the word **himself** here to emphasize to that it was **David**, the very person whom the scribes call the father of the Christ, who spoke the words in the quotation that follows. Use a way that is natural in your language to indicate this emphasis. Alternate translation: "None other than David" or "David, the very person whom you call the father of the Christ" (See: [Reflexive Pronouns](#))

For (ULT) Consider that (UST)

Jesus uses the word **For** to introduce the reason why he has asked this question. Alternate translation: "I ask this question because" See: [Connect — Reason-and-Result Relationship](#))

says (ULT) wrote...about the Messiah (UST)

In many languages, it is conventional to use the present tense to describe what a writer does within a composition. However, if that would not be natural in your language, you could use the past tense here. Alternate translation: "said"

says in the book of Psalms, 'The Lord said to my Lord, "Sit at my right (ULT) wrote in the Book of Psalms {about the Messiah}, 'God said to my Lord, "Sit here next to me on my right side{, in that position of great honor (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation, and then another quotation within that one. Alternate translation: "says in the book of Psalms that the Lord told his Lord to sit at his right side" (See: [Quotes within Quotes](#))

The Lord said to my Lord (ULT) God said to my Lord (UST)

Here, the term **Lord** does not refer to the same person in both instances. The first instance is representing the name Yahweh, which David actually uses in this psalm. In order to honor the commandment not to misuse God's name, Jewish people often avoided saying that name and said **Lord** instead. The second instance is the regular term for "lord" or "master." ULT and UST capitalize the word because it refers to the Messiah. Alternate translation: "The Lord God said to my Lord" or "God said to my Lord" (See: [Euphemism](#))

Sit at my right (ULT) Sit here next to me on my right side{, in that position of great honor (UST)

In this quotation, Yahweh is using the adjective **right** as a noun in order to indicate his right side. Your language may use adjectives in the same way. If not, you could state that specifically. Alternate translation: "Sit at my right side" (See: [Nominal Adjectives](#))

ULT

⁴² For **David** himself says in the book of Psalms, 'The **Lord** said to my **Lord**, "Sit at my **right**,

UST

⁴² Consider that **David** himself wrote in the Book of Psalms {about the Messiah}, 'God said to my **Lord**, "Sit here **next to me on my right side**{, **in that position of great honor**}.

Sit at my right (ULT)**Sit here next to me on my right side{, in that position of great honor (UST)**

The seat at the right side of a ruler was a position of great honor and authority. By telling the Messiah to sit there, God was symbolically conferring honor and authority on him. Alternate translation: "Sit in the place of honor beside me" (See: [Symbolic Action](#))

Translation Words - ULT

- [David](#)
- [Lord](#)
- [to...Lord](#)
- [right](#)

Translation Words - UST

- [David](#)
- [God](#)
- [Lord](#)
- [next to me on my right side...in that position of great honor](#)

Luke 20:43

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

Sit here} while I completely defeat your enemies (UST)

This is the continuation of a quotation within a quotation within a quotation. If you decided in [20:42](#) to have only one level of quotation, you can make the same adjustment here. Alternate translation: “until he made his enemies a footstool for his feet” (See: [Quotes within Quotes](#))

ULT

⁴³ until I make your [enemies a footstool](#) for your feet.”

UST

⁴³ {Sit here} while [I completely defeat](#) your [enemies](#).”

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

Sit here} while I completely defeat your enemies (UST)

The psalm speaks figuratively of the Messiah using his enemies as a **footstool** to mean that Yahweh would make those enemies stop resisting the Messiah and submit to him. Alternate translation: “until I conquer your enemies for you” (See: [Metaphor](#))

a footstool for your feet (ULT)

I completely defeat (UST)

If your readers would not know what a **footstool** is, you can use a general expression. Alternate translation: “something on which you can rest your feet” (See: [Metaphor](#))

Translation Words - ULT

- [enemies](#)
- [a footstool](#)

Translation Words - UST

- [I completely defeat](#)
- [enemies](#)

Luke 20:44

**David therefore calls him 'Lord (ULT)
In this psalm, King David calls the Messiah 'my Lord.' {That is a title of great respect (UST)}**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "David therefore calls the Messiah his Lord" (See: [Quotes within Quotes](#))

**David therefore calls him 'Lord (ULT)
In this psalm, King David calls the Messiah 'my Lord.' {That is a title of great respect (UST)}**

In this culture, an ancestor was more respected than a descendant. But to call someone **Lord** was to address that person as the more respected one. As the General Notes to this chapter describe, this is a paradox, that is, is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. Jesus is calling attention to this paradox to get his listeners to think more deeply about who the Messiah is. If it would be helpful to your readers, you could indicate explicitly what makes this a paradox. Alternate translation: "David therefore addresses the Messiah respectfully as his Lord. But if the Messiah is his descendant, David should be the more respected person" (See: [Assumed Knowledge and Implicit Information](#))

**And how is he his son (ULT)
So how could the Messiah be David's descendant? {It is the descendant who should show great respect to the ancestor (UST)}**

Like the question in [20:41](#), this seems to be a question that Jesus wanted his listeners to try to answer, even though he is also using it to teach. It is a difficult question, like the ones they asked him, which he answered well. They will not be able to answer his question, and this should give them a further appreciation for his wisdom, in addition to what they might learn from reflecting on the question later. So it would be appropriate to leave it in question form and not translate it as a statement. Alternate translation: "So why do people say that the Messiah is David's descendant" (See: [Rhetorical Question](#))

**And (ULT)
So (UST)**

Jesus is using this word to show that a conclusion should be drawn as a result of what he has just said, and that this conclusion would be different from what his listeners had previously believed. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

**son (ULT)
descendant? {It is the descendant who should show great respect to the ancestor (UST)}**

Here Jesus is using the term **son** figuratively to mean "descendant." Alternate translation: "descendant" (See: [Metaphor](#))

ULT

⁴⁴ David therefore calls him 'Lord.' And how is he his son?"

UST

⁴⁴ In this psalm, King David calls the Messiah 'my Lord.' {That is a title of great respect.} So how could the Messiah be David's descendant? {It is the descendant who should show great respect to the ancestor.}"

Translation Words - ULT

- David
- calls
- Lord
- son

Translation Words - UST

- King David
- calls
- my Lord.' {That is a title of great respect
- descendant? {It is the descendant who should show great respect to the ancestor

Luke 20:45**And (ULT)****Then (UST)**

Luke uses this word to indicate that after asking his own difficult question to the people who had been trying to trap him, Jesus turned to speak to his disciples. Alternate translation: "Then" (See: [Connect — Sequential Time Relationship](#))

all the people (ULT)**all the other people (UST)**

Luke is generalizing to refer to everyone who was present as Jesus was teaching. Alternate translation: "all the people who were there" (See: [Hyperbole](#))

Translation Words - ULT

- [people](#)
- [to...disciples](#)

Translation Words - UST

- [people](#)
- [disciples](#)

ULT

⁴⁵ And while all the [people](#) were listening, he said to his [disciples](#),

UST

⁴⁵ Then, while all the other [people](#) were listening, Jesus said to his [disciples](#),

Luke 20:46

Beware of the scribes (ULT)
Make sure that you do not act like the men who teach our Jewish laws (UST)

Jesus says **beware** to warn about the influence of these people. He is not saying that the scribes themselves are physically dangerous, but that it would be dangerous spiritually to follow their example.
 Alternate translation: "Be careful not to follow the example of the scribes" (See: [Metonymy](#))

who desire...to walk in long robes (ULT)
like to put on long robes and walk around to make people think that they are very important (UST)

In this culture, **long robes** were a symbol of wealth and status. To walk around in public in a long robe was to assert wealth and status.
 Alternate translation: "who like to walk around looking important in their long robes" (See: [Symbolic Action](#))

who love greetings (ULT)
They...like people to greet them respectfully...They like...they like (UST)

The implication is that these would be respectful greetings, in which the scribes would be addressed by important titles. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "love to be greeted respectfully" (See: [Assumed Knowledge and Implicit Information](#))

the first seats...the first places (ULT)
to sit in the most important seats...to sit in the places for the most honored people (UST)

As in [14:7](#), **first** here figuratively means "best." Alternate translation: "the best seats ... the best places" (See: [Metaphor](#))

Translation Words - ULT

- [scribes](#)
- [to walk](#)
- [long robes](#)
- [who love](#)
- [synagogues](#)
- [banquets](#)

Translation Words - UST

- [men who teach our Jewish laws](#)
- [to put on long robes...to make people think that they are very important](#)
- [and walk around](#)

ULT

⁴⁶ "Beware of the [scribes](#), who desire [to walk in long robes](#) and [who love greetings](#) in the marketplaces and the first seats in the [synagogues](#) and the first places at the [banquets](#)."

UST

⁴⁶ "Make sure that you do not act like the [men who teach our Jewish laws](#). They like [to put on long robes and walk around to make people think that they are very important](#). They also like people to greet them respectfully in the marketplaces. [They like](#) to sit in the most important seats in the [synagogues](#). At [dinner parties they like](#) to sit in the places for the most honored people."

- They...like...They like...they like
- synagogues
- dinner parties

Luke 20:47

They devour the houses of widows (ULT)
They {also} steal all the property of widows (UST)

Jesus speaks figuratively of the **houses** of widows to mean their wealth and possessions, which they would have in their houses. Alternate translation: "They defraud widows of everything they own" (See: [Metonymy](#))

They devour the houses of widows (ULT)
They {also} steal all the property of widows (UST)

Jesus says figuratively that the scribes **devour** or eat up the possessions of widows to mean that they continually ask the widows for money until the widows have none left. Alternate translation: "They defraud widows of everything they own" (See: [Metaphor](#))

for a pretext they pray at length (ULT)
to make other people think that they are righteous, they pray for a long time {in public} (UST)

Here, **pretext** refers to something that someone would do in order to appear a certain way. Alternate translation: "in order to seem godly, they offer long prayers"

These will receive greater condemnation (ULT)
God will condemn them strictly for what they have done (UST)

Jesus is using the word **condemnation** figuratively to mean the punishment that a person would receive after being condemned (found guilty) for doing something wrong. Alternate translation: "These scribes will receive greater punishment" (See: [Metonymy](#))

These will receive greater condemnation (ULT)
God will condemn them strictly for what they have done (UST)

The implication seems to be that these proud and greedy scribes will receive **greater** punishment than they would have if they had not pretended to be so godly. It is also implicit that God will be the one who punishes them. Alternate translation: "God will punish these scribes more severely because they do all these wrong things while pretending to be godly" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [devour](#)
- [houses](#)
- [they pray](#)
- [will receive](#)
- [condemnation](#)

ULT

⁴⁷ They [devour](#) the [houses](#) of widows, and for a pretext [they pray](#) at length. These [will receive](#) greater [condemnation](#)."

UST

⁴⁷ They [{also} steal all the property](#) of widows. But to make other people think that they are righteous, [they pray](#) for a long time [{in public}](#). [God will condemn](#) them strictly [for what they have done](#)."

Translation Words - UST

- also} steal
- all the property
- they pray...in public
- God will condemn...for what they have done
- God will condemn...for what they have done

Luke 21

Luke 21 General Notes

Structure and formatting

Jesus teaches about a widow who gave her little money to God (21:1-4)
Jesus tells his disciples what will happen before he returns (21:5-38)

Special concepts in this chapter

“the times of the nations”

The Jews spoke of the time between when the Babylonians forced their ancestors to go to Babylon and the time when the Messiah would come as “the times of the nations.” In this expression, the term “nations” means people groups who are not Jews, that is, the Gentiles. So this expression meant the time when the Gentiles ruled over the Jews.

Other possible translation difficulties in this chapter

Paradox

A paradox is a statement that describes two things that seem as if they cannot both be true at the same time, but which actually are both true. There is a paradox in this chapter. Jesus tells his disciples in [21:16](#), “they will put to death some of you,” but then, in [21:18](#), he tells them, “not even a hair of your head will perish.” As a note to [21:18](#) explains, Jesus means this second statement in a spiritual sense.

Luke 21:1

And (ULT)

Then (UST)

Luke uses this word to introduce background information that will help readers understand what happens next in the story. Alternate translation: “Now” (See: [Background Information](#))

he saw the rich who were putting their gifts into the treasury (ULT)
and saw rich people putting their gifts {of money} into the offering boxes {in the temple courtyard (UST)}

This background information that Luke provides introduces a new event in the story. Alternate translation: “he noticed that there were some rich people who were placing gifts of money in the offering boxes” (See: [Introduction of a New Event](#))

who were putting...the rich (ULT)

putting...rich people (UST)

Jesus is using the adjective **rich** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: “rich people” (See: [Nominal Adjectives](#))

gifts (ULT)

gifts {of money (UST)

If it would be helpful to your readers, you could state explicitly what the **gifts** were. Alternate translation: “gifts of money” (See: [Assumed Knowledge and Implicit Information](#))

the treasury (ULT)

the offering boxes {in the temple courtyard (UST)

Luke is figuratively describing the boxes in the temple courtyard where people put money that they were giving to God by association with the name of the place where this money would be kept until it was needed, the **treasury**. Alternate translation: “the offering boxes” (See: [Metonymy](#))

Translation Words - ULT

- gifts

Translation Words - UST

- gifts...of money

ULT

¹ And looking up, he saw the rich who were putting their **gifts** into the treasury.

UST

¹ Then Jesus looked up {from where he was sitting} and saw rich people putting their **gifts** {of money} into the offering boxes {in the temple courtyard}.

Luke 21:2

And he saw a certain poor widow (ULT)

He also saw a poor widow (UST)

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. Alternate translation: "There was also a poor widow there, and Jesus saw her" (See: [Introduction of New and Old Participants](#))

two lepta (ULT)

two small copper coins (UST)

The word **lepta** is the plural of "lepton." A lepton was a small bronze or copper coin equivalent to a few minutes' wages. It was the least valuable coin that people used in this culture. You could try to express this amount in terms of current monetary values, but that might cause your Bible translation to become outdated and inaccurate, since those values can change over time. So instead you might use the name of the least valuable coin in your culture, or a general expression. Alternate translation: "two pennies" or "two small coins of little value" (See: [Biblical Money](#))

ULT

² And he saw a certain poor widow putting two lepta there.

UST

² He also saw a poor widow put two small copper coins into one of the boxes.

Luke 21:3**he said (ULT)****he said {to his disciples (UST)**

Jesus is still speaking to his disciples, as in [20:45](#). If it would be helpful to your readers, you could state that explicitly. Alternate translation: “he said to his disciples” (See: [Assumed Knowledge and Implicit Information](#))

Truly I say to you (ULT)**The truth is (UST)**

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: “I can assure you”

this poor widow put in more than all (ULT)**this poor widow has put more {into the offering box} than all {of these rich people (UST)**

Even though it is not literally true that the widow has put more money into the offering box than all the rich people, this is still not figurative language. As Jesus explains in the next verse, he means that she has put in proportionately more than all the others, relative to her means, and that is literally true. But Jesus makes the seemingly untrue statement first, to get his disciples to reflect on how it can be true. So it would be appropriate to translate Jesus’ words directly and not interpret them as if they were figurative. For example, it would be a figurative interpretation to say, “God considers what this poor widow has given to be more valuable than the gifts of all the others” (See: [Metaphor](#))

all (ULT)**than all {of these rich people (UST)**

In context, **all** means specifically all of the rich people who were putting large monetary gifts in the collection boxes. Alternate translation: “all of those rich people” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Truly

Translation Words - UST

- The truth is

ULT

³ And he said, “Truly I say to you, this poor widow put in more than all.

UST

³ And he said {to his disciples}, “The truth is that this poor widow has put more {into the offering box} than all {of these rich people}.

Luke 21:4

**put in the gifts out of their abundance (ULT)
gave a lot of money, but it was extra money
that they did not really need (UST)**

Alternate translation: "had a lot of money but only gave a small portion of it"

**out of...abundance. But she...of...her...
poverty...put in all the livelihood that she had
(ULT)
but it was extra money that...did not really
need. But this widow...who is very poor...gave
all the money that she had, even though she
really did need it to live on (UST)**

Alternate translation: "But she only had a very little money but gave everything she had to live on"

Translation Words - ULT

- gifts

Translation Words - UST

- a lot of money

ULT

⁴ For all these put in the gifts out of their abundance. But she, out of her poverty, put in all the livelihood that she had."

UST

⁴ Let me tell you why that is true. All those {rich people} gave a lot of money, but it was extra money that they did not really need. But this widow, who is very poor, gave all the money that she had, even though she really did need it to live on."

Luke 21:5**some (ULT)****Some {of Jesus' disciples} (UST)**

The implication is that these were some of Jesus' disciples. Alternate translation: "some of Jesus' disciples" (See: [Assumed Knowledge and Implicit Information](#))

it was decorated (ULT)**was adorned (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "people had decorated it" (See: [Active or Passive](#))

offerings (ULT)**decorations that people had given (UST)**

In this context, **offerings** refers specifically to golden ornaments that people had given to beautify the temple and its courtyards. The ornaments were known by this name since people had given them as offerings. Alternate translation: "ornaments that people had donated" (See: [Metonymy](#))

Translation Words - ULT

- [temple](#)

Translation Words - UST

- [temple](#)

ULT

⁵ And as some were speaking about the [temple](#), that it was decorated with beautiful stones and offerings, he said,

UST

⁵ Some {of Jesus' disciples} were talking about how the [temple](#) was adorned with beautiful stones and decorations that people had given. But Jesus said,

Luke 21:6

**These things that you are looking at (ULT)
Let me tell you what is going to happen to} these things that you are admiring (UST)**

Alternate translation: "As for this beautiful temple and its decorations"

**the days will come in which (ULT)
Someday (UST)**

Here Jesus is using the term **days** figuratively to refer to a specific time. Alternate translation: "there will be a time when" (See: [Idiom](#))

**stone upon stone will not be left (ULT)
your enemies will demolish them entirely (UST)**

If your readers would misunderstand this, you could express this with an active form, and you can state who will do the action. Alternate translation: "your enemies will not leave one stone upon another" (See: [Active or Passive](#))

**stone upon stone will not be left (ULT)
your enemies will demolish them entirely (UST)**

If your readers would misunderstand this, you could make this statement in positive form. Alternate translation: "your enemies will topple every stone off the stone it is resting on"

**stone upon stone will not be left (ULT)
your enemies will demolish them entirely (UST)**

See how you translated the similar expression "they will not leave stone upon stone" in [19:44](#). Here as well this is a figurative overstatement to emphasize how completely the enemies of the Jews will destroy the temple. Alternate translation: "your enemies will completely destroy this building of stone" (See: [Hyperbole](#))

**which will not be torn down (ULT)
your enemies will demolish them entirely (UST)**

If your readers would misunderstand this, you could make this statement in positive form and make it a separate sentence. Alternate translation: "Every stone will be torn down"

**which will not be torn down (ULT)
your enemies will demolish them entirely (UST)**

If your readers would misunderstand this, you could express this as a separate sentence with an active form, and you can state who will do the action. (In the alternate translation that is suggested here, "they" would mean "your enemies," and "it" would mean "this building of stone," as in the alternate translation in the last note to the previous phrase in this verse.) Alternate translation: "They will tear it all down" (See: [Active or Passive](#))

ULT

⁶ "These things that you are looking at, [the days](#) will come in which stone upon stone will not be left, which will not be torn down."

UST

⁶ "{Let me tell you what is going to happen to} these things that you are admiring. [Someday](#) your enemies will demolish them entirely."

Translation Words - ULT

- the days

Translation Words - UST

- Someday

Luke 21:7**they questioned...him (ULT)****they asked...him (UST)**

The pronoun **they** refers to Jesus' disciples, and the word **him** refers to Jesus. Alternate translation: "the disciples asked Jesus" or "Jesus' disciples asked him" (See: [Pronouns — When to Use Them](#))

Teacher (ULT)**Teacher (UST)**

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

when therefore will these things be, and what {will be} the sign when these things are about to happen (ULT)

The phrase **these things** refers implicitly to what Jesus has just said about enemies destroying the temple. Alternate translation: "then when will the temple be destroyed, and how will we know that our enemies are about to destroy it" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Teacher](#)
- [sign](#)

Translation Words - UST

- [Teacher](#)
- [will show](#)

ULT

⁷ So they questioned him, saying, "Teacher, when therefore will these things be, and what {will be} the [sign](#) when these things are about to happen?"

UST

⁷ Then they asked him, "Teacher, when will these things happen? And what [will show](#) that these things are about to take place?"

Luke 21:8

you are not deceived (ULT) not...mislead you (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "no one deceives you" (See: [Active or Passive](#))

in my name (ULT) and each will claim to be me (UST)

Here Jesus uses the word **name** figuratively to mean identity. The people he is talking about will likely not say that their name is Jesus, but they will claim to be the Messiah. Alternate translation: "claiming to be me" (See: [Metonymy](#))

I am {he (ULT) I am the Messiah (UST)

The implication is that **he** means the Messiah. Alternate translation: "I am the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

The time has come near (ULT) The time is almost here when God will rule as king (UST)

This implicitly means the **time** when God will establish his kingdom, which these false Messiahs would understand to mean defeating their enemies. Alternate translation: "God is about to establish his kingdom" or "God is about to defeat all of our enemies" (See: [Assumed Knowledge and Implicit Information](#))

Do not go after them (ULT) Do not believe what they are saying (UST)

Here the expression **go after** seems to have a figurative sense like that of the term **follow**, found in [5:27](#) and several other places in the book, meaning to become someone's disciple. Alternate translation: "Do not become their disciples" (See: [Metaphor](#))

Translation Words - ULT

- [you are...deceived](#)
- [name](#)
- [time](#)

Translation Words - UST

- [mislead you](#)
- [and each will claim to be](#)
- [time](#)

ULT

⁸ Then he said, "Be careful that **you are not deceived**. For many will come in my **name**, saying, 'I am {he},' and, 'The **time** has come near.' Do not go after them.

UST

⁸ Jesus replied, "Do not let anyone **mislead you**. For many people will come **and each will claim to be me**. Each will say about himself, 'I am the Messiah!' They will also say, 'The **time** is almost here when God will rule as king!' Do not believe what they are saying!

Luke 21:9

of wars and rebellions (ULT) wars and people fighting each other (UST)

The term **wars** probably refers to countries fighting against each other, and the term **rebellions** probably refers to people fighting against their own leaders or against other people in their own countries. Jesus may be using the two terms together to refer generally to violent fighting. If your readers would misunderstand this, you could combine these terms. Alternate translation: “of armed conflicts” (See: [Doublet](#))

do not be terrified (ULT) do not be afraid (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “do not let these things terrify you” (See: [Active or Passive](#))

for these things must happen first (ULT) Things like that must happen before...So...those things (UST)

If your readers would misunderstand this, you could put this phrase before **do not be terrified**, as UST does, since this phrase gives the reason why followers of Jesus should not be terrified. (See: [Connect — Reason-and-Result Relationship](#))

but not immediately the end (ULT) the end {of the world} comes (UST)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from earlier in the sentence. Alternate translation: “but the end will not happen immediately” (See: [Ellipsis](#))

the end (ULT) the end...of the world} comes (UST)

This implicitly means the end of the world. Alternate translation: “the end of the world” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [do...be terrified](#)

Translation Words - UST

- [do...be afraid](#)

ULT

⁹ But when you hear of wars and rebellions, do not **be terrified**, for these things must happen first, but not immediately the end.”

UST

⁹ Also, you will hear about wars and people fighting each other. Things like that must happen before the end {of the world} comes. So {when you hear about those things,} do not **be afraid**.

Luke 21:10

Then he said to them (ULT)

The pronoun **he** refers to Jesus, and the word **them** refers to his disciples. Since this is a continuation of Jesus speaking from the previous verse, some languages may prefer to leave out this phrase, as UST does. Alternate translation: “Then Jesus said to his disciples” (See: [Pronouns — When to Use Them](#))

Nation will rise against nation, and kingdom against kingdom (ULT)

Various people groups will attack each other, and the people of different kingdoms will fight each other (UST)

These two phrases mean basically the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases. Alternate translation: “Different groups of people will attack each other” (See: [Parallelism](#))

Nation will rise against nation (ULT)

Various people groups will attack each other (UST)

The word **nation** represents nations in general, not one particular nation. Alternate translation: “The people of some nations will attack the people of other nations” (See: [Generic Noun Phrases](#))

Nation will rise against nation (ULT)

Various people groups will attack each other (UST)

The term **nation** refers figuratively to the people of one nationality or ethnic group. Alternate translation: “The people of some nations will attack the people of other nations” (See: [Metonymy](#))

Nation will rise against nation (ULT)

Various people groups will attack each other (UST)

The expression **rise against** is an idiom that means to attack. Alternate translation: “The people of some nations will attack the people of other nations” (See: [Idiom](#))

and kingdom against kingdom (ULT)

and the people of different kingdoms will fight each other (UST)

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from earlier in the sentence. Alternate translation: “and the people of some kingdoms will attack the people of other kingdoms” (See: [Ellipsis](#))

kingdom against kingdom (ULT)

the people of different kingdoms will fight each other (UST)

The word **kingdom** represents kingdoms in general, not one particular kingdom. Alternate translation: “the people of some kingdoms will attack the people of other kingdoms” (See: [Generic Noun Phrases](#))

ULT

¹⁰ Then he said to them, “Nation will rise against nation, and kingdom against kingdom.”

UST

¹⁰ Various people groups will attack each other, and the people of different kingdoms will fight each other.

kingdom against kingdom (ULT) **the people of different kingdoms will fight each other (UST)**

The term **kingdom** figuratively represents the people of a kingdom. Alternate translation: “the people of some kingdoms will attack the people of other kingdoms” (See: [Metonymy](#))

Translation Words - ULT

- Nation
- nation (2)
- will rise
- kingdom
- kingdom

Translation Words - UST

- Various people groups
- each other (2)
- will attack
- the people of different kingdoms will fight
- each other

Luke 21:11

terrifying events (ULT)
Many things...that will cause people to be very afraid (UST)

Alternate translation: "events that terrify people" or "events that cause people to be very afraid"

great signs from heaven (ULT)
strange things in the sky {that will show that something very important is going to happen (UST)}

Here, the term **heaven** could mean: (1) based on what Jesus says in [21:25](#) about signs in the sun, moon, and stars, it has the sense of "sky." Alternate translation: "great signs in the sky" (2) a way of referring to God figuratively by association, since heaven is the abode of God. Alternate translation: "great signs from God" or "great signs that God sends" (See: [Metonymy](#))

ULT

¹¹ There will be both great earthquakes, and [famines](#) and plagues in various places. There will be both terrifying events and great [signs](#) from [heaven](#).

UST

¹¹ And in various places there will be great earthquakes. There will also be [famines](#) and terrible diseases. Many things will happen that will cause people to be very afraid. People will see [strange things in the sky {that will show that something very important is going to happen}](#).

Translation Words - ULT

- [famines](#)
- [signs](#)
- [heaven](#)

Translation Words - UST

- [famines](#)
- [strange things...that will show that something very important is going to happen](#)
- [the sky](#)

Luke 21:12

of these things (ULT)
these things {happen (UST)}

This refers implicitly to the things that Jesus has said will happen.
 Alternate translation: “these things that I have just described” (See: [Metonymy](#))

they will lay their hands on you (ULT)
your enemies will seize you (UST)

This expression figuratively means to arrest a person by association with the way that arresting officers might physically take hold of that person. Alternate translation: “they will arrest you” (See: [Metonymy](#))

they will lay their hands on you (ULT)
your enemies will seize you (UST)

The pronoun **they** refers to the government authorities, who will be led to arrest the followers of Jesus by their enemies, as Jesus explains in [21:16](#). Alternate translation: “the authorities will arrest you” or “your enemies will get the authorities to arrest you” (See: [Pronouns — When to Use Them](#))

delivering you to the synagogues (ULT)
They will bring you to the synagogues{, whose judges will put you on trial (UST)}

The term **synagogues** figuratively means the leaders of the synagogues, who had the authority to put Jews on trial. Alternate translation: “turning you over for trial to the leaders of the synagogues” (See: [Metonymy](#))

the synagogues and prisons, bringing you before (ULT)
the synagogues{, whose judges will put you on trial} and {put you in the} prisons. Your enemies will also have...put you on trial (UST)

Jesus is speaking compactly here. Alternate translation: “the synagogue rulers, who will put you in prison and bring you before” (See: [Ellipsis](#))

bringing you before (ULT)
Your enemies will also have...put you on trial (UST)

This expression figuratively means to turn someone over to an authority for trial, where the person would stand **before** the authority and answer the charges. Alternate translation: “turning you over for trial to” (See: [Metonymy](#))

for the sake of my name (ULT)
because you believe in me (UST)

Here, **name** figuratively represents Jesus himself. Alternate translation: “because of me” or “because you are my disciples” (See: [Metonymy](#))

ULT

¹² But before all of these things, they will lay their **hands** on you and **will persecute you**, delivering you to the **synagogues** and **prisons**, bringing you before **kings** and **governors** for the sake of my **name**.

UST

¹² But before all these things {happen}, **your enemies will seize** you and **treat you badly**. They will bring you to the **synagogues{, whose judges will put you on trial}** and **{put you in the} prisons**. Your enemies will also have **kings** and **high government authorities** put you on trial because **you believe in** me.

Translation Words - ULT

- hands
- will persecute you
- synagogues
- prisons
- kings
- governors
- name

Translation Words - UST

- your enemies will seize
- treat you badly
- synagogues{, whose judges will put you on trial
- put you in the} prisons
- kings
- high government authorities
- you believe in

Luke 21:13

**It will turn out for you for a testimony (ULT)
That will be a time for you to tell them the
truth about me (UST)**

Alternate translation: "This will give you an opportunity to speak about how you believe in me"

Translation Words - ULT

- a testimony

Translation Words - UST

- tell them the truth about me

ULT

¹³ It will turn out for you for a testimony.

UST

¹³ That will be a time for you to tell them the truth about me.

Luke 21:14**But (ULT)****So (UST)**

But is usually translated “therefore” because it typically introduces a result or conclusion from something that has just been said. However, in some cases, including this one, the term instead indicates a contrast with what has just been said. Knowing they would be put on trial, Jesus’ disciples would naturally want to think about how to defend themselves, but Jesus is telling them, by contrast, not to do that. Alternate translation: “Nevertheless,” (See: [Connect — Contrast Relationship](#))

ULT

¹⁴ But put in your [hearts](#) not to prepare to be defended,

UST

¹⁴ So [resolve firmly](#) not to worry ahead of time about what you will say to defend yourselves,

put...in your hearts (ULT)**resolve firmly...resolve firmly (UST)**

Jesus speaks figuratively of his disciples’ **hearts** as if they were containers in which the disciples could put the resolution he describes. Alternate translation: “make up your minds” or “decide firmly” (See: [Metaphor](#))

put...in your hearts (ULT)**resolve firmly...resolve firmly (UST)**

Jesus is using the disciples’ **hearts** figuratively to represent their minds. Alternate translation: “make up your minds” (See: [Metaphor](#))

not to prepare to be defended (ULT)**not to worry ahead of time about what you will say to defend yourselves (UST)**

The implication is that Jesus’ disciples would be thinking about how to defend themselves against their enemies’ accusations. Alternate translation: “not to try to figure out ahead of time what you should say in order to defend yourself against the accusations of your enemies” (See: [Assumed Knowledge and Implicit Information](#))

to be defended (ULT)**what you will say to defend yourselves (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “to defend yourselves” (See: [Active or Passive](#))

Translation Words - ULT

- [hearts](#)

Translation Words - UST

- [resolve firmly](#)

Luke 21:15

for (ULT) because (UST)

Jesus is giving the reason why his disciples should do what he told them in the previous verse. If your readers would misunderstand this, you could put this reason before the result by creating a verse bridge. You could combine 21:14 and 21:15, putting all of 21:15 first, followed by all of 21:14. You could begin 21:15 with “Since” and have no introductory word for 21:14, or you could have no introductory word for 21:15 and begin 21:14 with “So.” (See: [Verse Bridges](#))

a mouth and wisdom (ULT) the right words so that you will know what to say (UST)

Jesus is using the term **mouth** figuratively to refer to speech. Alternate translation: “speech and wisdom” (See: [Metonymy](#))

a mouth and wisdom (ULT) the right words so that you will know what to say (UST)

The phrase **a mouth and wisdom** expresses a single idea by using two words connected with **and**. The word **wisdom** describes what kind of speech Jesus will give the disciples. If your readers would misunderstand this, you could express the meaning with an equivalent phrase. Alternate translation: “wise things to say” or “wise responses” (See: [Hendiadys](#))

that all the ones opposing you will not be able to resist or contradict (ULT) As a result, none of the people accusing you will be able to say that you are wrong (UST)

If your readers would misunderstand this, you could express the meaning of the negative word **not** combined with the negative verbs **resist** and **contradict** as a single positive statement. (See note just below explaining that these two verbs likely form a doublet.) Alternate translation: “that all of your adversaries will have to agree are true” (See: [Double Negatives](#))

to resist or contradict (ULT) to say that you are wrong (UST)

The terms **resist** and **contradict** mean basically the same thing. Jesus is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these terms into a single, equivalent expression. Alternate translation: “to deny” (See: [Doublet](#))

Translation Words - ULT

- [wisdom](#)
- [will...be able](#)

ULT

¹⁵ for I will give to you a mouth and [wisdom](#) that all the ones opposing you will not [be able](#) to resist or contradict.

UST

¹⁵ because I will give you [the right words so that you will know what to say](#). As a result, none of the people accusing you [will be able](#) to say that you are wrong.

Translation Words - UST

- the right words so that you will know what to say
- will be able

Luke 21:16

**you will be delivered...even by parents and brothers and relatives and friends (ULT)
will betray you...even your parents and brothers and sisters and {other} relatives and friends...will betray you (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "even your parents, brothers, relatives, and friends will turn you over to the authorities" (See: [Active or Passive](#))

brothers (ULT)

brothers and sisters (UST)

Here, the term **brothers** has a generic sense that includes both brothers and sisters. Alternate translation: "siblings" or "brothers and sisters" (See: [When Masculine Words Include Women](#))

they will put to death some of you (ULT)

they will kill some of you (UST)

The pronoun **they** could mean: (1) "the authorities will kill some of you." (2) "those who turn you in will kill some of you." (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [brothers](#)
- [relatives](#)
- [they will put to death](#)

Translation Words - UST

- [brothers and sisters](#)
- [other} relatives](#)
- [they will kill](#)

ULT

¹⁶ But you will be delivered even by parents and [brothers](#) and [relatives](#) and friends, and [they will put to death](#) some of you.

UST

¹⁶ And even your parents and [brothers and sisters](#) and [{other} relatives](#) and friends will betray you, and [they will kill](#) some of you.

Luke 21:17**you will be hated by all (ULT)**
Most people will hate you (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “everyone will hate you” (See: [Active or Passive](#))

you will be hated by all (ULT)
Most people will hate you (UST)

The term **all** is a generalization for emphasis. Alternate translation: “many people will hate you” (See: [Hyperbole](#))

because of my name (ULT)
because you believe in me (UST)

Here, **name** figuratively represents Jesus himself. Alternate translation: “because of me” or “because you are my disciples” (See: [Metonymy](#))

Translation Words - ULT

- [name](#)

Translation Words - UST

- [you believe in](#)

ULT

¹⁷ And you will be hated by all because of my [name](#).

UST

¹⁷ Most people will hate you because [you believe in](#) me.

Luke 21:18**And (ULT)****But (UST)**

Jesus uses this word to introduce a contrast with what he has just said. Alternate translation: “But” (See: [Connect — Contrast Relationship](#))

a hair of your head will not at all perish (ULT)
your entire being will be safe {spiritually (UST)}

If your readers would misunderstand this, you could express the meaning of the negative words **not at all** combined with the negative verb **perish** as a positive statement. Alternate translation: “God will keep you entirely safe” (See: [Double Negatives](#))

a hair of your head will not at all perish (ULT)
your entire being will be safe {spiritually (UST)}

Jesus speaks of one of the smallest parts of a person to mean the entire person. Alternate translation: “God will keep you entirely safe” (See: [Synecdoche](#))

a hair of your head will not at all perish (ULT)
your entire being will be safe {spiritually (UST)}

If your readers would misunderstand this, you could indicate who will make sure that the disciples do not **perish**. Alternate translation: “God will keep you entirely safe”

a hair of your head will not at all perish (ULT)
your entire being will be safe {spiritually (UST)}

Since Jesus says in [21:16](#) that some of them would be put to death, he must be speaking figuratively here. He means that his disciples will not perish spiritually; that is, their souls will be saved. Alternate translation: “God will keep you entirely safe spiritually” or “God will save your souls” (See: [Metaphor](#))

Translation Words - ULT

- [head](#)
- [will...perish](#)

Translation Words - UST

- [entire being](#)
- [will be safe...spiritually](#)

ULT

¹⁸ And a hair of your [head](#) will not at all [perish](#).

UST

¹⁸ But your [entire being will be safe {spiritually}](#).

Luke 21:19

**By your endurance (ULT)
If you go through difficult times and prove
that you trust God (UST)**

Alternate translation: "If you remain faithful to me"

**your...you will gain...souls (ULT)
you...after you die...souls will live on in God's
presence (UST)**

The **soul** means the eternal part of a person. Alternate translation: "you will receive eternal life"

Translation Words - ULT

- endurance
- souls

Translation Words - UST

- If you go through difficult times and prove that...trust God
- souls

ULT

¹⁹ By your **endurance**, you will gain your **souls**.

UST

¹⁹ **If you go through difficult times and prove that you trust God**, after you die your **souls** will live on in God's presence.

Luke 21:20

Jerusalem surrounded by armies (ULT) armies surround {the city of} Jerusalem (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "armies surrounding Jerusalem" (See: [Active or Passive](#))

Jerusalem (ULT) the city of} Jerusalem (UST)

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

its desolation is near (ULT) they will soon destroy that city (UST)

If your readers would misunderstand the abstract noun **desolation**, you could express the idea behind it with a verb such as "destroy." Alternate translation: "those armies will soon destroy it" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Jerusalem](#)
- [know](#)
- [desolation](#)

Translation Words - UST

- [the city of} Jerusalem](#)
- [you will know](#)
- [they will...destroy](#)

ULT

²⁰ But when you see [Jerusalem](#) surrounded by armies, then [know](#) that its [desolation](#) is near.

UST

²⁰ When you see armies surround {[the city of} Jerusalem, then you will know that they will soon destroy that city.](#)

Luke 21:21

Judea (ULT)

other places in the province of} Judea (UST)

Judea is the name of a province. Alternate translation: “the other parts of the province of Judea” (See: [How to Translate Names](#))

to the mountains (ULT)

to the mountains (UST)

The implication is that people who fled **to the mountains** would be safe there. Alternate translation: “to the mountains, where they will be safe” (See: [Assumed Knowledge and Implicit Information](#))

in the midst of it (ULT)

in this city (UST)

Here the pronoun **it** means Jerusalem. Alternate translation: “within the city of Jerusalem” (See: [Pronouns — When to Use Them](#))

let those in the fields not enter into it (ULT)

Those of you who are in the nearby countryside must not come into the city (UST)

The term **fields** refers implicitly to the farms around Jerusalem that provided the main food supply for the city. Alternate translation: “the people living on the farms around the city should not seek shelter within its protective walls” (See: [Assumed Knowledge and Implicit Information](#))

let those in the fields not enter into it (ULT)

Those of you who are in the nearby countryside must not come into the city (UST)

If your readers would misunderstand this, you could state this positively. Alternate translation: “the people living on the farms around the city should stay outside of it where they will be safer”

Translation Words - ULT

- [Judea](#)

Translation Words - UST

- [province of} Judea](#)

ULT

²¹ Then let those in [Judea](#) flee to the mountains, and let those in the midst of it leave, and let those in the fields not enter into it.

UST

²¹ At that time those of you who are in {other places in the [province of} Judea must escape to the mountains. And those of you who are in this city must leave. Those of you who are in the nearby countryside must not come into the city.](#)

Luke 21:22

these are days of vengeance (ULT)
God will punish {the city of Jerusalem} at this time (UST)

Jesus is using the term **days** figuratively to refer to a specific time. Alternate translation: "this will be the time when God punishes this city" (See: [Idiom](#))

these are days of vengeance (ULT)
God will punish {the city of Jerusalem} at this time (UST)

If your readers would misunderstand the abstract noun **vengeance**, you could express the idea behind it with a verb such as "punish." Alternate translation: "this will be the time when God punishes this city" (See: [Abstract Nouns](#))

to fulfill all the things that have been written (ULT)
When he does that,} what God has said in the Scriptures about this will come true (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "when all the things that the prophets wrote in the Scriptures will happen" (See: [Active or Passive](#))

all...that have been written (ULT)
what God has said in the Scriptures about this (UST)

Here, **all** has a limited meaning. It does not mean everything that the prophets wrote about every subject. Rather, it means specifically **all** that the prophets wrote about this particular event. Alternate translation: "that the prophets wrote in the Scriptures about how Jerusalem would be destroyed" (See: [Hyperbole](#))

Translation Words - ULT

- [days](#)
- [of vengeance](#)
- [to fulfill](#)
- [have been written](#)

Translation Words - UST

- [God will punish {the city of Jerusalem}](#)
- [at this time](#)
- [When he does that...will come true](#)
- [in the Scriptures](#)

ULT

²² For these are [days of vengeance](#), to [fulfill](#) all the things that [have been written](#).

UST

²² {You should run away} because [God will punish {the city of Jerusalem} at this time](#). {[When he does that,](#)} what God has said [in the Scriptures](#) about this [will come true](#).

Luke 21:23

to the ones having in the womb (ULT) for pregnant women (UST)

This is an idiom. Alternate translation: “to women who are pregnant” (See: [Idiom](#))

to the ones...nursing (ULT) for pregnant women...who are nursing their babies (UST)

This does not mean babies who are nursing. Alternate translation: “mothers who are nursing their babies”

in those days (ULT) When this happens (UST)

Jesus is using the term **days** figuratively to refer to a specific time. Alternate translation: “at that time” (See: [Idiom](#))

For (ULT)

Jesus uses this word to introduce the reason why it will be very difficult for pregnant women and nursing mothers at this time. If your readers would misunderstand this, you could put the sentence that this word introduces first in the verse, since it gives the reason for the results that the other sentence in the verse describes. (See: [Connect — Reason-and-Result Relationship](#))

there will be...great distress upon the land and wrath to this people (ULT)

If the word **land** figuratively means the people who live in the land (see note below), then these two phrases mean basically the same thing. Jesus may be using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases. Alternate translation: “God will angrily punish the people who live in this land by making them suffer greatly” (See: [Parallelism](#))

there will be...great distress upon the land (ULT) There will be...great suffering in the land (UST)

The term **land** could be: (1) a figurative reference to the people who live there. Alternate translation: “the people who live in this land will suffer greatly” (2) literal. Alternate translation: “there will be physical disasters in the land” (See: [Metonymy](#))

there will be...great distress upon the land (ULT) There will be...great suffering in the land (UST)

If your readers would misunderstand the abstract noun **distress**, you could express the idea behind it with a verb such as “suffer.” Alternate translation: “the people who live in this land will suffer greatly” (See: [Abstract Nouns](#))

ULT

²³ But **woe** to the ones having in **the womb** and to the ones nursing in those **days**! For there will be great distress upon the land and **wrath** to this **people**.

UST

²³ **When this happens**, **how terrible it will be for pregnant women** and for those who are nursing their babies. There will be great suffering in the land. **God will be angry** with these **people** and **punish them severely**.

and wrath to this people (ULT)

Jesus is using the word **wrath** figuratively to mean what God will do in his **wrath**. Alternate translation: "and God will angrily punish this people" (See: [Metonymy](#))

Translation Words - ULT

- [woe](#)
- [the womb](#)
- [days](#)
- [wrath](#)
- [to...people](#)

Translation Words - UST

- [When this happens](#)
- [how terrible it will be](#)
- [for pregnant women](#)
- [God will be angry...and punish them severely](#)
- [with...people](#)

Luke 21:24

they will fall (ULT)
Many of them will die (UST)

Here, **fall** figuratively means to die by association with the way that people who die **fall** to the ground. Alternate translation: “they will die” (See: [Metonymy](#))

by the mouth of the sword (ULT)
because soldiers will kill them with their weapons (UST)

Here, the term **mouth** may be a figurative way of saying “edge” or “end,” by analogy to the way that the mouth of an animal is typically at one end of the animal. Alternate translation: “by the edge of the sword” or “when soldiers kill them with their swords” (See: [Metaphor](#))

by the mouth of the sword (ULT)
because soldiers will kill them with their weapons (UST)

This phrase could also be depicting the sword figuratively as a devouring monster. Alternate translation: “as if swords were eating them up” (See: [Personification](#))

of the sword (ULT)
because soldiers will kill them with their weapons (UST)

The word **sword** represents swords in general, not one particular sword. Alternate translation: “of the swords” (See: [Generic Noun Phrases](#))

of the sword (ULT)
because soldiers will kill them with their weapons (UST)

Jesus may figuratively be using one kind of weapon, **the sword**, to represent all weapons. Alternate translation: “of the weapons” (See: [Synecdoche](#))

they will be led captive into all the nations (ULT)
Their enemies will take others as prisoners and send them to many places around the world (UST)

If your readers would misunderstand this, you could express this with an active form, and you can state who will do the action. Alternate translation: “their enemies will capture them and take them away into other countries” (See: [Active or Passive](#))

into all the nations (ULT)
to many places around the world (UST)

The word **all** is a generalization that emphasizes that their enemies will take the people away to many other countries. Alternate translation: “into many other countries” (See: [Hyperbole](#))

ULT

²⁴ And they will fall by the mouth of the sword, and they will be led captive into all the nations, and Jerusalem will be trampled by the nations until the times of the nations are fulfilled.

UST

²⁴ Many of them will die because soldiers will kill them with their weapons. Their enemies will take others as prisoners and send them to many places around the world. The Gentiles will control {the city of} Jerusalem for as long as God allows.”

the nations (ULT)

The Gentiles (UST)

Jesus is using the term **nations** figuratively to mean the places where various people groups live. Alternate translation: “countries” (See: [Metonymy](#))

Jerusalem will be trampled by the nations (ULT)

The Gentiles will control {the city of} Jerusalem (UST)

Jesus speaks figuratively of the Gentiles walking all over the city of Jerusalem. This image could be: (1) of people walking around on land that they own or control. Alternate translation: “the Gentiles will occupy Jerusalem” (2) of walking over something to flatten it. Alternate translation: “the Gentiles will completely destroy Jerusalem” (See: [Metaphor](#))

Jerusalem will be trampled by the nations (ULT)

The Gentiles will control {the city of} Jerusalem (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “the Gentiles will occupy Jerusalem” or “the Gentiles will completely destroy Jerusalem” (See: [Metaphor](#))

of the nations (ULT)

for as long as God allows (UST)

Jesus assumes that his listeners will know that by **the nations**, he means in this instance the people groups who are not Jews. Alternate translation: “the Gentiles” (See: [Assumed Knowledge and Implicit Information](#))

until the times of the nations are fulfilled (ULT)

for as long as God allows (UST)

If your readers would misunderstand this, you could express this with an active form. (See the discussion of the meaning of this phrase in the General Notes to this chapter.) Alternate translation: “until the time when the Gentiles rule the Jews is over” (See: [Active or Passive](#))

Translation Words - ULT

- [of the sword](#)
- [they will be led captive](#)
- [nations](#)
- [Jerusalem](#)
- [the nations](#)
- [of the nations \(2\)](#)
- [the times](#)
- [are fulfilled](#)

Translation Words - UST

- [because soldiers will kill them with their weapons](#)
- [Their enemies will take others as prisoners and send them](#)
- [many places around the world](#)
- [The Gentiles](#)

- for as long as God allows (2)
- the city of Jerusalem
- for as long as God allows
- for as long as God allows

Luke 21:25

distress of nations (ULT) people groups will become very frightened (UST)

As in [21:10](#), the term **nations** here refers figuratively to the people of one nationality or ethnic group. Alternate translation: “the people of the nations will be distressed” (See: [Metonymy](#))

in perplexity at the roaring and tossing of the sea (ULT) They will be as afraid as they would be in a roaring ocean with huge waves (UST)

These storms could be literal. Jesus may be saying that there will be larger and more frequent hurricanes at this time. However, they could also be figurative. Jesus may be using the image of being in a storm at sea to portray how the people will feel about what they are experiencing. You could represent this possible metaphor as a simile in your translation. It may be helpful to begin a new sentence here. Alternate translation: “They will be as anxious as they would be in a great storm at sea” (See: [Metaphor](#))

at the roaring and tossing of the sea (ULT) roaring ocean with huge waves (UST)

Jesus may be using the words **roaring** and **tossing** together to depict a great storm in the ocean, whose waves would rise up high and make loud sounds. If you decide to retain the metaphor in your translation, you could translate these words with a single expression. Alternate translation: “about the great storms at sea” (See: [Doublet](#))

Translation Words - ULT

- [signs](#)
- [of nations](#)
- [earth](#)

Translation Words - UST

- [strange things](#)
- [earth](#)
- [people groups](#)

ULT

²⁵ And there will be [signs](#) in the sun and moon and stars, and distress [of nations](#) on the [earth](#) in perplexity at the roaring and tossing of the sea.

UST

²⁵ “At this time, [strange things](#) will happen to the sun, the moon, and the stars. And on [earth](#), [people groups](#) will become very frightened. They will be as afraid as they would be in a roaring ocean with huge waves.

Luke 21:26

Men (ULT) People (UST)

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: “people” (See: [When Masculine Words Include Women](#))

from fear and expectation (ULT) will be so afraid that...because they are waiting for (UST)

This phrase expresses a single idea by using two words connected with **and**. The term **fear** describes what the **expectation** of people will be like. If your readers would misunderstand this, you could express the meaning with an equivalent phrase. Alternate translation: “from fearful expectation” (See: [Hendiadys](#))

of the things that are coming upon the inhabited world (ULT) what will happen next in the world (UST)

Alternate translation: “of the things that are happening in the world” or “of the things that are happening to the world”

for the powers of the heavens will be shaken (ULT)

If your readers would misunderstand this, you could put this statement first in the verse, since it gives the reason for the results that the rest of the verse describes. You could begin this statement with “Since,” or you could have no introductory word for it and introduce the rest of the verse with “and so.” (See: [Connect — Reason-and-Result Relationship](#))

the...powers of the heavens will be shaken (ULT) The...stars in the sky will move out of their usual places (UST)

The phrase **the powers of the heavens** is most likely an idiomatic reference back to the sun, moon, and stars, which Jesus mentioned at the beginning of the previous verse. Alternate translation: “the sun, moon, and stars will be shaken” (See: [Idiom](#))

the...powers of the heavens will be shaken (ULT) The...stars in the sky will move out of their usual places (UST)

If your readers would misunderstand this, you could express this with an active form, and you can state who will do the action. Alternate translation: “God will shake the sun, moon, and stars” (See: [Active or Passive](#))

Translation Words - ULT

- fear
- upon...inhabited world
- powers
- of...heavens

ULT

²⁶ Men will be fainting from **fear** and expectation of the things that are coming **upon** the **inhabited world**, for the **powers** of the **heavens** will be shaken.

UST

²⁶ People **will be so afraid that** they will faint because they are waiting for what will happen next **in the world**. The **stars** in the **sky** will move out of their usual places.

Translation Words - UST

- will be so afraid that
- in the world
- stars
- in...sky

Luke 21:27

they will see (ULT)
all people will see (UST)

The pronoun **they** refers to the people of the nations, about whom Jesus has been speaking since 21:25. Alternate translation: “the people of the nations will see” (See: [Pronouns — When to Use Them](#))

the Son of Man (ULT)
me, the Son of Man (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: “me, the Son of Man” (See: [First, Second or Third Person](#))

the Son of Man (ULT)
me, the Son of Man (UST)

See how you translated the title **Son of Man** in 5:24. Alternate translation: “me, the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

coming in a cloud (ULT)
coming in the clouds (UST)

Jesus assumes that his disciples will know that this means **coming** down from heaven **in a cloud**. Alternate translation: “coming down from heaven in a cloud” (See: [Assumed Knowledge and Implicit Information](#))

with power and much glory (ULT)
powerfully and with brilliant light (UST)

This phrase expresses a single idea by using two words connected with **and**. The term **glory** describes what kind of **power** Jesus will have. If your readers would misunderstand this, you could express the meaning with an equivalent phrase. Alternate translation: “with very glorious power” or “shining brightly because he is so powerful” or, if you decided to use the first person, “shining brightly because I am so powerful” (See: [Hendiadys](#))

with power and much glory (ULT)
powerfully and with brilliant light (UST)

If your readers would misunderstand this, you could express the idea behind the abstract nouns **power** and **glory** with equivalent expressions. Alternate translation: “shining brightly because he is so powerful” or, if you decided to use the first person, “shining brightly because I am so powerful” (See: [Abstract Nouns](#))

Translation Words - ULT

- [Son of Man](#)
- [power](#)
- [glory](#)

ULT

²⁷ And then they will see the [Son of Man](#) coming in a cloud with [power](#) and much [glory](#).

UST

²⁷ Then all people will see [me](#), the [Son of Man](#), coming in the clouds [powerfully](#) and with brilliant [light](#).

Translation Words - UST

- me...Son of Man
- powerfully
- light

Luke 21:28**stand up and lift up your heads (ULT)
assume a posture of confidence (UST)**

Jesus tells his disciples to assume this posture rather than fearfully crouching down and looking down, to demonstrate their confidence that God is coming to deliver them. Alternate translation: "confidently stand up straight and hold your heads high" (See: [Symbolic Action](#))

**because your redemption is coming near (ULT)
because God will soon rescue you (UST)**

Jesus is speaking figuratively of God as if he himself were the deliverance that he is going to bring. Alternate translation: "because God will soon deliver you" (See: [Metonymy](#))

**because your redemption is coming near (ULT)
because God will soon rescue you (UST)**

If your readers would misunderstand this, you could represent the idea behind the abstract noun **deliverance** with a verb such as "deliver." Alternate translation: "because God will soon deliver you" (See: [Abstract Nouns](#))

Translation Words - ULT

- [heads](#)
- [redemption](#)

Translation Words - UST

- [assume a posture of confidence](#)
- [God will...rescue](#)

ULT

²⁸ But when these things begin to happen, stand up and lift up your [heads](#), because your [redemption](#) is coming near."

UST

²⁸ So when those terrible things begin to happen, [assume a posture of confidence](#), because [God will](#) soon [rescue](#) you."

Luke 21:29

And he spoke a parable to them (ULT)
Then Jesus gave them an example. He said (UST)

Jesus now gives a brief illustration to teach something that is true in a way that is easy to understand and remember. Alternate translation: "Then he gave his disciples this illustration to help them understand what he had been saying" (See: [Parables](#))

the fig tree (ULT)
the fig trees (UST)

Jesus is speaking of these trees in general, not one particular **fig tree**. Alternate translation: "the fig trees" (See: [Generic Noun Phrases](#))

the fig tree (ULT)
the fig trees (UST)

See how you translated this in [13:6](#). Alternate translation: "the fruit trees" (See: [Translate Unknowns](#))

Translation Words - ULT

- a parable
- fig tree

Translation Words - UST

- an example
- fig trees

ULT

²⁹ And he spoke a parable to them:
 "Look at the fig tree and all the trees.

UST

²⁹ Then Jesus gave them an example.
 He said, "Think about the fig trees, and even all the trees.

Luke 21:30

When they...sprout (ULT)

When...that their leaves are sprouting (UST)

Alternate translation: "When they start to grow new leaves"

already...the summer is...near (ULT)

that their leaves are sprouting...it is...the beginning of...summer (UST)

Alternate translation: "summer is about to start" or "the warm season is about to start"

Translation Words - ULT

- you know

Translation Words - UST

- you know

ULT

³⁰ When they already sprout, seeing for yourselves **you know** that the summer is already near.

UST

³⁰ When you see that their leaves are sprouting, **you know** that it is the beginning of summer.

Luke 21:31**these things (ULT)****these things that I have just described (UST)**

Alternate translation: "the signs I have just described"

the kingdom of God is near (ULT)**God will soon show himself as king (UST)**

See how you decided to translate the phrase **the kingdom of God** in 4:43. If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "God will soon begin to rule as king" (See: [Abstract Nouns](#))

Translation Words - ULT

- [know](#)
- [kingdom of God](#)

Translation Words - UST

- [you will know then](#)
- [God...as king](#)

ULT

³¹ Thus also you, when you see these things happening, [know](#) that the [kingdom of God](#) is near.

UST

³¹ In the same way, when you see these things that I have just described happening, [you will know then](#) that [God](#) will soon show himself [as king](#).

Luke 21:32**Truly I say to you (ULT)****I am telling you the truth (UST)**

Jesus says this to emphasize what he is about to tell his disciples.
Alternate translation: "I can assure you"

this generation (ULT)**The people who see the first of the signs I have described (UST)**

Jesus uses the term **generation** figuratively to mean the people who were born a certain generation. This could mean: (1) "the people who are alive when these signs first start happening." (2) "the people who are alive now." (See: [Metonymy](#))

will certainly not pass away...until (ULT)**will definitely live to see...will...live to see (UST)**

If your readers would misunderstand this, you could express this as a positive statement. Alternate translation: "will still be alive when"

all (ULT)**all (UST)**

Alternate translation: "all of these things"

Translation Words - ULT

- Truly
- generation

Translation Words - UST

- the truth
- people

ULT

³² Truly I say to you, this generation will certainly not pass away until they all happen.

UST

³² I am telling you the truth. The people who see the first of the signs I have described will definitely live to see all these things happen.

Luke 21:33

**The heaven and the earth will pass away (ULT)
You may think of the sky and the land as
permanent. They are not (UST)**

Jesus is using **heaven** and **earth** together figuratively to describe all of creation. Here, the term **heaven** refers to the sky, not to the abode of God, which will not cease to exist. Alternate translation: "Everything that God originally created will someday cease to exist" (See: [Merism](#))

**but my words will certainly not pass away
(ULT)
but my words are permanent (UST)**

Jesus is using the term **words** figuratively to refer to what he has just said. Alternate translation: "but everything that I have said will always continue to be true" (See: [Metonymy](#))

**will pass away...certainly not (ULT)
You may think of...as permanent. They are not...are permanent (UST)**

If your readers would misunderstand this, you could express this as a positive statement. Alternate translation: "will remain forever" or "will always be true"

Translation Words - ULT

- [heaven](#)
- [earth](#)
- [words](#)

Translation Words - UST

- [sky](#)
- [land](#)
- [words](#)

ULT

³³ The [heaven](#) and the [earth](#) will pass away, but my [words](#) will certainly not pass away.

UST

³³ You may think of the [sky](#) and the [land](#) as permanent. They are not, but my [words](#) are permanent.

Luke 21:34

so that your hearts may not be burdened with hangover and drunkenness, and everyday worries (ULT)

If you get drunk, your minds will not be alert afterwards. And if you worry about day-to-day matters, you will become distracted. {Then you will not be paying attention to the signs I have told you about (UST)}

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “so that drunken hangovers and everyday worries do not dull your minds” (See: [Active or Passive](#))

so that your hearts may not be burdened with hangover and drunkenness, and everyday worries (ULT)

If you get drunk, your minds will not be alert afterwards. And if you worry about day-to-day matters, you will become distracted. {Then you will not be paying attention to the signs I have told you about (UST)}

Jesus speaks figuratively of these things as if they would be a weight pressing down on the minds of his disciples. Alternate translation: “so that drunken hangovers and everyday worries do not dull your minds” (See: [Metaphor](#))

your hearts (ULT)

your minds will not be alert afterwards...you will become distracted...Then you will not be paying attention to the signs I have told you about (UST)

Here, the **heart** figuratively represents the mind. Alternate translation: “your minds” (See: [Metaphor](#))

hangover and drunkenness (ULT)

If you get drunk (UST)

This phrase expresses a single idea by using two words connected with **and**. The term **drunkenness** explains the source of the **hangover**. Alternate translation: “drunken hangovers” (See: [Hendiadys](#))

everyday worries (ULT)

if you worry about day-to-day matters (UST)

Alternate translation: “the cares of this life”

that sudden day may come upon you (ULT)

I will surprise you when I return (UST)

Jesus speaks figuratively of this **day** as if it could actively spring upon his disciples like a trap. (The traditional verse divisions put the phrase “like a trap” at the start of the next verse. A note will discuss it there.) This could mean one

ULT

³⁴ But pay attention to yourselves, so that your **hearts** may not **be burdened** with hangover and **drunkenness**, and everyday worries, and that sudden **day** may come upon you

UST

³⁴ Be very careful to control yourselves. **If you get drunk, your minds will not be alert afterwards.** And if you worry about day-to-day matters, **you will become distracted.** {**Then you will not be paying attention to the signs I have told you about, and**} I will surprise you **when I return.**

of two things, depending on whether **sudden** is understood as an adjective or with the sense of an adverb. Alternate translation: “that day you are not expecting will come upon you” or “that day will come upon you suddenly” (See: [Personification](#))

and that sudden day may come upon you (ULT) and} I will surprise you when I return (UST)

The implication is that this is why Jesus is telling his disciples to pay attention to themselves. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “for if you are not careful, that day you are not expecting will come upon you” or “for if you are not careful, that day will come upon you suddenly” (See: [Assumed Knowledge and Implicit Information](#))

and that sudden day may come upon you (ULT) and} I will surprise you when I return (UST)

This implicitly means the day when Jesus will return. Alternate translation: “the day when I return, which you will not be expecting, will come upon you” or “the day when I return will come upon you suddenly” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [hearts](#)
- [may...be burdened](#)
- [drunkenness](#)
- [day](#)

Translation Words - UST

- [If you get drunk](#)
- [your minds will not be alert afterwards...you will become distracted...Then you will not be paying attention to the signs I have told you about](#)
- [your minds will not be alert afterwards...you will become distracted...Then you will not be paying attention to the signs I have told you about](#)
- [when I return](#)

Luke 21:35

like a trap (ULT)

I will come so suddenly that} it will be like when a trap springs closed on an animal (UST)

Jesus says figuratively that just as a **trap** closes on an animal when the animal is not expecting it, so he will return when people are not expecting it. Alternate translation: “as when a trap closes suddenly on an animal” (See: [Simile](#))

it will come...upon all (ULT)

it will affect...it will affect...every person (UST)

Alternate translation: “it will affect all the people”

who are sitting (ULT)

in the world (UST)

Jesus speaks figuratively of **sitting** to mean “living.” Alternate translation: “who are living” (See: [Metaphor](#))

on the face of the whole earth (ULT)

in the world (UST)

Jesus speaks figuratively of the surface of the **earth** as if it were the outward part or **face** of a person. Alternate translation: “on the surface of the whole earth” or “all over the entire earth” (See: [Metaphor](#))

Translation Words - ULT

- [like](#)
- [a trap](#)
- [the face](#)
- [of...earth](#)

Translation Words - UST

- [I will come so suddenly that} it will be like](#)
- [when a trap springs closed on an animal](#)
- [in the world](#)
- [in the world](#)

ULT

³⁵ [like a trap](#), for it will come upon all who are sitting on [the face](#) of the whole [earth](#).

UST

³⁵ {[I will come so suddenly that} it will be like when a trap springs closed on an animal](#). {So you need to be watching for my return,} because it will affect every person [in the world](#).

Luke 21:36

But (ULT)**So (UST)**

Jesus uses this word to introduce a contrast with what he has just said. Alternate translation: “Instead,” (See: [Connect — Contrast Relationship](#))

stay awake...in every time (ULT)
you must be...ready for my coming...always (UST)

The expression **in every time** means “all the time” or “always.” Jesus is using it figuratively, as a generalization. Alternate translation: “continue to watch” (See: [Hyperbole](#))

stay awake (ULT)
you must be...ready for my coming (UST)

Jesus is using this expression in a figurative sense. Alternate translation: “stay alert” or “watch” (See: [Metaphor](#))

stay awake (ULT)
you must be...ready for my coming (UST)

The implication is that Jesus is telling his disciples to do this so that they will not be surprised when he returns. Alternate translation: “watch for the signs of my coming” (See: [Assumed Knowledge and Implicit Information](#))

and to stand before the Son of Man (ULT)
That way I, the Messiah, will declare you innocent {when I come to judge the world (UST)

Here, **before** means “in front of” or “in the presence of” another person. Alternate translation: “and to stand in the presence of the Son of Man” (See: [Metaphor](#))

and to stand before the Son of Man (ULT)
That way I, the Messiah, will declare you innocent {when I come to judge the world (UST)

Here, **stand** is an idiom that means to be declared innocent when judged, as in [Psalm 130:3](#), “If you, Yahweh, would mark iniquities, Lord, who could stand?” (That is, “If you, Yahweh, kept a record of sins, no one would be declared innocent.”) Jesus is referring to the time when he will judge everyone. Alternate translation: “and so that the Son of Man will declare you innocent” (See: [Metaphor](#))

ULT

³⁶ But **stay awake** in every time, **praying**, so that **you may be strong enough** to escape all these things that are about to happen, and to stand before the **Son of Man.**”

UST

³⁶ So **you must be always ready for my coming.** **Pray** that **you will be able** to stay faithful to me as you experience these difficult things that I have been talking about. That way **I, the Messiah,** will declare you innocent {when I come to judge the world}.”

the Son of Man (ULT)
I, the Messiah (UST)

Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: “me, the Son of Man” or “I, the Son of Man” (See: [First, Second or Third Person](#))

the Son of Man (ULT)
I, the Messiah (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: “me, the Messiah” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- stay awake
- time
- praying
- you may be strong enough
- Son of Man

Translation Words - UST

- you must be...ready for my coming
- always
- Pray
- you will be able
- I, the Messiah

Luke 21:37

And (ULT)

Luke uses this word to introduce information about ongoing action that continues after the part of the story in [20:1-21:36](#) ends. Your language may have its own way of showing how such information is related to the preceding part of a story. Alternate translation: "Now" (See: [End of Story](#))

in the temple (ULT)

at the temple (UST)

Only priests were allowed to enter the **temple** building, so Luke means that Jesus was teaching in the temple courtyard. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard" (See: [Synecdoche](#))

the hill that is called Olivet (ULT)

the Mount of Olives (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the hill that people call Olivet" (See: [Active or Passive](#))

the hill that is called Olivet (ULT)

the Mount of Olives (UST)

You could also translate this entire expression as a proper name. **Olivet** is the name of a hill or mountain. See how you translated it in [19:29](#). Alternate translation: "the Mount of Olives" or "Olive Tree Mountain" (See: [How to Translate Names](#))

Translation Words - ULT

- [during...days](#)
- [teaching](#)
- [temple](#)
- [hill that is called Olivet](#)
- [is called](#)
- [Olivet](#)

Translation Words - UST

- [day](#)
- [teaching people](#)
- [temple](#)
- [Mount of Olives](#)
- [of Olives](#)
- [of Olives](#)

ULT

³⁷ And [during](#) the [days](#), he was [teaching](#) in the [temple](#), but during the nights, he went out {and} lodged on the [hill that is called Olivet](#).

UST

³⁷ Each [day](#) Jesus was [teaching people](#) at the [temple](#). But every evening he went {out of the city} and stayed all night on the [Mount of Olives](#).

Luke 21:38

all the people (ULT) great crowds of people (UST)

The word **all** is a generalization that emphasizes how many people came to hear Jesus teach each morning. Alternate translation: “large numbers of people” (See: [Hyperbole](#))

were getting up early to him (ULT) early every morning...came (UST)

Here Luke is leaving out some words that in many languages a sentence would need in order to be complete. Alternate translation: “were getting up early to come to him” or “were coming to him starting early each morning” (See: [Ellipsis](#))

to hear him (ULT) to listen to him {as he taught (UST)

The implication is that the people wanted to **hear** Jesus teach. Alternate translation: “to listen to him teach” (See: [Assumed Knowledge and Implicit Information](#))

in the temple (ULT) to the temple (UST)

Only priests were allowed to enter the **temple** building, so Luke figuratively means the temple courtyard. Alternate translation: “in the temple courtyard” (See: [Synecdoche](#))

Translation Words - ULT

- [people](#)
- [temple](#)

Translation Words - UST

- [people](#)
- [temple](#)

ULT

³⁸ And all the [people](#) were getting up early to him to hear him in the [temple](#).

UST

³⁸ And early every morning, great crowds of [people](#) came to the [temple](#) to listen to him {as he taught}.

Luke 22

Luke 22 General Notes

Structure and formatting

Judas Iscariot agrees to betray Jesus to his enemies (22:1-6)
Jesus shares the Passover meal with his disciples (22:7-38)
Jesus prays on the Mount of Olives and is arrested there (22:39-53)
Peter denies Jesus (22:54-62)
Soldiers mock Jesus and the Jewish leaders question him (22:63-71)

Special concepts in this chapter

The meaning of the “body” and “blood” of Jesus

[22:14-20](#) describes Jesus' last meal with his followers. During this meal, Jesus said of the bread, “This is my body,” and of the wine, “This cup is the new covenant in my blood.” As Jesus instructed, Christian churches around the world re-enact this meal regularly, calling it “the Lord’s Supper,” the “Eucharist”, or “Holy Communion.” But they have different understandings of what Jesus meant by these sayings. Some churches believe that Jesus was speaking figuratively and that he meant that the bread and wine represented his body and blood. Other churches believe that he was speaking literally and that the actual body and blood of Jesus are really present in the bread and wine of this ceremony. Translators should be careful not to let how they understand this issue affect how they translate this passage.

The new covenant

Some people think that Jesus established the new covenant during the supper. Others think he established it after he went up to heaven. Others think it will not be established until Jesus comes again. Your translation should say no more about this than ULT does. (See: [covenant](#))

Important textual issues in this chapter

“And an angel from heaven appeared to him ... his sweat became like drops of blood falling on the ground”

Verses 43 and 44 of Luke 22 are not in the earliest and most accurate manuscripts of the Bible, and so they are likely not an original part of the Gospel of Luke. However, many scholars consider them to provide accurate accounts of real events in Jesus' life that were preserved in oral or written traditions about him and copied into the book of Luke at an early stage. ULT and UST include these verses, but some other versions do not. If you decide to translate these verses, you should put them inside square brackets to indicate that they are probably not original to Luke's Gospel. (See: [Textual Variants](#))

Luke 22:1**And (ULT)****It was now (UST)**

Luke uses this word to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: "Now" (See: [Connect — Background Information](#))

the Festival of Unleavened Bread (ULT)**the Celebration of Unleavened Bread (UST)**

During this festival the Jews did not eat bread that was made with yeast. You could translate this as either a description or as a name. Alternate translation: "the festival during which the Jews did not eat any bread that was made with yeast" (See: [Assumed Knowledge and Implicit Information](#))

which is called the Passover (ULT)**which people also called the Passover (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "which people call Passover" (See: [Active or Passive](#))

the Passover (ULT)**the Passover (UST)**

Passover is the name of a festival. (See: [How to Translate Names](#))

was coming near (ULT)**almost time for (UST)**

Here Luke uses this phrase in the sense of **near** in time. Alternate translation: "was about to begin"

Translation Words - ULT

- [Festival](#)
- [of Unleavened Bread](#)
- [is called](#)
- [the Passover](#)

Translation Words - UST

- [Celebration](#)
- [Unleavened Bread](#)
- [people also](#)
- [the Passover](#)

ULT

¹ And the [Festival of Unleavened Bread](#), which [is called the Passover](#), was coming near.

UST

¹ It was now almost time for the [Celebration of Unleavened Bread](#), which [people also called the Passover](#).

Luke 22:2

And (ULT)

Luke uses this word to introduce further background information that will help readers understand what happens next in the story. Alternate translation: “Now” (See: [Background Information](#))

how they might kill him (ULT) a way to have Jesus killed (UST)

These leaders did not have the authority to kill Jesus themselves. Rather, they were hoping to get others to kill him. Alternate translation: “how they might cause Jesus to be put to death” or “how they could have Jesus killed” (See: [Assumed Knowledge and Implicit Information](#))

for they were fearing the people (ULT) without starting a riot among the {many} people {who thought he was a great man (UST)

These leaders were not trying to have Jesus killed because they were afraid of **the people**. Rather, they were **seeking how** to have him killed, by implication quietly, because they were afraid that the people would make a great disturbance if they did this publicly. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “quietly, because they were afraid that the people would riot if they did it publicly” (See: [Assumed Knowledge and Implicit Information](#))

the people (ULT) the {many} people {who thought he was a great man (UST)

This means specifically the great crowds of people who had been coming to hear Jesus teach, as Luke describes in [21:38](#). Alternate translation: “the many people who were coming to hear him teach” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [chief priests](#)
- [scribes](#)
- [were seeking](#)
- [they were fearing](#)
- [people](#)

Translation Words - UST

- [chief priests](#)
- [teachers of the Jewish laws](#)
- [were looking for](#)
- [without starting a riot among](#)
- [many} people {who thought he was a great man](#)

ULT

² And the [chief priests](#) and the [scribes](#) were seeking how they might kill him, for they were fearing the [people](#).

UST

² The [chief priests](#) and the [teachers of the Jewish laws](#) were looking for a way to have Jesus killed [without starting a riot among the {many} people {who thought he was a great man}](#).

Luke 22:3

Satan (ULT)**Satan (UST)**

Satan is the name of the devil. See how you translated it in [10:18](#).
(See: [How to Translate Names](#))

entered...into (ULT)**entered...into (UST)**

This was probably very similar to demon possession. Alternate translation: "took control of"

Judas...Iscariot (ULT)**Judas...Iscariot (UST)**

Judas is the name of a man, and **Iscariot** is a distinguishing surname. See how you translated these words in [6:16](#).
(See: [How to Translate Names](#))

the one called Iscariot (ULT)**whose other name was Iscariot (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "whom people called Iscariot" (See: [Active or Passive](#))

who was from the number of the Twelve (ULT)**He was one of the 12 disciples (UST)**

See how you translated this in [8:1](#). You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: "who was one of the 12 disciples whom Jesus had appointed to be apostles" (See: [Nominal Adjectives](#))

of the Twelve (ULT)**the 12 disciples (UST)**

You may have decided instead in [8:1](#) to translate this as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here. (See: [How to Translate Names](#))

Translation Words - ULT

- Satan
- Judas, the one called Iscariot
- called
- of...Twelve

Translation Words - UST

- Satan
- Judas, whose other name was Iscariot

ULT

³ Then Satan entered into Judas, the one called Iscariot, who was from the number of the Twelve.

UST

³ Then Satan entered into Judas, whose other name was Iscariot. He was one of the 12 disciples.

- whose other name was
- 12 disciples

Luke 22:4**captains (ULT)****the officers of the temple guard (UST)**

The temple had its own guards, and these were their commanding officers. Alternate translation: “captains of the temple guard” or “temple military officers” (See: [Assumed Knowledge and Implicit Information](#))

how he might deliver him to them (ULT)**about how...he might help them capture Jesus (UST)**

The pronoun **him** refers to Jesus. Alternate translation: “how he could help them arrest Jesus” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- with...chief priests

Translation Words - UST

- with...chief priests

ULT

⁴ And he went {and} spoke with the [chief priests](#) and captains about how he might deliver him to them.

UST

⁴ He went and talked with the [chief priests](#) and the officers of the temple guard about how he might help them capture Jesus.

Luke 22:5

they rejoiced (ULT)

They were very pleased {when he offered to do that (UST)}

Alternate translation: "this made the chief priests and captains very glad"

to give him silver (ULT)

pay him money {if he did it (UST)}

Luke is speaking figuratively of money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: "to pay Judas money for doing this" (See: [Metonymy](#))

Translation Words - ULT

- silver

Translation Words - UST

- money {if he did it

ULT

⁵ And they rejoiced, and they agreed to give him [silver](#).

UST

⁵ They were very pleased {when he offered to do that}. They said they would pay him [money {if he did it}](#).

Luke 22:6

to deliver him (ULT)

to help...capture Jesus (UST)

Alternate translation: "to help the leaders arrest Jesus"

away from the crowd (ULT)

where the crowd would not see it (UST)

Alternate translation: "when there was no crowd around him"

Translation Words - ULT

- began seeking

Translation Words - UST

- he started looking

ULT

⁶ And he agreed and began seeking an opportunity to deliver him to them away from the crowd.

UST

⁶ So Judas agreed, and then he started looking for a way to help them capture Jesus where the crowd would not see it.

Luke 22:7**the Day of Unleavened Bread (ULT)****the Day of Unleavened Bread (UST)**

This was the first day of the seven-day festival described in 22:1. You could translate this as either a description or as a name, depending on what you did there. Alternate translation: “the first day of the Festival of Unleavened Bread” or “the day when the Jews removed all bread made with yeast from their homes” (See: [Assumed Knowledge and Implicit Information](#))

it was necessary to sacrifice the Passover (ULT)**Jewish people had to kill the lambs that they would eat for the Passover celebration (UST)**

Luke is using the name of this part of the festival, **Passover**, to refer figuratively to the lamb that the law of Moses told Jews to kill and eat for their celebration meal. Alternate translation: “people had to kill a lamb for their Passover meal” (See: [Metonymy](#))

Translation Words - ULT

- Day
- of Unleavened Bread
- Passover

Translation Words - UST

- Day
- Unleavened Bread
- lambs that they would eat for the Passover celebration

ULT

⁷ Then came the [Day of Unleavened Bread](#), on which it was necessary to sacrifice the [Passover](#).

UST

⁷ Then the [Day of Unleavened Bread](#) came. This was the day when Jewish people had to kill the [lambs that they would eat for the Passover celebration](#).

Luke 22:8

he sent (ULT)**Jesus sent...out (UST)**

The pronoun **he** refers to Jesus. Alternate translation: "Jesus sent"
(See: [Pronouns — When to Use Them](#))

Peter..John (ULT)**Peter..John (UST)**

These are the names of two men. See how you translated them in [6:14](#). (See: [How to Translate Names](#))

Going, prepare (ULT)**Go and prepare (UST)**

Since Jesus is speaking to two men, **you** as implied in the participle and imperative verb would be in the dual, if your language uses that form. Otherwise, it would be plural. (See: [Forms of 'You' — Dual/Plural](#))

Going (ULT)**Go (UST)**

The implication is that Jesus is sending Peter and John into the city of Jerusalem to do this. If it would be helpful to your readers, you could state that explicitly. Your language might translate this as an imperative. Alternate translation: "Go into the city of Jerusalem and" (See: [Assumed Knowledge and Implicit Information](#))

for us...so that we may eat it (ULT)**we...all...together...so that...can...eat it (UST)**

Peter and John would be part of the group that would eat the meal, so the terms **us** and **we** would be inclusive, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

the Passover (ULT)**the meal for the Passover celebration (UST)**

Jesus is using the name of this part of the festival, **Passover**, to refer figuratively to the meal that people shared on that occasion. Alternate translation: "the Passover meal" (See: [Metonymy](#))

Translation Words - ULT

- [he sent](#)
- [Peter](#)
- [John](#)
- [Passover](#)

Translation Words - UST

- [Jesus sent...out](#)
- [Peter](#)

ULT

⁸ And [he sent Peter](#) and [John](#), saying, "Going, prepare for us the [Passover](#), so that we may eat it."

UST

⁸ So [Jesus sent Peter](#) and [John out](#) with these instructions: "Go and prepare the meal [for the Passover celebration](#) so that we can all eat it together."

- John
- for the Passover celebration

Luke 22:9

do you wish that we should prepare it (ULT) do you want us to prepare the meal (UST)

Jesus was not part of the group that would prepare the meal, so the word **we** does not include Jesus and it would be exclusive, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

that we should prepare it (ULT) us to prepare the meal (UST)

Peter and John are speaking as a group of two, so this verb would be in the dual form if your language uses that form. (See: [Verbs](#))

ULT

⁹ And they said to him, "Where do you wish that we should prepare it?"

UST

⁹ They replied to him, "Where do you want us to prepare the meal?"

Luke 22:10**them...you...you...Follow (ULT)****answered...you...you...Follow (UST)**

Since Jesus is speaking to two men, the pronouns **them** and **you** and the implied **you** in the imperative verb would all be in the dual form, if your language uses that form. Otherwise, they would be plural. (See: [Forms of 'You' — Dual/Plural](#))

Behold (ULT)**Listen carefully (UST)**

Jesus uses this word to tell Peter and John to pay close attention to what he is saying and to do exactly what he tells them. It may be helpful to explain the meaning of the word more fully and to do so as a separate sentence. Alternate translation: "Now pay close attention to these instructions" (See: [Metaphor](#))

a man carrying a pitcher of water will meet you (ULT)**a man carrying a large jar of water will meet you (UST)**

Alternate translation: "you will see a man carrying a pitcher of water"

a pitcher of water (ULT)**a large jar of water (UST)**

This means not a small serving **pitcher**, but a large earthen jug, which the man would likely be carrying on his shoulder. If your language has its own term for a large container that people use to transport water, you can use it here. (See: [Translate Unknowns](#))

Translation Words - ULT

- [carrying](#)
- [of water](#)
- [house](#)

Translation Words - UST

- [carrying](#)
- [of water](#)
- [house](#)

ULT

¹⁰ And he answered them, "Behold, when you have entered into the city, a man [carrying](#) a pitcher [of water](#) will meet you. Follow him into the [house](#) into which he enters.

UST

¹⁰ He answered, "Listen carefully. When you go into the city, a man [carrying](#) a large jar [of water](#) will meet you. Follow him into the [house](#) that he enters.

Luke 22:11

say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with my disciples (ULT) Say to the owner of the house, 'Our teacher says to show us the room where he can eat the Passover meal together with us, his disciples (UST)

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation and then another quotation within that one. Alternate translation: "tell the owner of the house that the Teacher wants to know where the guest room is where he can eat the Passover meal with his disciples" (See: [Quotes within Quotes](#))

The Teacher (ULT)

Our teacher (UST)

Teacher is a respectful title for Jesus. You could translate it with an equivalent term that your language and culture would use.

the Passover (ULT)

the Passover meal (UST)

Jesus is telling Peter and John to use the name of this part of the festival, **Passover**, to refer figuratively to the meal that people shared on that occasion. Alternate translation: "the Passover meal" (See: [Metonymy](#))

Translation Words - ULT

- [to...master](#)
- [of...house](#)
- [Teacher](#)
- [Passover](#)
- [disciples](#)

Translation Words - UST

- [to...owner](#)
- [of...house](#)
- [teacher](#)
- [Passover meal](#)
- [us...disciples](#)

ULT

¹¹ And say to the [master](#) of the [house](#), 'The [Teacher](#) says to you, "Where is the guest room where I may eat the [Passover](#) with my [disciples](#)?"'

UST

¹¹ Say to the [owner](#) of the [house](#), 'Our [teacher](#) says to show us the room where he can eat the [Passover meal](#) together with [us](#), his [disciples](#).'

Luke 22:12

And that one (ULT)

He (UST)

Alternate translation: "And the owner of the house"

a...upper room (ULT)

a...room that is on the upper floor of the house (UST)

In this culture, in some houses, rooms were built above other rooms. If your community does not have houses like that, you can use another expression to describe a large indoor space that people could use for a celebration meal. (See: [Translate Unknowns](#))

furnished (ULT)

It will be all ready for entertaining guests (UST)

This is a passive verbal form. If your language does not use such forms, you can translate this with an equivalent expression. Alternate translation: "that has carpets, dining couches, and a dining table" (See: [Active or Passive](#))

ULT

¹² And that one will show you a large upper room, furnished. Prepare it there."

UST

¹² He will show you a large room that is on the upper floor of the house. It will be all ready for entertaining guests. Prepare the meal for us there."

Luke 22:13

And (ULT)

So (UST)

Luke uses this word to introduce the results of what the previous sentences described. Because Jesus told Peter and John to do this, they did it. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

they went (ULT)

the two disciples went {into the city} (UST)

The implication is that these two disciples went into the city of Jerusalem, as Jesus had told them to do. Alternate translation: "Peter and John went into the city of Jerusalem" (See: [Assumed Knowledge and Implicit Information](#))

the Passover (ULT)

the meal for} the Passover celebration (UST)

Luke is using the name of this part of the festival, **Passover**, to refer figuratively to the meal that people shared on that occasion. Alternate translation: "the Passover meal" (See: [Metonymy](#))

Translation Words - ULT

- just as
- Passover

Translation Words - UST

- just as
- the meal for...Passover celebration

ULT

¹³ And they went {and} found it just as he had said to them, and they prepared the Passover.

UST

¹³ So the two disciples went {into the city}. They found everything to be just as Jesus had told them. So they prepared {the meal for} the Passover celebration there.

Luke 22:14**when the hour came (ULT)****When it was time to eat the meal (UST)**

Luke is using the term **hour** figuratively to refer to a specific time.
Alternate translation: "when it was time for the meal" (See: [Idiom](#))

he reclined to eat (ULT)**Jesus came and sat down (UST)**

See how you translated this in [5:29](#). It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: "Jesus took his place at the table" (See: [Translate Unknowns](#))

Translation Words - ULT

- [hour](#)
- [apostles](#)

Translation Words - UST

- [time to eat the meal](#)
- [apostles](#)

ULT

¹⁴ And when the [hour](#) came, he reclined to eat, and the [apostles](#) with him.

UST

¹⁴ When it was [time to eat the meal](#), Jesus came and sat down with the [apostles](#).

Luke 22:15

With desire I have desired (ULT) I have wanted very much (UST)

Jesus is using a characteristic Hebrew construction, a cognate noun with a verb, to express intensity. If your language has this same construction, you can use it here. But if this construction would seem to express unnecessary extra information in your language, you could show the emphasis in another way. Alternate translation: "I have wanted very much" (See: [Making Assumed Knowledge and Implicit Information Explicit](#))

this Passover (ULT) this special Passover supper (UST)

Jesus is using the name of this part of the festival, **Passover**, to refer figuratively to the meal that people shared on that occasion. Alternate translation: "this Passover meal" (See: [Metonymy](#))

before I suffer (ULT) before I die (UST)

Jesus is referring figuratively to his death by association with the way that he will **suffer** much pain and shame as he is dying. Alternate translation: "before I experience a painful death" (See: [Metonymy](#))

Translation Words - ULT

- [Passover](#)
- [suffer](#)

Translation Words - UST

- [special Passover supper](#)
- [die](#)

ULT

¹⁵ And he said to them, "With desire I have desired to eat this [Passover](#) with you before I [suffer](#)."

UST

¹⁵ He said to them, "I have wanted very much to eat this [special Passover supper](#) with you before I [die](#)."

Luke 22:16

For (ULT)

Jesus is giving the reason why he has been so eager to share this Passover meal with his disciples, as he said in the previous verse. If your readers would misunderstand this, you could put this reason before the result by creating a verse bridge. You could combine 22:15 and 22:16, putting all of 22:16 first, followed by all of 22:15. This would require saying “this Passover meal” in 22:16 and **it** in 22:15. You could have no introductory word for 22:16 and begin 22:15 with “And so.” (See: [Verse Bridges](#))

I say...to you (ULT)

I tell...you (UST)

Jesus says this to emphasize the importance of what he is about to say. Alternate translation: “I can assure you”

I will certainly not eat it (ULT)

Since Jesus is just about to eat a Passover meal, he means implicitly that he will not eat such a meal again until the later time he describes. Alternate translation: “I will certainly not eat it again” (See: [Assumed Knowledge and Implicit Information](#))

until when it is fulfilled in the kingdom of God (ULT)

will be when God gives it its deepest meaning when he rules everywhere as king (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who will do the action. See the discussion in the General Notes to this chapter. This could mean: (1) “until people celebrate this feast in the kingdom of God.” (2) “until God gives this feast its full meaning when he establishes his kingdom.” (3) “until I die as the true Passover sacrifice and establish the kingdom of God.” (See: [Active or Passive](#))

Translation Words - ULT

- [it is fulfilled](#)
- [kingdom of God](#)

Translation Words - UST

- [God gives it its deepest meaning](#)
- [he...rules everywhere as king](#)

ULT

16 For I say to you that I will certainly not eat it until when [it is fulfilled](#) in the [kingdom of God.](#)”

UST

16 I tell you, the next time I eat it will be when [God gives it its deepest meaning](#) when [he rules everywhere as king.](#)”

Luke 22:17

he took a cup (ULT)

he took a cup of wine (UST)

Luke is using the term **cup** figuratively to mean what it contained, which was wine. Alternate translation: "Jesus picked up a cup of wine" (See: [Metonymy](#))

and} having given thanks (ULT)

and thanked God for it (UST)

Your language may require you to state the object of the verb.
Alternate translation: "when he had given thanks to God"

divide it among yourselves (ULT)

share it among yourselves (UST)

Jesus meant that the apostles were to divide up the contents of the cup, not the cup itself. Alternate translation: "share the wine that is in this cup among yourselves" or "each of you drink some wine from this cup" (See: [Metonymy](#))

ULT

¹⁷ And he took a cup, {and} having given thanks, he said, "Take this, and divide it among yourselves.

UST

¹⁷ Then he took a cup of wine and thanked God for it. He told {his apostles}, "Take this wine and share it among yourselves.

Luke 22:18

For (ULT) I want you to do this} because (UST)

Jesus is giving the reason why he wants his disciples to share the wine, as he told them to do in the previous verse. If your readers would misunderstand this, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in [22:16](#) for how you might do this. (See: [Verse Bridges](#))

I say...to you (ULT) I tell...you (UST)

Jesus is using this phrase to emphasize the importance of what he is about to say. Alternate translation: "I can assure you"

of the fruit of the vine (ULT) wine (UST)

Jesus is referring figuratively to the juice that people squeeze from grapes that grow on grapevines as if it were the **fruit** or grapes themselves. Wine is made from fermented grape juice. Alternate translation: "wine" (See: [Metonymy](#))

until the kingdom of God comes (ULT) until God rules everywhere as king (UST)

Jesus is speaking figuratively of the **kingdom of God** as if it could actively come on its own. Alternate translation: "until God establishes his kingdom" (See: [Personification](#))

until the kingdom of God comes (ULT) until God rules everywhere as king (UST)

See how you decided to translate the phrase **the kingdom of God** in [4:43](#). If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "until God begins to rule as king" (See: [Abstract Nouns](#))

Translation Words - ULT

- [fruit](#)
- [of...vine](#)
- [kingdom of God](#)

Translation Words - UST

- [wine](#)
- [wine](#)
- [God...as king](#)

ULT

¹⁸ For I say to you, from now on I will certainly not drink of the [fruit](#) of the [vine](#), until the [kingdom of God](#) comes."

UST

¹⁸ {I want you to do this} because, I tell you, I will not drink [wine](#) again until [God](#) rules everywhere [as king](#)."

Luke 22:19

bread (ULT) **some bread (UST)**

The term **bread** refers to a loaf of bread, which is a lump of flour dough that a person has shaped and baked. See how you translated this term in 9:13. Alternate translation: “a loaf of bread” (See: [Translate Unknowns](#))

bread (ULT) **some bread (UST)**

Since Jews did not eat bread made with yeast during this festival, this bread would not have had any yeast in it and it would have been flat. Alternate translation: “a loaf of unleavened bread” (See: [Assumed Knowledge and Implicit Information](#))

and} having given thanks (ULT) **and thanked God for it (UST)**

Your language may require you to state the object of the verb. Alternate translation: “when he had given thanks to God”

he broke it (ULT) **He broke it into pieces (UST)**

Jesus may have divided the loaf of **bread** into many pieces, as UST says, or he may have divided it into two pieces and given those to the apostles to divide among themselves. If possible, use an expression in your language that would apply to either situation.

and gave to them (ULT) **and gave it to them to eat (UST)**

The implication is that Jesus gave the bread to the disciples to eat. Alternate translation: “and gave it to them to eat” (See: [Assumed Knowledge and Implicit Information](#))

This is my body (ULT) **This bread is my body (UST)**

See the discussion in the General Notes to this chapter about how to translate this phrase. Christians understand this phrase to be: (1) a metaphor. Alternate translation: “This represents my body” (See: [Metaphor](#)) (2) literal. Alternate translation: “My body is really present in this bread”

which is given for you (ULT) **which I am about to sacrifice for you (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who is doing the action. Alternate translation: “which I am giving for you” (See: [Active or Passive](#))

ULT

¹⁹ And he took **bread**, {and} having given thanks, he broke it, and gave to them, saying, “This is my **body**, which is given for you. Do this in my remembrance.”

UST

¹⁹ Then he took **some bread** and thanked God for it. He broke it into pieces and gave it to them to eat. As he did so, he said, “This bread is my **body**, which I am about to sacrifice for you. Do this again later to honor me.”

Do this in my remembrance (ULT)
Do this again later to honor me (UST)

Jesus seems to be telling his disciples implicitly that he wants them to re-enact this part of the meal regularly in the future in order to remember him. Alternate translation: "When you meet together, break and share bread like this in order to remember me" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- bread
- body

Translation Words - UST

- some bread
- body

Luke 22:20

And the cup (ULT)

In the same way...he took the cup of wine (UST)

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from the previous verse. Alternate translation: "And he took the cup" (See: [Ellipsis](#))

the cup...This cup (ULT)

the cup of wine...This is (UST)

In each case, the term **cup** figuratively means what the **cup** contained, which was wine. Alternate translation: "the cup of wine ... The wine in this cup" (See: [Metonymy](#))

is} the new covenant in my blood (ULT)

the new covenant that I will make using my own blood (UST)

In the Hebrew culture, covenants were customarily ratified through animal sacrifices that involved shedding the blood of the animals. Here, Jesus is likely alluding to that practice in light of his impending sacrificial death. Alternate translation: "the new covenant that will be ratified when I shed my blood" (See: [Assumed Knowledge and Implicit Information](#))

which is poured out for you (ULT)

which will flow out of my wounds for you when I die (UST)

Jesus is referring to the way his blood is going to be **poured out** when he dies. If your readers would misunderstand this, you could express this with an active form. Alternate translation: "which I will pour out for you" (See: [Active or Passive](#))

Translation Words - ULT

- [in the same way](#)
- [covenant](#)
- [blood](#)

Translation Words - UST

- [In the same way...he took](#)
- [covenant](#)
- [blood](#)

ULT

²⁰ And 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.

UST

²⁰ [In the same way](#), after they had eaten the meal, [he took](#) the cup of wine and said, "This is the new [covenant](#) that I will make using my own [blood](#), which will flow out of my wounds for you when I die.

Luke 22:21**behold (ULT)****I want you all to know that (UST)**

Jesus is using the term **behold** to get his disciples to focus their attention on what he is about to say. Alternate translation: “indeed” (See: [Metaphor](#))

the hand of the one betraying me {is} with me on the table (ULT)**the person who will hand me over to my enemies is here eating with me (UST)**

Jesus is figuratively using one part of this person, his **hand**, to represent the entire person. There is significance to the part that Jesus chooses. With the same hand with which Judas has just received the bread and wine, he will receive the money for betraying Jesus. Alternate translation: “the man who is going to betray me is sharing this meal with me” (See: [Synecdoche](#))

is} with me on the table (ULT)**is here eating with me (UST)**

Jesus is using the shared location of the **table** figuratively to mean sharing the meal that is being served on the **table**. Alternate translation: “sharing this meal with me” (See: [Metonymy](#))

Translation Words - ULT

- [hand](#)

Translation Words - UST

- [person](#)

ULT

²¹ But behold, the [hand](#) of the one betraying me {is} with me on the table.

UST

²¹ But I want you all to know that the [person](#) who will hand me over to my enemies is here eating with me.

Luke 22:22

For (ULT) I say this} because (UST)

Jesus is giving the reason why one of his disciples is going to betray him, as he said in the previous verse. If your readers would misunderstand this, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in [22:16](#) for how you might do this. (See: [Verse Bridges](#))

the Son of Man indeed...goes (ULT) I, the Son of Man...indeed...will...die (UST)

Jesus is speaking about himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man, indeed go" (See: [First, Second or Third Person](#))

the Son of Man indeed...goes (ULT) I, the Son of Man...indeed...will...die (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "I, the Messiah, indeed go" (See: [Assumed Knowledge and Implicit Information](#))

goes (ULT) will...die (UST)

Jesus is speaking about his impending death in a discreet way. Alternate translation: "is going to die" (See: [Euphemism](#))

according to what has been determined (ULT) in the way that God has planned (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action. Alternate translation: "as God has determined" (See: [Active or Passive](#))

through whom he is betrayed (ULT) who hands me over {to my enemies (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "who betrays him" or, if you decided to use the first person, "who betrays me" (See: [Active or Passive](#))

Translation Words - ULT

- [Son of Man indeed](#)
- [has been determined](#)
- [woe](#)

ULT

²² For the [Son of Man indeed](#) goes according to what [has been determined](#). But [woe](#) to that man through whom he is betrayed!"

UST

²² {I say this} because I, the [Son of Man](#), will [indeed](#) die in the way that [God has planned](#). But [how terrible it will be](#) for the man who hands me over {to my enemies}!"

Translation Words - UST

- I...Son of Man...indeed
- God has planned
- how terrible it will be

Luke 22:23

(There are no notes for this verse.)

ULT

²³ And they began to discuss among themselves about which of them therefore might be the one who was about to do this.

UST

²³ Then the apostles began to ask each other which of them would actually be prepared to betray Jesus.

Luke 22:24

Then (ULT)

After that (UST)

Luke may use this word simply to indicate that the quarrel about which disciple was the greatest took place after the discussion about which disciple would betray Jesus. However, he could also be using the word to indicate that the quarrel arose directly from the discussion. Alternate translation: “As a result” (See: [Connect — Reason-and-Result Relationship](#))

seems to be greater (ULT)

they should think was the most important person (UST)

Here Luke uses the present tense in past narration. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: “appeared to be the greatest one” or “people should consider to be the greatest one”

greater (ULT)

the most important person (UST)

Your language might naturally use the comparative form of the adjective here, **greater**, to express the issue in terms of which one disciple was greater than all the others. Or your language might naturally use the superlative form, “greatest,” to express the issue in terms of which disciple was the greatest of them all. Alternate translation: “the greatest one”

ULT

²⁴ Then a quarrel also happened among them about which of them seems to be greater.

UST

²⁴ After that, the apostles began to argue among themselves about which one of them they should think was the most important person.

Luke 22:25

The kings of the nations (ULT) The kings of the Gentile nations (UST)

Here Jesus assumes that his disciples will know that by **the nations** he means the people groups who are not Jews. Alternate translation: “the kings of the Gentiles” (See: [Assumed Knowledge and Implicit Information](#))

lord it over them (ULT) like to show people that they are powerful (UST)

Alternate translation: “order them around” or “are arrogant and domineering”

are called Benefactors (ULT) give themselves the name ‘Ones Who Help the People (UST)

The subjects of these rulers did not call them this spontaneously and gratefully. Rather, the rulers gave themselves this title, even though they were not really ruling in a way that was good for their subjects, as Jesus says in the first part of this sentence. Jesus is mentioning the title to emphasize how undeserved it is. Alternate translation: “nevertheless give themselves the title of Benefactor” (See: [Irony](#))

are called (ULT) give themselves the name (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who is doing the action. Alternate translation: “call themselves” or “give themselves the title” (See: [Active or Passive](#))

Benefactors (ULT) Ones Who Help the People (UST)

This is a title that several rulers of this time had given themselves. Your language may have an equivalent title. If not, you can express the meaning with an equivalent expression, as UST does. Alternate translation: “the Good” (See: [How to Translate Names](#))

Translation Words - ULT

- kings
- of...nations
- lord it over
- who have authority
- are called

Translation Words - UST

- kings
- of...Gentile nations

ULT

²⁵ But he said to them, “The **kings** of the **nations** **lord it over** them, and the ones **who have authority** over them **are called** Benefactors.

UST

²⁵ Jesus responded to them, “The **kings** of the **Gentile nations** **like to show** people **that they are powerful**. Yet **they give themselves the name** ‘Ones Who Help the People.’

- like to show...that they are powerful
- they
- give themselves the name

Luke 22:26

But you be not thus (ULT)

But you should not be like those rulers (UST)

Alternate translation: "But you should not act like that"

let the greater among you become like the younger

As the last note to [22:24](#) discusses, your language might naturally use the superlative form of these adjectives rather than the comparative form. Alternate translation: "let the greatest one among you become like the youngest one"

the greater...the younger (ULT)

the most honored people...the least honored ones (UST)

Jesus is using the adjectives **greater** and **younger** as nouns to describe types of people. Your language may use adjectives in the same way. If not, you can translate these with equivalent expressions. Alternate translation: "the greatest one ... the youngest one" (See: [Nominal Adjectives](#))

the younger (ULT)

the least honored ones (UST)

This culture respected older people and followed them as leaders. Jesus is referring figuratively to a person who was less important and influential by association with the fact that this would be the case if they were younger. Alternate translation: "the least important one" (See: [Metonymy](#))

the...who serves (ULT)

the...servant (UST)

Alternate translation: "a servant"

Translation Words - ULT

- [like](#)
- [like \(2\)](#)
- [who serves](#)

Translation Words - UST

- [as if they were](#)
- [must act like \(2\)](#)
- [servant](#)

ULT

²⁶ But you be not thus. Instead, let the greater among you become [like](#) the younger. and the one who leads [like](#) the one [who serves](#).

UST

²⁶ But you should not be like those rulers! Instead, the most honored people among you should act [as if they were](#) the least honored ones. Anyone who leads [must act like](#) a [servant](#).

Luke 22:27

For (ULT) For you know that (UST)

Jesus uses this word to introduce a reason why his disciples should do what he told them in the previous verse. The reason is that he is already setting a personal example of this himself. Alternate translation: "After all" (See: [Connect — Reason-and-Result Relationship](#))

who...is} greater, the one who reclines to eat or the one who serves (ULT) person is...the important...the one who eats at the table, not the servant who brings the food (UST)

Jesus is using the question form to teach his disciples. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "I want you to think about who is greater, the person who is dining, or the who is serving the food." (See: [Rhetorical Question](#))

the one who reclines to eat (ULT) the one who eats at the table (UST)

See how you translated this in [5:29](#). It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: "the person who is dining" (See: [Translate Unknowns](#))

Is it} not the one who reclines to eat (ULT) For you know that...the one...who eats at the table (UST)

Jesus is using a further question to teach his disciples. If your readers would misunderstand this, you could translate his words as a statement. Alternate translation: "You must agree that it is the person who is dining." (See: [Rhetorical Question](#))

But I am in the midst of you as one who serves (ULT) But I, your leader, have been setting an example for you by serving you while I have been among you (UST)

Jesus is likely referring to the example that he has set at this meal. This would include serving the bread to the disciples, which Luke describes in [22:19](#). [John 13:4-5](#) also records that before this meal, Jesus washed the disciples feet, which a household servant would ordinarily have done. Alternate translation: "But I have been acting like a servant here at this meal with you" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [who serves](#)
- [who serves](#) (2)
- [as](#)

ULT

²⁷ For who {is} greater, the one who reclines to eat or the one [who serves](#)? {Is it} not the one who reclines to eat? But I am in the midst of you [as](#) one [who serves](#).

UST

²⁷ For you know that the important person is the one who eats at the table, not the [servant who brings the food](#). But I, your leader, [have been setting an example for you by serving you](#) while I have been among you

Translation Words - UST

- servant who brings the food
- serving you (2)
- have been setting an example for you by

Luke 22:28

the ones who have continued with me in my trials (ULT)

the people who have stayed with me during all the hard things I have suffered (UST)

Alternate translation: "the ones who have stayed with me through my struggles"

Translation Words - ULT

- trials

Translation Words - UST

- hard things...have suffered

ULT

²⁸ But you are the ones who have continued with me in my trials.

UST

²⁸ You are the people who have stayed with me during all the hard things I have suffered.

Luke 22:29

And I grant to you, just as my Father has granted to me, a kingdom (ULT)

So now I am appointing you to important positions in which you will rule, just as my Father has appointed me to rule as a king (UST)

If your readers would misunderstand this, you could change the order of these phrases. Alternate translation: "And so, just as my Father has given a kingdom to me, I am giving one to you"

ULT

²⁹ And I grant to you, just as my Father has granted to me, a kingdom,

UST

²⁹ So now I am appointing you to important positions in which you will rule, just as my Father has appointed me to rule as a king.

And I grant to you, just as my Father has granted to me, a kingdom (ULT)

So now I am appointing you to important positions in which you will rule, just as my Father has appointed me to rule as a king (UST)

If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule." Alternate translation: "And so I am giving you the authority to rule, just as my Father has done for me" (See: [Abstract Nouns](#))

And I (ULT)

So now I (UST)

Jesus uses this expression to indicate that what he is about to say is the result of what he has just said. Alternate translation: "And so I" (See: [Connect — Reason-and-Result Relationship](#))

Father (ULT)

Father (UST)

Father is an important title for God. (See: [Translating Son and Father](#))

Translation Words - ULT

- just as
- Father
- a kingdom

Translation Words - UST

- to important positions in which you will rule...to rule as a king
- just as
- Father

Luke 22:30

so that you may eat and drink at my table (ULT)

Jesus may simply be referring to the way he and his disciples will renew their table fellowship in the kingdom of God, as he described in [22:16](#). But he may also be referring figuratively to his disciples becoming important officials in his kingdom, since such officials would have their meals at the king's **table**. Alternate translation: "so that you may be important officials" (See: [Metonymy](#))

in my kingdom (ULT) when I become king (UST)

If your readers would misunderstand the abstract noun **kingdom**, you could express the idea behind it with a verb such as "rule" and a concrete noun such as "king." Alternate translation: "when I rule as king" (See: [Abstract Nouns](#))

sit on thrones (ULT) you will sit on thrones (UST)

Rulers have **thrones** that symbolize their authority. These special seats are signs of status and power. If it would be helpful to your readers, you could indicate that in some way in your translation. Alternate translation: "sit on royal thrones" (See: [Symbolic Action](#))

the 12 tribes...of Israel (ULT) the people of the 12 tribes...of Israel (UST)

Here Jesus uses the term **tribes** figuratively to refer to the people who belong to those **tribes**. Alternate translation: "the people of the 12 tribes of Israel" (See: [Metonymy](#))

Translation Words - ULT

- [my...kingdom](#)
- [thrones](#)
- [judging](#)
- [12 tribes](#)
- [tribes](#)
- [of Israel](#)

Translation Words - UST

- [when...I...become king](#)
- [thrones](#)
- [and judge](#)
- [12 tribes](#)
- [tribes](#)
- [Israel](#)

ULT

³⁰ so that you may eat and drink at my table in my [kingdom](#) and sit on [thrones judging](#) the [12 tribes of Israel](#).

UST

³⁰ You will sit and eat and drink with me [when I become king](#). In fact, you will sit on [thrones and judge](#) the people of the [12 tribes of Israel](#)."

Luke 22:31

Simon, Simon

Jesus says the name of this disciple twice to show him that what he is about to say to him is very important. Your language may have a way of addressing someone to show this same thing. Alternate translation: "Now Simon"

Simon (ULT)

Simon (UST)

Simon is the name of a man. See how you translated it in [4:38](#). (See: [How to Translate Names](#))

behold (ULT)

pay attention (UST)

Jesus uses the term **behold** to get Simon to focus his attention on what he is about to say. Alternate translation: "listen" (See: [Metaphor](#))

Satan (ULT)

Satan (UST)

Satan is the name of the devil. See how you translated it in [10:18](#). (See: [How to Translate Names](#))

has asked (ULT)

has asked {God} to {let him} (UST)

Your language may require you to state the object of the verb. Alternate translation: "has asked God for permission"

to sift you like wheat (ULT)

test all of you, the way someone shakes grain in a sieve{, and God has permitted him to do that (UST)

To **sift wheat** means to put it in a sieve, which is a container with a mesh bottom, and shake it back and forth so that the grain stays in the sieve and the husk or chaff falls out. If your readers would not be familiar with **wheat**, you could use the name of a grain that they would recognize, or use a general expression. Alternate translation: "to shake you as if he were separating grain from its husks in a sieve" (See: [Translate Unknowns](#))

has asked to sift you like wheat (ULT)

has asked {God} to {let him} test all of you, the way someone shakes grain in a sieve{, and God has permitted him to do that (UST)

Jesus is using this comparison to say figuratively that Satan wants to put the disciples through difficult experiences in order to show that many of them are not unconditionally loyal to Jesus. You could use this same comparison in your translation, or you could explain its meaning. Alternate translation: "to shake you as if he were separating

ULT

³¹ **Simon, Simon**, behold, **Satan** has asked to sift you like wheat.

UST

³¹ "**Simon, Simon**, pay attention! **Satan** has asked {God} to {let him} test all of you, the way someone shakes grain in a sieve{, and God has permitted him to do that}.

grain from its husks in a sieve” or “to test you to show that many of you will not stay loyal to me when threatened” (See: [Simile](#))

has asked to sift you like wheat (ULT)

has asked {God} to {let him} test all of you, the way someone shakes grain in a sieve{, and God has permitted him to do that (UST)

The implication is that God has given Satan permission to do this, and that is why Jesus is giving this warning. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “to test you to show that many of you are not unconditionally loyal to me, and God has given him permission to do that” (See: [Assumed Knowledge and Implicit Information](#))

you (ULT)

all of you (UST)

Here, **you** is plural. Jesus is referring to all of the apostles. (See: [Forms of You](#))

Translation Words - ULT

- [Simon](#)
- [Simon \(2\)](#)
- [Satan](#)
- [to sift](#)
- [like](#)
- [wheat](#)

Translation Words - UST

- [Simon](#)
- [Simon \(2\)](#)
- [Satan](#)
- [test](#)
- [the way](#)
- [someone shakes grain in a sieve...and God has permitted him to do that](#)

Luke 22:32

I...have asked (ULT)**I...I...have prayed...have asked God (UST)**

Your language may require you to state the object of the verb. In this context the verb has a strong sense. Alternate translation: "I have prayed to God" or "I have pleaded with God"

But I have asked concerning you (ULT)**But I have prayed for you, Simon. {I have asked God (UST)}**

Jesus is addressing Simon specifically, and so the terms **you** and **your** are singular. (See: [Forms of You](#))

that your faith may not fail (ULT)**that you will not completely stop believing in me (UST)**

If your readers would misunderstand this, you could express the meaning of the negative word **not** combined with the negative verb **fail** as a positive statement. Alternate translation: "that you will continue to have faith" or "that you will continue to trust me" (See: [Double Negatives](#))

when you have turned back (ULT)**when...decide that you truly do believe in me (UST)**

This expression refers figuratively to resuming a previous course of action. Alternate translation: "when you are once more openly loyal to me" (See: [Metaphor](#))

strengthen your brothers (ULT)**encourage the other apostles {to believe in me as well (UST)}**

The implication is that Jesus wants Simon to **strengthen** the other disciples in their faith. Alternate translation: "encourage the other disciples to be strong in their faith as well" (See: [Assumed Knowledge and Implicit Information](#))

your brothers (ULT)**the other apostles (UST)**

Jesus is using the term **brothers** figuratively to mean someone who shares the same belief. Alternate translation: "your fellow believers" or "the other disciples" (See: [Metaphor](#))

your brothers (ULT)**the other apostles (UST)**

Here Jesus has the other apostles, who are all men, initially in view. But he may also want Simon to strengthen the faith of any of his other disciples, male or female, who need encouragement. In that case, he would be using the word in a generic sense that includes both men and women. Alternate translation: "your fellow believers" (See: [When Masculine Words Include Women](#))

ULT

³² But I have asked concerning you that your **faith** may not fail. And you, when **you have turned back**, **strengthen** your **brothers**."

UST

³² But I have prayed for you, Simon. {I have asked God} that you will not completely stop **believing in me**. So when you **decide that you truly do believe in me**, **encourage** the **other apostles** {to believe in me as well}."

Translation Words - ULT

- faith
- you have turned back
- strengthen
- brothers

Translation Words - UST

- believing in me
- decide that you truly do believe in me
- encourage...to believe in me as well
- other apostles

Luke 22:33

But he said to him (ULT)

He refers to Simon, who was also known as Peter, and the word **him** refers to Jesus. Jesus calls him Peter in the next verse. So that your readers will know that Jesus is talking to the same man there, you could use both of his names here. Alternate translation: "But Simon Peter said to Jesus" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [Lord](#)
- [prison](#)
- [death](#)

Translation Words - UST

- [Lord](#)
- [prison](#)
- [to die](#)

ULT

³³ But he said to him, "Lord, I am ready to go with you both to [prison](#) and to [death](#)."

UST

³³ Peter replied to him, "Lord, I am ready to go with you to [prison](#). I am even willing [to die](#) with you!"

Luke 22:34

But he said (ULT)

The pronoun **he** refers to Jesus. Alternate translation: “But Jesus answered” (See: [Pronouns — When to Use Them](#))

I say to you (ULT)**I want you to know that (UST)**

Jesus says this to emphasize what he is about to tell Peter. Alternate translation: “Indeed”

the rooster will not crow today before you deny three times that you know me (ULT)**this night, before the rooster crows, you will say three times that you do not know me (UST)**

If your readers would misunderstand this, you could express this as a positive statement. Alternate translation: “before the rooster crows today, you will deny three times that you know me”

the rooster will not crow today before (ULT)**this night, before the rooster crows (UST)**

Jesus is referring figuratively to a certain time of day. Roosters crow just before the sun appears in the morning. In other words, Jesus is referring to dawn. Alternate translation: “before another morning begins” (See: [Metonymy](#))

the rooster will not crow today before (ULT)**this night, before the rooster crows (UST)**

A **rooster** is a bird that calls out loudly around the time the sun comes up. If your readers would not be familiar with this bird, you could use the name of a bird in your area that calls out or sings just before dawn, or you could use a general expression. Alternate translation: “before the birds begin to sing in the morning” (See: [Translate Unknowns](#))

the rooster (ULT)**the rooster (UST)**

Jesus is not speaking of one particular **rooster** but of roosters in general. Alternate translation: “the roosters” or “the birds” (See: [Generic Noun Phrases](#))

today (ULT)**this night (UST)**

The Jewish day began at sunset. Jesus was speaking after the sun had set. The rooster would crow just before morning. That morning was considered part of the same day. Alternate translation: “in the morning” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁴ But he said, “I say to you, **Peter**, the rooster will not crow today before you deny three times **that you know me**.”

UST

³⁴ Jesus replied, “**Peter**, I want you to know that this night, before the rooster crows, you will say three times that **you do not know me!**”

Translation Words - ULT

- Peter
- that you know

Translation Words - UST

- Peter
- you do...know

Luke 22:35

without a money bag and sack and sandals (ULT)

As in [10:4](#), Jesus is speaking of these items figuratively to mean what they represent. See how you translated these terms there. Alternate translation: “without any money or provisions or extra clothes” (See: [Metonymy](#))

you did not lack anything, did you (ULT) was there anything you needed but could not get (UST)

The first word of this question in Greek is a negative word that can be used to turn a statement into a question that expects a negative answer. ULT shows this by adding, **did you?** Your language may have other ways of asking a question that expects a negative answer, for example, by changing the word order of a positive statement. Alternate translation: “did you lack anything?” (See: [Double Negatives](#))

you did not lack anything, did you (ULT) was there anything you needed but could not get (UST)

Even though Jesus already knows the answer to this question and he is using it as a teaching tool, in this case he does want the disciples to reply. If you translated his words as a statement, for example, “I know that you did not lack anything,” then the disciples might seem to be interrupting him by speaking uninvited. Since Jesus did want them to speak, it would probably be most appropriate to present his words in the form of a question. (See: [Rhetorical Question](#))

Nothing (ULT) No, there was nothing (UST)

Luke may be summarizing the disciples’ response briefly, or the disciples themselves may have responded this briefly. If it would be helpful to your readers, you could expand on what this means. Alternate translation: “We did not lack anything” or “We had everything we needed” (See: [Ellipsis](#))

Translation Words - ULT

- [I sent...out](#)
- [sandals](#)

Translation Words - UST

- [I sent...out {to the villages, and you went](#)
- [sandals](#)

ULT

³⁵ And he said to them, “When [I sent](#) you [out](#) without a money bag and sack and [sandals](#), you did not lack anything, did you?” And they said, “Nothing.”

UST

³⁵ Then Jesus asked the disciples, “When [I sent](#) you [out {to the villages, and you went}](#) without any money, food, or [sandals](#), was there anything you needed but could not get?” They replied, “No, there was nothing!”

Luke 22:36

the one who has a money bag...the one who does not have...a sword (ULT)

if anyone {among you} has some money... whoever does not have...a sword (UST)

Jesus was not referring to a specific one of the disciples who had a money bag or did not have a sword. Alternate translation: “anyone who has a money bag ... anyone who does not have a sword” (See: [Generic Noun Phrases](#))

the one who has a money bag...the one who does not have...a sword (ULT)

if anyone {among you} has some money... whoever does not have...a sword (UST)

Jesus is giving these instructions specifically to his disciples. If it would be helpful to your readers, you could indicate that in your translation. Alternate translation: “any one of you who has a money bag ... any one of you who does not have a sword” (See: [Assumed Knowledge and Implicit Information](#))

cloak (ULT)

coat (UST)

See how you translated **cloak** in [19:35](#). Alternate translation: “coat” or “outer garment” (See: [Translate Unknowns](#))

Translation Words - ULT

- [likewise](#)
- [a sword](#)
- [cloak](#)

Translation Words - UST

- [Also](#)
- [a sword](#)
- [coat](#)

ULT

³⁶ Then he said to them, “But now, the one who has a money bag, let him take it, and [likewise](#) a sack. And the one who does not have [a sword](#), let him sell his [cloak](#) and buy one.

UST

³⁶ Then Jesus said, “But, now, if anyone {among you} has some money, he should take it with him. [Also](#), whoever has food should take it with him. And whoever does not have [a sword](#) should sell his [coat](#) and buy one!”

Luke 22:37

For (ULT) because (UST)

Jesus is giving the reason why the disciples should now be concerned about providing for and protecting themselves, as he said in the previous verse. If your readers would misunderstand this, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in [22:16](#) for how you might do this. (See: [Verse Bridges](#))

I say...to you (ULT) I tell...you (UST)

Jesus says this to emphasize what he is about to tell the disciples. Alternate translation: “indeed”

this that is written (ULT) this...what a prophet wrote...in the Scriptures (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “what a prophet wrote in the Scriptures” (See: [Active or Passive](#))

this that is written (ULT) this...what a prophet wrote...in the Scriptures (UST)

Jesus may be assuming that his disciples know the source and subject of this passage. If it would be helpful to your readers, you could identify it more specifically. Alternate translation: “what Isaiah wrote about the Messiah in the Scriptures” (See: [Assumed Knowledge and Implicit Information](#))

must be accomplished (ULT) must take place (UST)

If your readers would misunderstand this, you could express this with an active form. The meaning of **accomplished** is the same as for the word “fulfilled” in [1:1](#), [1:20](#), and many other places in the book, even though the Greek verb is different. Alternate translation: “must happen to me” (See: [Active or Passive](#))

And he was reckoned with the lawless

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. It may be more natural in your language to use a singular form here. Alternate translation: “that people would consider me to be a criminal” (See: [Quotes within Quotes](#))

he was reckoned with the lawless (ULT) People treated him like a criminal (UST)

Jesus is using the adjective **lawless** as a noun in order to indicate a type of person. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: “he was considered a criminal” (See: [Nominal Adjectives](#))

ULT

³⁷ For I say to you, this that **is written** must **be accomplished** in me, ‘And he was reckoned with **the lawless**.’ For indeed the thing concerning me has an accomplishment.”

UST

³⁷ I tell you this because what **a prophet wrote** about me **in the Scriptures** must **take place**: ‘**People treated him like a criminal**.’ Everything the Scriptures say about me is going to happen.

he was reckoned with the lawless (ULT)**People treated him like a criminal (UST)**

If your readers would misunderstand this, you could express this with an active form, and you can state who did the action. Alternate translation: "people considered him to be a criminal" (See: [Active or Passive](#))

For indeed the thing concerning me has an accomplishment (ULT)

Here Jesus is speaking implicitly about what the Scriptures say about him. Alternate translation: "Yes, what the Scriptures say about me must certainly happen" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [is written](#)
- [be accomplished](#)
- [the lawless](#)

Translation Words - UST

- [a prophet wrote...in the Scriptures](#)
- [take place](#)
- [People treated him like a criminal](#)

Luke 22:38

It is enough (ULT)

We will not need more than two (UST)

This could mean: (1) Jesus is indicating that when he told his disciples to buy swords, he meant for their own defense, not to attack their enemies, and that they have enough swords for that purpose.

Alternate translation: "That will be enough for us to defend ourselves" (2) Jesus wants them to stop talking about having swords. The implication would be that when he said they should buy swords, he was mainly warning them that they were going to face dangers, and he did not really want them to buy swords and fight. Alternate translation: "That is enough talk about swords, I do not really want you to buy them" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Lord](#)
- [swords](#)

Translation Words - UST

- [Lord](#)
- [swords](#)

ULT

³⁸ Then they said, "Lord, behold! Here are two [swords](#)." And he said to them, "It is enough."

UST

³⁸ The disciples replied, "Lord, look! We have two [swords](#)!" He answered, "We will not need more than two."

Luke 22:39

going out, he went according to {his} custom to the Mount of Olives (ULT)

Jesus left the city and went to the Mount of Olives, as he usually did (UST)

Luke provides this background information about where Jesus went to help readers understand what happens next in the story. Luke has already indicated in [21:37](#) that during this time in Jerusalem, Jesus did not spend the nights in the city, but rather in this location.

Alternate translation: "leaving the city of Jerusalem, Jesus went to spend the night on the Mount of Olives, as he had been doing" (See: [Background Information](#))

the Mount of Olives (ULT)

the Mount of Olives (UST)

This is the name of a hill or mountain. See how you translated it in [19:29](#). Alternate translation: "Olive Tree Mountain" (See: [How to Translate Names](#))

Translation Words - ULT

- [Mount of Olives](#)
- [of Olives](#)
- [disciples](#)

Translation Words - UST

- [Mount of Olives](#)
- [Olives](#)
- [disciples](#)

ULT

³⁹ And going out, he went according to {his} custom to the [Mount of Olives](#), and the [disciples](#) also followed him.

UST

³⁹ Jesus left the city and went to the [Mount of Olives](#), as he usually did. His [disciples](#) went with him.

Luke 22:40

And having come to the place (ULT)

Luke says **he**, meaning Jesus, to refer figuratively to Jesus and his disciples. Alternate translation: “when Jesus and his disciples arrived at the Mount of Olives” (See: [Synecdoche](#))

Pray not to enter into temptation (ULT) Pray that God will help you not to sin when you are tempted (UST)

If your readers would misunderstand the abstract noun **temptation**, you could express the idea behind it with a verb such as “tempt.” Alternate translation: “Pray that nothing will tempt you to sin” (See: [Abstract Nouns](#))

Pray not to enter into temptation (ULT) Pray that God will help you not to sin when you are tempted (UST)

The implications are that the disciples will soon face the **temptation** to abandon Jesus in order to save themselves. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “Pray that when the Jewish leaders come to arrest me and you are tempted to try to save yourselves by running away or denying that you know me, you will not sin by doing that” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Pray](#)
- [temptation](#)

Translation Words - UST

- [Pray](#)
- [when you are tempted](#)

ULT

⁴⁰ And having come to the place, he said to them, “[Pray](#) not to enter into [temptation](#).”

UST

⁴⁰ When Jesus came {with his disciples} to the place where he often spent the night, he said to them, “[Pray](#) that God will help you not to sin [when you are tempted](#).”

Luke 22:41**about the throw of a stone (ULT)
about 30 meters (UST)**

This is an idiom that means “about as far as someone can throw a stone.” If your readers would misunderstand this, you could represent this with a general expression or with an estimated measurement. Alternate translation: “a short distance” or “about 30 meters” or “about 100 feet” (See: [Idiom](#))

**having put down {his} knees (ULT)
knelt down (UST)**

As Jesus indicates in his parable in [18:11](#), the customary posture of prayer in this culture was standing. By kneeling down, Jesus indicated that he was praying urgently about a serious matter. Alternate translation: “after kneeling down to show the urgency of his request” (See: [Symbolic Action](#))

Translation Words - ULT

- [he was praying](#)

Translation Words - UST

- [prayed](#)

ULT

⁴¹ And he went away from them about the throw of a stone, and having put down {his} knees, [he was praying](#),

UST

⁴¹ Then he went about 30 meters from them, knelt down, and [prayed](#).

Luke 22:42**Father (ULT)****Father (UST)**

Father is an important title for God. (See: [Translating Son and Father](#))

if you are willing...yours (ULT)**if you...willing...are...what you (UST)**

Use your best judgment about whether the formal or informal forms of **you** and **yours** would be more natural in your language here. Jesus is speaking as an adult son would to a father with whom he had a close relationship. (See: [Forms of 'You' — Formal or Informal](#))

remove this cup from me (ULT)**are...please allow me not to experience the terrible things that...about to happen (UST)**

Jesus is referring to the sufferings he will soon experience as if they were a cup of bitter-tasting liquid that he would have to drink. Alternate translation: "please spare me from these sufferings" (See: [Metaphor](#))

remove this cup from me (ULT)**are...please allow me not to experience the terrible things that...about to happen (UST)**

This is an imperative, but it should be translated as a request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please spare me from these sufferings" (See: [Imperatives — Other Uses](#))

But let not my will, but yours, happen (ULT)

This is another imperative that should be translated as a request rather than as a command. Alternate translation: "However, please do what is according to your will, rather than what is according to my will" (See: [Imperatives — Other Uses](#))

ULT

⁴² saying, "Father, if you are willing, remove this cup from me. But let not my will, but yours, happen."

UST

⁴² He said, "Father, if you are willing, please allow me not to experience the terrible things that are about to happen. But do not do what I want. Do what you want."

Luke 22:43

And an angel from heaven appeared to him, strengthening him (ULT)

Then an angel from heaven came to him and gave him courage (UST)

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The note below discusses a translation issue in this verse, for those who decide to include it. (See: [Textual Variants](#))

appeared...to him (ULT)

came...to him (UST)

Appeared does not mean that the angel simply seemed to be there, or that Jesus saw the angel in a vision. Rather, this expression indicates that the angel was actually present with Jesus. Alternate translation: “came there to be with him” (See: [Idiom](#))

ULT

^{43[1]} [And an angel from heaven appeared to him, strengthening him.]

UST

^{43[1]} [Then an angel from heaven came to him and gave him courage.]

Luke 22:44**And being in agony, he was praying more earnestly, and his sweat became like drops of blood falling on the ground (ULT)**

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The two notes below discuss translation issues in this verse, for those who decide to include it. (See: [Textual Variants](#))

**he was praying more earnestly (ULT)
he prayed very intensely (UST)**

This could mean: (1) Luke is using the comparative form of the adjective **earnest**, which has an adverbial sense here, with a superlative meaning. Alternate translation: “he was praying most earnestly” or “he was praying very fervently” (2) the word has an actual comparative sense. Alternate translation: “he began to pray even more earnestly than he had been praying before”

**his sweat became like drops of blood falling on the ground (ULT)
His sweat was falling to the ground like large drops of blood (UST)**

This could mean one of two things. The first is more likely. (1) It could describe the appearance of the drops. This would mean that Jesus had been under such stress that the small blood vessels that fed his sweat glands ruptured, and his sweat became mixed with blood. (This is a rare but well-documented medical condition known as hematohidrosis.) Alternate translation: “his sweat became mixed with blood and it fell to the ground in drops” (2) It could describe the way in which the drops of sweat fell to the ground. Alternate translation: “he began to sweat so intensely that the sweat formed drops and fell to the ground as blood drops do” (See: [Simile](#))

ULT

^{44[2]} And being in agony, he was praying more earnestly, and his sweat became like drops of blood falling on the ground.]

UST

^{44[2]} He was suffering greatly. So he prayed very intensely. His sweat was falling to the ground like large drops of blood.]

Luke 22:45

And (ULT)

Luke uses the word **and** to indicate that what he describes next came after what he described just previously. Alternate translation: "Then" (See: [Connect — Sequential Time Relationship](#))

having risen up from the prayer, he came to the disciples (ULT)

When Jesus got up from praying, he returned to his disciples (UST)

Alternate translation: "when Jesus had finished praying, he got up and went back to his disciples"

and} found them sleeping from the sorrow (ULT)

If your readers would misunderstand the abstract noun **sorrow**, you could express the idea behind it with an adjective such as "sad." Alternate translation: "saw that they were sleeping because they were tired from being sad" (See: [Abstract Nouns](#))

Translation Words - ULT

- [having risen up](#)
- [prayer](#)
- [disciples](#)
- [sleeping](#)

Translation Words - UST

- [When Jesus got up](#)
- [praying](#)
- [disciples](#)
- [sleeping...were](#)

ULT

⁴⁵ And [having risen up](#) from the [prayer](#), he came to the [disciples](#), {and} found them [sleeping](#) from the sorrow.

UST

⁴⁵ [When Jesus got up](#) from [praying](#), he returned to his [disciples](#). He discovered that they were [sleeping](#). They [were](#) very sad and this had made them tired.

Luke 22:46

Why are you sleeping (ULT)

This is no time for you to be sleeping (UST)

Jesus is not looking for information. He is using the question form to rebuke his disciples. If your readers would misunderstand this, you could translate his words as a statement or an exclamation. Alternate translation: "You should not be sleeping now!" (See: [Rhetorical Question](#))

so that you may not enter into temptation (ULT)

that {God will help you so that} nothing tempts you to sin (UST)

If your readers would misunderstand the abstract noun **temptation**, you could express the idea behind it with a verb such as "tempt." See how you translated the similar phrase in [22:40](#). Alternate translation: "so that nothing tempts you to sin" (See: [Abstract Nouns](#))

so that you may not enter into temptation (ULT)

that {God will help you so that} nothing tempts you to sin (UST)

As in [22:40](#), the implications are that the disciples will soon face the **temptation** to abandon Jesus in order to save themselves. If you indicated that explicitly in your translation there, you could state something similar here. Alternate translation: "so that when the Jewish leaders arrest me and you are tempted to abandon me to save yourselves, you will not sin by doing that" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [are you sleeping](#)
- [Rise up](#)
- [and} pray](#)
- [temptation](#)

Translation Words - UST

- [This is no time for you to be sleeping](#)
- [Get up](#)
- [Pray](#)
- [nothing...you to sin](#)

ULT

⁴⁶ And he said to them, "Why [are you sleeping?](#) [Rise up {and} pray](#), so that you may not enter into [temptation.](#)"

UST

⁴⁶ He {woke them up and} said to them, "[This is no time for you to be sleeping!](#) [Get up! Pray](#) that {God will help you so that} [nothing](#) tempts [you to sin.](#)"

Luke 22:47

behold (ULT) came to him (UST)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a crowd (ULT) a crowd of people (UST)

Luke is introducing new characters into the story. If your language has its own way of doing that, you can use it here in your translation. Alternate translation: "there was a crowd that arrived" (See: [Introduction of New and Old Participants](#))

the one called Judas (ULT) Judas (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "the man whose name was Judas" or "the man that people called Judas" (See: [Active or Passive](#))

Judas (ULT) Judas (UST)

Judas is the name of a man. See how you translated it in [22:3](#). (See: [How to Translate Names](#))

one of the Twelve (ULT) one of the 12 disciples (UST)

See how you translated this in [8:1](#). You may have decided to translate the nominal adjective **Twelve** with an equivalent phrase. Alternate translation: "who was one of the 12 men Jesus had appointed to be apostles" (See: [Nominal Adjectives](#))

of the Twelve (ULT) of the 12 disciples (UST)

You may have decided instead in [8:1](#) to translate **Twelve** as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing here. (See: [How to Translate Names](#))

was leading them (ULT) was guiding them (UST)

Judas was showing the people where Jesus was. He was not the person in charge of the whole group. Alternate translation: "leading them to where Jesus was" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁴⁷ While he was still speaking, behold, a crowd, and the one called **Judas**, one of the **Twelve**, was leading them. And he came near **to Jesus to kiss** him.

UST

⁴⁷ While Jesus was still speaking, a crowd of people came to him. **Judas**, one of the **12 disciples**, was guiding them. He came up to **Jesus to greet** him **with a kiss on the cheek**.

to kiss him (ULT)

to greet him with a kiss on the cheek (UST)

In this culture, when men greeted other men who were family or friends, they would kiss them on one cheek or on both cheeks. If your readers would find it embarrassing if you said that one man would kiss another man, you could explain the purpose of the gesture, or you could translate the expression in a more general way. Alternate translation: “to greet him by kissing him on the cheek” or “to give him a friendly greeting” (See: [Symbolic Action](#))

Translation Words - ULT

- Judas
- of...Twelve
- to Jesus
- to kiss

Translation Words - UST

- Judas
- of...12 disciples
- Jesus
- to greet...with a kiss on the cheek

Luke 22:48

are you betraying the Son of Man with a kiss (ULT)

how dare you use a kiss to hand me, the Son of Man, over to my enemies (UST)

Jesus is using the question form to rebuke Judas. If your readers would misunderstand this, you could translate his words as a statement or an exclamation. Alternate translation: "You should not be using a kiss to betray the Son of Man!" (See: [Rhetorical Question](#))

ULT

⁴⁸ But [Jesus](#) said to him, "[Judas](#), are you betraying the [Son of Man with a kiss?](#)"

UST

⁴⁸ But [Jesus](#) said to him, "[Judas](#), [how dare you use a kiss](#) to hand [me](#), the [Son of Man](#), over to my enemies!"

the Son of Man (ULT)
me, the Son of Man (UST)

Jesus is speaking about himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "me, the Son of Man" (See: [First, Second or Third Person](#))

the Son of Man (ULT)
me, the Son of Man (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "me, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [Judas](#)
- [Son of Man](#)
- [with a kiss](#)

Translation Words - UST

- [Jesus](#)
- [Judas](#)
- [how dare you use a kiss](#)
- [me...Son of Man](#)

Luke 22:49**those around him (ULT)
the disciples (UST)**

The expression **those who were around him** refers to Jesus' disciples. Alternate translation: "Jesus' disciples, who were around him,"

**what was going to happen (ULT)
what was happening (UST)**

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: "that the Jewish leaders and soldiers who had come were going to arrest Jesus" (See: [Assumed Knowledge and Implicit Information](#))

**if we will strike with the sword (ULT)
should we use our weapons {to keep them from arresting you (UST)**

This was an idiomatic way to ask a question. Alternate translation: "should we strike with the sword" (See: [Idiom](#))

**if we will strike with the sword (ULT)
should we use our weapons {to keep them from arresting you (UST)**

The disciples may be asking specifically not about what weapon to use, but generally whether they should fight back to prevent Jesus from being arrested. In that case they would be using one kind of weapon, a **sword**, to mean fighting in general. The disciples said in [22:38](#) that they had two swords, but they could also have resisted by further means. Alternate translation: "should we fight to defend you" (See: [Synecdoche](#))

**if we will strike with the sword (ULT)
should we use our weapons {to keep them from arresting you (UST)**

Alternatively, the disciples may implicitly be asking whether this was the kind of occasion for which Jesus told them in [22:38](#) that they should have swords. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "you told us we should have swords; should we use them now" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Lord
- the sword

Translation Words - UST

- Lord
- should we use our weapons...to keep them from arresting you

ULT

⁴⁹ And when those around him saw what was going to happen, they said, "Lord, if we will strike with the sword?"

UST

⁴⁹ When the disciples realized what was happening, they said, "Lord, should we use our weapons {to keep them from arresting you}?"

Luke 22:50

a certain one of them (ULT)

One of them (UST)

Luke uses this phrase to bring one of the characters into the story into the center of the action, but he does not identify the person by name. John indicates in his Gospel that it was Peter, but since Luke does not name him here, it would not be appropriate to use his name in your translation. Alternate translation: “one of the disciples who was there” (See: [Introduction of New and Old Participants](#))

struck...the servant of the high priest (ULT) drew his sword and} struck...the servant of the high priest (UST)

The implication is that this disciple did this with a sword. Alternate translation: “struck the servant of the high priest with a sword” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- servant
- of...high priest

Translation Words - UST

- servant
- of...high priest

ULT

⁵⁰ And a certain one of them struck the servant of the high priest and cut off his right ear.

UST

⁵⁰ One of them {drew his sword and} struck the servant of the high priest, but {only} cut off his right ear.

Luke 22:51

answering...Jesus said (ULT) said...Jesus...said (UST)

Together the two words **answering** and **said** mean that Jesus responded to what the disciple had just done. Alternate translation: "Jesus responded" (See: [Hendiadys](#))

Allow up to this (ULT) Do not do any more of that (UST)

This is an idiom. It is in the form of a positive statement, but it actually has a strong negative meaning. Alternate translation: "No more of this" or "Do not do anything more like that" (See: [Idiom](#))

touching {his} ear, he healed him (ULT) he touched the servant where he had been wounded and healed him (UST)

It may be necessary to explain what it means that Jesus touched the servant's **ear**, since it had been cut off. Alternate translation: "Jesus put the servant's ear back in place and healed it" or "Jesus touched the servant at the place where his ear had been cut off and restored it" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Jesus](#)
- [he healed](#)

Translation Words - UST

- [Jesus](#)
- [and healed](#)

ULT

⁵¹ But answering, [Jesus](#) said, "Allow up to this!" And touching {his} ear, [he](#) [healed](#) him.

UST

⁵¹ But [Jesus](#) said, "Do not do any more of that!" Then he touched the servant where he had been wounded [and](#) [healed](#) him.

Luke 22:52

captains of the temple (ULT)

See how you translated this in 22:4. Alternate translation: “captains of the temple guard” or “temple military officers” (See: [Assumed Knowledge and Implicit Information](#))

Have you come out as against a robber, with swords and clubs (ULT)

Jesus is using the question form to rebuke the Jewish leaders. If your readers would misunderstand this, you could translate his words as a statement or an exclamation. Alternate translation: “You did not need to bring soldiers with weapons to arrest me, as if I were a bandit!” (See: [Rhetorical Question](#))

Have you come out as against a robber, with swords and clubs (ULT)

The implication, as Jesus will say specifically in the next verse, is that he has demonstrated that he is a peaceful person. He has taught openly and undefended in the temple. He has not gathered an armed band around him and operated from a hidden location. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “You have seen that I am a peaceful person, yet you come to arrest me bringing soldiers with weapons, as if I were a bandit!” (See: [Assumed Knowledge and Implicit Information](#))

as against a robber (ULT)

If it would be helpful to your readers, you could explain the meaning of this simile. Here, the term **robber** likely indicates a violent person who steals from others by forcing them to hand over their valuables, threatening to harm them if they refuse. Alternate translation: “as if I were a bandit who needed to be subdued with force” (See: [Simile](#))

swords and clubs (ULT)

Jesus is speaking of these weapons figuratively, to mean the soldiers who are carrying them. Alternate translation: “soldiers armed with weapons” (See: [Metonymy](#))

Translation Words - ULT

- Jesus
- chief priests
- of...temple
- elders
- as
- a robber
- swords

Translation Words - UST

- high priest, chief priests

ULT

⁵² Then Jesus said to those who had come out against him—chief priests and captains of the temple and elders —“Have you come out as against a robber, with swords and clubs?”

UST

⁵²⁻⁵³ Then Jesus said to the chief priests, the officers of the temple guards, and the Jewish elders who had come to arrest him, “It is surprising that you have come here with swords and clubs to arrest me, as if I were a robber. For many days I was with you in the temple, but you did not try to arrest me at all! But this is the time you are doing what you want. It is also the time when Satan is doing the evil things as he wants to do.”

- Jesus, Jesus Christ, Christ Jesus
- temple, house, house of God
- elder, older, old
- like, likeminded, likeness, likewise, alike, unlike, as if
- sword, swordsmen
- thief, rob, robber, robbery, bandits

Luke 22:53

in the temple (ULT)

Only priests were allowed to enter the **temple** building, so Jesus means the temple courtyard. He is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard" (See: [Synecdoche](#))

you did not lay hands on me (ULT)

As in [20:19](#), here this expression means figuratively to arrest a person by association with the way that arresting officers might physically take hold of the person with their **hands**. Alternate translation: "you did not arrest me" (See: [Metonymy](#))

this is your hour (ULT)

Jesus is using the term **hour** figuratively to refer to a specific time. Alternate translation: "this is a time when you can do whatever you want" (See: [Idiom](#))

and the authority of the darkness (ULT)

Jesus is using this phrase to characterize the **hour** further. If it would be helpful to your readers, you could show that by repeating the reference to "time" from earlier in the sentence. Alternate translation: "because it is a time when darkness is in authority" (See: [Ellipsis](#))

and the authority of the darkness (ULT)

Jesus is referring figuratively to Satan as **darkness**. Alternate translation: "because it is a time when God is allowing Satan to do what he wants" (See: [Metaphor](#))

Translation Words - ULT

- [day](#)
- [temple](#)
- [hands](#)
- [hour](#)
- [authority](#)
- [of...darkness](#)

Translation Words - UST

- [authority](#)
- [temple, house, house of God](#)
- [day](#)
- [darkness](#)
- [hand](#)
- [hour](#)

ULT

53 When I was with you each [day](#) in the [temple](#), you did not lay [hands](#) on me. But this is your [hour](#), and the [authority](#) of the [darkness](#)."

UST

52-53 Then Jesus said to the chief priests, the officers of the temple guards, and the Jewish elders who had come to arrest him, "It is surprising that you have come here with swords and clubs to arrest me, as if I were a robber. For many days I was with you in the temple, but you did not try to arrest me at all! But this is the time you are doing what you want. It is also the time when Satan is doing the evil things as he wants to do."

Luke 22:54

they led him away (ULT) and led him away (UST)

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: “they led Jesus away from the place where they had arrested him” (See: [Assumed Knowledge and Implicit Information](#))

And Peter was following from a distance (ULT)

Luke provides this background information to help readers understand what happens next in the story. Alternate translation: “Now Peter followed the group there, staying some distance away” (See: [Background Information](#))

And Peter was following from a distance (ULT)

If it would be helpful to your readers, you could state explicitly why Peter followed **from a distance**. Alternate translation: “Now Peter followed the group there, staying some distance away so that he would not be recognized and arrested himself” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [seizing](#)
- [house](#)
- [of...high priest](#)
- [Peter](#)

Translation Words - UST

- [The Jewish leaders and soldiers seized](#)
- [high priest's](#)
- [house](#)
- [Peter](#)

ULT

⁵⁴ Then [seizing](#) him, they led him away and brought him into the [house](#) of the [high priest](#). And [Peter](#) was following from a distance.

UST

⁵⁴ [The Jewish leaders and soldiers seized](#) Jesus and led him away. They brought him to the [high priest's house](#). [Peter](#) followed them {from a safe distance} far behind.

Luke 22:55**they having kindled...a fire (ULT)****Some people lit...a fire (UST)**

Here the pronoun **they** does not mean the same thing as in the previous verse. Luke is not saying that the leaders and soldiers who had arrested Jesus built this fire. Rather, Luke is using the word **they** in an indefinite sense. Alternate translation: "some people had started a fire" (See: [Pronouns — When to Use Them](#))

they having kindled...a fire (ULT)**Some people lit...a fire (UST)**

Luke is using this phrase to introduce some new characters into the story. Alternate translation: "some of the people who were there at the high priest's house had started a fire" (See: [Introduction of New and Old Participants](#))

a fire (ULT)**a fire (UST)**

Implicitly, the purpose of the **fire** was to keep the people warm during the cool night. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "a fire to keep warm" (See: [Assumed Knowledge and Implicit Information](#))

in the middle of the courtyard (ULT)**in the middle of the courtyard (UST)**

Luke assumes that his readers will know that in this culture, the courtyard of a house had walls around it, but no roof. You may wish to clarify this for your readers. This was an outdoor fire. Alternate translation: "in the middle of the open courtyard" (See: [Assumed Knowledge and Implicit Information](#))

in the midst of them (ULT)**among them (UST)**

Alternate translation: "there together with them"

Translation Words - ULT

- [a fire](#)
- [of...courtyard](#)
- [Peter](#)

Translation Words - UST

- [a fire](#)
- [courtyard](#)
- [Peter](#)

ULT

⁵⁵ And they having kindled [a fire](#) in the middle of the [courtyard](#) and having sat down together, [Peter](#) was sitting in the midst of them.

UST

⁵⁵ Some people lit [a fire](#) in the middle of the [courtyard](#) and sat down together. [Peter](#) came and sat among them.

Luke 22:56

Then a certain female servant, seeing him (ULT)

Luke says this to introduce this new character into the story.
Alternate translation: "Now there was a female servant there who saw him" (See: [Introduction of New and Old Participants](#))

sitting towards the light (ULT) sitting there as the fire shone upon him (UST)

Alternate translation: "sitting facing the light of the fire" or "sitting with his face lit up by the fire"

and looking steadily at him, said (ULT)

Though this woman was looking at Peter, she was not speaking to him but to the others around them. It might be helpful to begin a new sentence here in your translation. Alternate translation: "She looked straight at Peter and said to the other people in the courtyard" (See: [Assumed Knowledge and Implicit Information](#))

This one also was with him (ULT) This man was also with the one they have arrested (UST)

This could mean: (1) Peter was with Jesus when the group came to arrest him, as UST suggests. (2) since it is perhaps unlikely that this female servant accompanied that group, she may mean instead that she saw Peter with Jesus somewhere in Jerusalem earlier in the week and she could tell that he was associated with Jesus. Alternate translation: "I know that this man is one of Jesus' disciples" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- a...female servant
- light

Translation Words - UST

- female servant
- there as the fire shone upon him

ULT

⁵⁶ Then a certain [female servant](#), seeing him sitting towards the [light](#) and looking steadily at him, said, "This one also was with him."

UST

⁵⁶ A [female servant](#) saw Peter sitting [there as the fire shone upon him](#). She looked at him carefully and said, "This man was also with the one they have arrested!"

Luke 22:57**But he denied it (ULT)****But he denied it (UST)**

Alternate translation: "But Peter said that was not true"

Woman (ULT)**Young lady (UST)**

Peter addresses the female servant as **Woman** because he does not know her name. He is not insulting her by calling her that. If your readers might think he was insulting her, you could use a way that is acceptable in your culture for a man to address a woman he does not know. Alternate translation: "Miss" or "Ma'am"

ULT

⁵⁷ But he denied it, saying, "Woman, I do not know him."

UST

⁵⁷ But he denied it, saying, "Young lady, I do not know him!"

Translation Words - ULT

- I do...know

Translation Words - UST

- I do...know

Luke 22:58

another (ULT) someone else (UST)

Luke uses this word to introduce another new character into the story. Alternate translation: "another of the people who was there by the fire" (See: [Introduction of New and Old Participants](#))

And...You are...of them (ULT)

Alternate translation: "You are also one of the people who were with Jesus"

Man (ULT) mister (UST)

Peter addresses this person as **Man** because he does not know his name. He is not insulting him by calling him that. If your readers might think he was insulting him, you could use a way that is acceptable in your culture for a man to address another man he does not know. Alternate translation: "Sir"

Translation Words - ULT

- [Peter](#)

Translation Words - UST

- [Peter](#)

ULT

⁵⁸ And after a little while another saw him {and} said, "You are also of them."
But [Peter](#) said, "Man, I am not."

UST

⁵⁸ A little later someone else saw Peter and said, "You also are one of those who were with the man they arrested!"
But [Peter](#) said, "No, mister, I am not one of them!"

Luke 22:59

about one hour having passed (ULT) About an hour later (UST)

You can express this in the way your language describes time.
Alternate translation: "about an hour later"

a certain other one (ULT) someone else (UST)

Luke uses this expression to introduce a further character into the story. Alternate translation: "yet another of the people who was there by the fire" (See: [Introduction of New and Old Participants](#))

was insisting (ULT) said loudly (UST)

Alternate translation: "kept saying loudly"

this one (ULT) this man (UST)

The phrase **this one** refers to Peter. The speaker probably did not know Peter's name. Alternate translation: "this man"

for he is also a Galilean (ULT)

The man could probably tell Peter was from Galilee from the way he talked. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: "for he speaks with a Galilean accent" (See: [Assumed Knowledge and Implicit Information](#))

for he is also a Galilean (ULT)

If your readers would misunderstand this, you put this phrase before the previous phrase, as UST does, since this phrase gives the reason for the conclusion that the previous phrase states. (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- hour
- truth
- a Galilean

Translation Words - UST

- hour
- the region of} Galilee
- certainly

ULT

⁵⁹ And about one hour having passed, a certain other one was insisting, saying, "In truth, this one was also with him, for he is also a Galilean."

UST

⁵⁹ About an hour later someone else said loudly, "{The way that} this man {speaks shows that he} is from {the region of} Galilee. So he must certainly have come here with the man they arrested!"

Luke 22:60

Man (ULT)

Mister (UST)

See how you translated this in [22:58](#). Peter did not know the man's name. He was not insulting him by calling him **Man**. Alternate translation: "Sir"

I do not know what you are saying (ULT) that is not true (UST)

This is an idiom that means that Peter completely disagrees with the man. Alternate translation: "what you are saying is not true at all" (See: [Idiom](#))

while he was still speaking (ULT)

while Peter was still speaking (UST)

The pronoun **he** refers to Peter, not to the other man. Alternate translation: "while Peter was speaking" (See: [Pronouns — When to Use Them](#))

a rooster crowed (ULT)

a rooster crowed (UST)

See how you translated the similar phrase in [22:34](#). You may have decided to use a general expression there. Alternate translation: "the birds began to sing" (See: [Translate Unknowns](#))

Translation Words - ULT

- [Peter](#)
- [I do...know](#)

Translation Words - UST

- [Peter](#)
- [that is...true](#)

ULT

⁶⁰ But [Peter](#) said, "Man, I do not [know](#) what you are saying." And immediately, while he was still speaking, a rooster crowed.

UST

⁶⁰ But [Peter](#) said, "Mister, [that is not true!](#)" Immediately a rooster crowed, while Peter was still speaking.

Luke 22:61

the Lord...the...of...Lord (ULT)

Jesus...what...Jesus...had said (UST)

Luke is referring to Jesus by a respectful title. Alternate translation in each case: “the Lord Jesus”

the word of the Lord (ULT)

what Jesus had said (UST)

Luke is using the term **word** figuratively to describe what Jesus had said using words. Alternate translation: “the statement Jesus had made” (See: [Metonymy](#))

a rooster crows (ULT)

the rooster crows (UST)

See how you translated this in [22:60](#) and the similar phrase in [22:34](#). You may have decided to use a general expression. Alternate translation: “the birds begin to sing” (See: [Translate Unknowns](#))

today (ULT)

This night (UST)

See how you translated this in [22:34](#). The Jewish day started at sundown and continued to the next evening. Jesus had spoken the previous evening about what would happen shortly before dawn or at dawn, so this was still the same day. Alternate translation: “in the morning” (See: [Assumed Knowledge and Implicit Information](#))

you will deny me three times (ULT)

you will deny three times that you know me (UST)

Alternate translation: “you will say three times that you do not know me”

Translation Words - ULT

- Lord
- of...Lord
- turned
- at Peter
- Peter

Translation Words - UST

- Jesus
- Jesus
- turned around
- Peter
- Peter

ULT

⁶¹ And the Lord turned {and} looked at Peter, and Peter remembered the word of the Lord, how he had said to him, “Before a rooster crows today you will deny me three times.”

UST

⁶¹ Jesus turned around and looked right at Peter. Then Peter remembered what Jesus had said to him: “This night, before the rooster crows, you will deny three times that you know me.”

Luke 22:62

going outside, he wept bitterly (ULT)
he went out of the courtyard and cried with
great sorrow (UST)

As the note to [22:55](#) explains, this was an open-air courtyard, so the people in it were already outside in that sense. This expression means that Peter left the courtyard and went completely outside the house of the high priest. Alternate translation: "Peter went out of the courtyard and away from the house, and he wept bitterly" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶² And going outside, he wept bitterly.

UST

⁶² And he went out of the courtyard and cried with great sorrow.

Luke 22:63

who were holding him mocked {and} beat him (ULT)

who were guarding Jesus made fun of him and beat him (UST)

The pronoun **him** refers to Jesus in both cases. Alternate translation: "the soldiers who were guarding Jesus mocked and beat Jesus" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [mocked](#)

Translation Words - UST

- [made fun of](#)

ULT

⁶³ And the men who were holding him [mocked](#) {and} beat him.

UST

⁶³ The men who were guarding Jesus [made fun of](#) him and beat him.

Luke 22:64

And having blindfolded him (ULT)

A **blindfold** is a thick cloth that people tie around the middle of a person's head to cover the eyes and prevent that person from seeing. If your readers would not be familiar with this, you could explain it with a general expression. Alternate translation: "They covered his eyes so that he could not see, and" (See: [Translate Unknowns](#))

Prophesy! Who is the one who hit you (ULT) Show us that you are a prophet! Tell us who just hit you (UST)

The guards did not believe that Jesus was a prophet. Rather, they believed that a real prophet would know who hit him even if he could not see. When they called Jesus a prophet, they were saying the opposite of what they believed to be true. They were only calling him a prophet to mock him. Alternate translation: "Prove that you really are a prophet. Tell us who hit you!" (See: [Irony](#))

Who is the one who hit you (ULT) who just hit you (UST)

The guards do not expect Jesus to be able to answer their question. They are really using the question form to give a command, to tell Jesus what he should do if he wants to convince them that he is a prophet. So if your readers would misunderstand this, you could translate this as a command. Alternate translation: "Tell us who hit you!" (See: [Rhetorical Question](#))

Prophesy (ULT) Show us that you are a prophet! Tell us (UST)

The implication is that God would have to tell Jesus who struck him, since Jesus was blindfolded and could not see. Alternate translation: "Speak words from God" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [Prophesy](#)

Translation Words - UST

- [Show us that you are a prophet! Tell us](#)

ULT

64 And having blindfolded him, they were questioning him, saying, "[Prophesy!](#) Who is the one who hit you?"

UST

64 They put a blindfold on him {so he could not see and then took turns hitting him}. They said to him, "[Show us that you are a prophet! Tell us](#) who just hit you!"

Luke 22:65

blaspheming him (ULT) mocking him (UST)

Blaspheming can have a technical sense, as it often does in this book. It can refer to a human being claiming to be God, as the Jewish leaders felt Jesus was doing in [5:21](#). It can also refer to a human being wrongly denying that something is divine or of divine origin, as the Jewish leaders were afraid the people would consider them to be doing in [20:6](#). By ironically suggesting that Jesus was not a true prophet, the soldiers actually were guilty of blasphemy in this technical sense. But the word can also have a general sense of “insult,” and that may be the sense in which Luke is using it here. Alternate translation: “insulting him”

ULT

⁶⁵ And they were saying many other things to him, [blaspheming him](#).

UST

⁶⁵ They said many other {cruel} things about him, [mocking him](#).

Translation Words - ULT

- [blaspheming him](#)

Translation Words - UST

- [mocking him](#)

Luke 22:66

And when it became day (ULT)

Alternate translation: "As soon as it was light"

they led him into their Sanhedrin (ULT)
They had the soldiers bring Jesus into the Jewish council chamber (UST)

The pronoun **they** does not necessarily refer to **the elders**. Rather, since Jesus was in the custody of the guards, the elders would have had the guards bring Jesus in. Alternate translation: "the elders had Jesus brought into the Sanhedrin" or "the guards led Jesus into the Sanhedrin" (See: [Pronouns — When to Use Them](#))

their Sanhedrin (ULT)
the Jewish council chamber (UST)

The **Sanhedrin** is the name of the ruling council of the Jews. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "the Sanhedrin, their ruling council" (See: [Assumed Knowledge and Implicit Information](#))

their Sanhedrin (ULT)
the Jewish council chamber (UST)

Luke is figuratively using the name of the Jewish ruling council to mean by association the meeting place of that council. Alternate translation: "the place where the Sanhedrin, their ruling council, met" (See: [Metonymy](#))

Sanhedrin (ULT)
council chamber (UST)

Sanhedrin is the name of a governing body. (See: [How to Translate Names](#))

Translation Words - ULT

- day
- elders
- of...people
- gathered together
- chief priests
- scribes
- Sanhedrin

Translation Words - UST

- At dawn the next morning
- many of the Jewish leaders
- many of the Jewish leaders
- gathered together
- In this group were the chief priests

ULT

⁶⁶ And when it became day, the elders of the people gathered together, both chief priests and scribes, and they led him into their Sanhedrin,

UST

⁶⁶ At dawn the next morning, many of the Jewish leaders gathered together. In this group were the chief priests and the men who taught the Jewish laws. They had the soldiers bring Jesus into the Jewish council chamber.

- the men who taught the Jewish laws
- council chamber

Luke 22:67**saying (ULT)****There they said to him (UST)**

It may be helpful to begin a new sentence here. Alternate translation: "The elders said to Jesus"

If you are the Christ, tell us (ULT)**If you are the Messiah, tell us (UST)**

This sounds like a conditional statement, but it is actually an imperative. Alternate translation: "Tell us whether you are the Messiah"

If I told you, you would certainly not believe (ULT)**If I say that I am the Messiah, you will not believe me (UST)**

Jesus is using a hypothetical situation to avoid answering the question directly, since that might give the elders a reason to say that he was guilty of blasphemy for claiming to be the Messiah. Alternate translation: "Suppose I said that I was the Messiah. Then you would certainly not believe me" (See: [Hypothetical Situations](#))

Translation Words - ULT

- [Christ](#)
- [you would...believe](#)

Translation Words - UST

- [Messiah](#)
- [you will...believe me](#)

ULT

⁶⁷ saying, "If you are the [Christ](#), tell us." But he said to them, "If I told you, [you would](#) certainly not [believe](#);

UST

⁶⁷ There they said to him, "If you are the [Messiah](#), tell us!" But he replied, "If I say that I am the Messiah, [you will](#) not [believe me](#)."

Luke 22:68

and if I questioned you, you would certainly not answer (ULT)

But if I ask you whether you think I am the Messiah, you will not answer me (UST)

Jesus is using a further hypothetical situation to avoid answering the question directly, in order not to give the elders a reason to say that he was guilty of blasphemy. It may be helpful to begin a new sentence here. Alternate translation: "And suppose I asked you whether you thought I was the Messiah. Then you would certainly not tell me" (See: [Hypothetical Situations](#))

if...I questioned you (ULT)

if...I ask you whether you think I am the Messiah (UST)

The implicit meaning is that Jesus would **question** them about whether they thought he was the Messiah. Alternate translation: "suppose I asked you whether you thought I was the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁶⁸ and if I questioned you, you would certainly not answer.

UST

⁶⁸ But if I ask you whether you think I am the Messiah, you will not answer me.

Luke 22:69

from now on (ULT)
from now on (UST)

Alternate translation: "after this"

the Son of Man (ULT)
the Messiah (UST)

Here Jesus is referring to himself in the third person. If your readers would misunderstand this, you could translate this in the first person. Alternate translation: "I, the Son of Man" (See: [First, Second or Third Person](#))

the Son of Man (ULT)
the Messiah (UST)

See how you translated the title **Son of Man** in [5:24](#). Alternate translation: "I, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

will be...seated (ULT)
I...will be...sitting...and ruling (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "will sit" (See: [Active or Passive](#))

at the right hand of the power of God (ULT)
next to almighty God (UST)

To sit at the **right hand ... of God** means to receive great honor and authority from God. Alternate translation: "in a place of honor next to the all-powerful God" (See: [Symbolic Action](#))

of the power of God (ULT)
almighty God (UST)

This expression is like a hendiadys, in which two nouns are used together and one of them describes the other. Alternate translation: "the powerful God" or "the all-powerful God" (See: [Hendiadys](#))

Translation Words - ULT

- [Son of Man](#)
- [the right hand](#)
- [of...power](#)
- [of God](#)

Translation Words - UST

- [Messiah](#)
- [next to](#)
- [almighty](#)

ULT

⁶⁹ But from now on, the [Son of Man](#) will be seated at [the right hand](#) of the [power of God](#)."

UST

⁶⁹ But from now on, I, the [Messiah](#), will be sitting [next to almighty God](#) {and ruling}!"

- God

Luke 22:70**Therefore are you the Son of God (ULT)
If that is so, are you {saying that you are} the
Son of God (UST)**

The council asked this question because they wanted Jesus to confirm explicitly their understanding that he was saying he was the Son of God. Alternate translation: "So when you said that, did you mean that you are the Son of God" (See: [Assumed Knowledge and Implicit Information](#))

**the Son of God (ULT)
the Son of God (UST)**

This is an important title that Jesus deserves, even though the elders did not think he deserved it. (See: [Translating Son and Father](#))

**You are saying that I am (ULT)
Yes, what you are saying is true (UST)**

This is an idiom. Jesus is using it to acknowledge that what the elders are asking about is true. Alternate translation: "Yes, it is just as you say" (See: [Idiom](#))

Translation Words - ULT

- [Son of God](#)

Translation Words - UST

- [Son of God](#)

ULT

⁷⁰ Then they all said, "Therefore are you the [Son of God](#)?" And he said to them, "You are saying that I am."

UST

⁷⁰ Then they all asked, "If that is so, are you {saying that you are} the [Son of God](#)?" He answered, "Yes, what you are saying is true."

Luke 22:71

What further need do we have of testimony (ULT)
we certainly do not need any more people to testify against him {on a charge of blasphemy (UST)

The elders 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: "We have no further need for testimony!" (See: [Rhetorical Question](#))

What further need do we have of testimony (ULT)
we certainly do not need any more people to testify against him {on a charge of blasphemy (UST)

The implications are that no further testimony is needed to prove a charge of blasphemy. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "We have no further need for testimony to prove a charge of blasphemy!" (See: [Assumed Knowledge and Implicit Information](#))

do we have...ourselves...we...have heard (ULT)
we...ourselves...We...have heard (UST)

The elders are speaking to one another about themselves, so **we** and **ourselves** would be exclusive, if your language marks that form. (See: [Exclusive and Inclusive 'We'](#))

For we ourselves have heard from {his} own mouth (ULT)
We ourselves have heard him say {that he is equal to God}! And so (UST)

If your readers would misunderstand this, you put this phrase before the previous phrase, as UST does, since this phrase gives the reason for the conclusion that the previous phrase states. (See: [Connect — Reason-and-Result Relationship](#))

we...have heard from {his} own mouth (ULT)
We...have heard him say {that he is equal to God (UST)

The elders are using the expression **his own mouth** figuratively to refer to what Jesus has just said using his mouth. Alternate translation: "we ... have heard what he just said" (See: [Metonymy](#))

we...have heard from {his} own mouth (ULT)
We...have heard him say {that he is equal to God (UST)

The implications are that what Jesus has just said proves a charge of blasphemy by itself, because Jesus has claimed to be equal with God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "we have heard him say that he is equal with God" (See: [Assumed Knowledge and Implicit Information](#))

ULT

71 And they said, "What further need do we have of testimony? For we ourselves have heard from {his} own mouth."

22:43 [1]

22:44 [2]

UST

71 Then they said to each other, "We ourselves have heard him say {that he is equal to God}! And so we certainly do not need any more people to testify against him {on a charge of blasphemy}!"

22:43 [1]

22:44 [2]

Translation Words - ULT

- of testimony

Translation Words - UST

- people to testify against him {on a charge of blasphemy

Luke 23

Luke 23 General Notes

Structure and formatting

Jesus stands trial before Pilate and Herod (23:1-25)

The Roman soldiers crucify Jesus (23:26-49)

Joseph of Arimathea buries Jesus and women prepare spices (23:50-56)

Special concepts in this chapter

“The curtain of the temple was split in two”

The curtain in the temple was an important symbol that showed that people needed to have someone speak to God for them. They could not speak to God directly because all people are sinful and God hates sin. God split the curtain to show that Jesus' people can now speak to God directly because Jesus has paid for their sins.

The tomb

The tomb in which Jesus was buried (Luke 23:53) was the kind of tomb in which wealthy Jewish families buried their dead. It was an actual room cut into a rock. It had a flat place on one side where they could place the body after they had put oil and spices on it and wrapped it in cloth. Then they would roll a large rock in front of the tomb so no one could see inside or enter.

Other possible translation difficulties in this chapter

“Truly I say to you, today you will be with me in paradise”

There are two translation issues related to the statement, “Truly I say to you, today you will be with me in paradise” in [23:42](#).

(1) When Jesus said this to the criminal who was crucified with him, it is possible that he was using the term **paradise** figuratively to mean “heaven,” describing it by association with the way that it is a place of comfort and consolation. Some groups of believers would understand it that way. However, other groups of believers would say that people who express their faith in Jesus, as this criminal did, still need to wait until the final resurrection before they go to heaven, and so **paradise** refers to a place where such people go when they die and await the final resurrection. Be sensitive to this difference in your translation. You may decide it is best simply to use the term **paradise** and leave the meaning open to either understanding. (See: [Metonymy](#))

(2) Some groups that may be active in your area, such as the Jehovah's Witnesses, do not honor Jesus as the Son of God, and so they do not believe that he would have been able to promise the criminal entrance into paradise with himself that day, when they both would die. And so they translate or punctuate this so that the word **today** describes when Jesus is making the statement, rather than when the criminal will be in paradise. However, if that were actually the case, the Greek wording and word order would be different. The expression that introduces the statement would be, “Truly, today, I say to you,” or, “Truly I say to you today that.” The actual expression, “Truly I say to you,” occurs ten times in the book of Luke, and it always stands by itself as an introduction to a statement that follows. So **today** belongs with the statement, not with the introduction to the statement. Your language may have a way of making this clear, for example, by saying, “Truly I say to you, you will be with me in paradise today.”

Important textual issues in this chapter

“And he was obligated to release one to them at every feast” [23:17](#)

This verse is not in the earliest and most accurate manuscripts of the Bible. Most scholars consider it to be a later addition for explanation. Many current versions of the Bible do not include it. Some versions put it into square brackets. We recommend that you do not translate this verse. However, if there are older versions of the Bible in your region that include this verse, you may include it.

“Jesus said, ‘Father, forgive them, for they do not know what they are doing.’” [23:34](#)

This sentence is not in the earliest and most accurate manuscripts of the Bible, and so it is likely not an original part of the Gospel of Luke. However, many scholars consider it an authentic saying of Jesus that was copied into the book at an early stage. ULT and UST include this sentence in this verse, but some other versions do not.

If you decide to include either [23:17](#) or the additional sentence [23:34](#) in your translation, you should enclose the material in square brackets to indicate that it is probably not original to Luke’s Gospel. (See: [Textual Variants](#))

Luke 23:1**And (ULT)****Then (UST)**

Luke uses this word to indicate that this event came after the events he has just described. Alternate translation (as in UST): “Then” (See: [Connect — Sequential Time Relationship](#))

the whole multitude of them (ULT)**the whole group (UST)**

The word **whole** is a generalization. Luke says in [23:51](#) that at least one member of the Sanhedrin did not agree that Jesus was guilty of blasphemy and should be punished. Alternate translation: “the many members of the ruling council who wanted to condemn Jesus” (See: [Hyperbole](#))

rose up (ULT)**got up (UST)**

This means literally that they “stood up” or “stood to their feet,” but figuratively by extension it means that they adjourned the meeting and left the meeting place. Alternate translation: “ended the meeting” (See: [Metonymy](#))

to Pilate (ULT)**to Pilate{, the Roman governor (UST)**

The implication is that the Jewish leaders brought Jesus to Pilate because they wanted Pilate to judge him. Alternate translation: “to Pilate so that Pilate would judge him” (See: [Assumed Knowledge and Implicit Information](#))

Pilate (ULT)**Pilate...the Roman governor (UST)**

Pilate is the name of the man who was the Roman ruler of Judea in this time. See how you translated his name in [3:1](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [rose up](#)
- [Pilate](#)

Translation Words - UST

- [got up](#)
- [Pilate...the Roman governor](#)

ULT

¹ And the whole multitude of them [rose up](#) {and} brought him to [Pilate](#).

UST

¹ Then the whole group [got up](#) and took Jesus to [Pilate](#){, [the Roman governor](#)}.

Luke 23:2

to accuse him (ULT)

They accused...him...in front of Pilate (UST)

The chief priests and scribes accused Jesus of doing wrong things because they wanted Pilate to kill Jesus. But they were accusing him falsely, because Jesus had never done what they accused him of doing. For example, in [20:25](#), Jesus had specifically said that the Jews could pay taxes to the Roman government. To make sure that your readers are not confused, you could state explicitly that these accusations were false. Alternate translation: "to accuse him falsely" (See: [Assumed Knowledge and Implicit Information](#))

We found...our nation (ULT)

We have seen...our people (UST)

The terms **we** and **our** refer only the members of the Jewish ruling council who are speaking, not to Pilate or any of the other people nearby. So in your translation, use the exclusive forms of these words, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

perverting our nation (ULT)

causing trouble by} misleading our people (UST)

The Jewish leaders speak figuratively of Jesus as if he were a guide who was leading someone in the wrong direction. Alternate translation: "encouraging our people to do things that are wrong" (See: [Metaphor](#))

forbidding...tribute...to give (ULT)

He has been telling them...not...the taxes...to...pay (UST)

Alternate translation: "telling them not to pay taxes"

to Caesar (ULT)

that Caesar, the Roman emperor, has imposed (UST)

See how you translated this in [20:22](#). The Jewish leaders are referring figuratively to the Roman government by Caesar's name, since he was its ruler. Alternate translation: "to the Roman government" (See: [Metonymy](#))

Translation Words - ULT

- to accuse
- perverting
- nation
- tribute
- to Caesar
- Christ
- a king

ULT

² And they began to accuse him, saying, "We found this one perverting our nation and forbidding to give tribute to Caesar and saying that he himself is Christ, a king."

UST

² They accused him {in front of Pilate}. They said, "We have seen this man {causing trouble by} misleading our people. He has been telling them to not pay the taxes that Caesar, the Roman emperor, has imposed. Also, he has been saying that he is the Messiah, a king!"

Translation Words - UST

- They accused...in front of Pilate
- causing trouble by} misleading
- people
- the taxes
- that Caesar, the Roman emperor, has imposed
- the Messiah
- a king

Luke 23:3

he...answering him...said (ULT)

Jesus...replied (UST)

Together the two words **answering** and **said** mean that Jesus responded to what Pilate asked him. Alternate translation: "Jesus responded" (See: [Hendiadys](#))

You say so (ULT)

Yes, it is just as you have asked me (UST)

Like the similar expression in [22:70](#), this is an idiom. Jesus is using it to acknowledge that what Pilate has said is true. Alternate translation: "Yes, it is as you say" (See: [Idiom](#))

Translation Words - ULT

- [Pilate](#)
- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

Translation Words - UST

- [Pilate](#)
- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

ULT

³ Then [Pilate](#) questioned him, saying, "Are you the [King of the Jews](#)?" But answering him, he said, "You say so."

UST

³ [Pilate](#) then asked him, "Are you the [King of the Jews](#)?" Jesus replied, "Yes, it is just as you have asked me."

Luke 23:4

and the crowds (ULT) and...the crowd (UST)

Luke uses this phrase subtly within the narrative to introduce these new characters into the story. Alternate translation: "and to the crowds that had gathered there" (See: [Introduction of New and Old Participants](#))

I find no cause in this man (ULT) This man is not guilty of any crime (UST)

Pilate means implicitly **no cause** to convict Jesus of a crime and punish him. Alternate translation: "I do not find this man to be guilty of anything" or "I find no grounds for conviction in this man's case" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Pilate
- chief priests

Translation Words - UST

- Pilate
- chief priests

ULT

⁴ Then Pilate said to the chief priests and the crowds, "I find no cause in this man."

UST

⁴ Then Pilate said to the chief priests and to the crowd, "This man is not guilty of any crime."

Luke 23:5

they...were insisting (ULT)
the group from the Jewish ruling council...
kept accusing Jesus (UST)

The pronoun **they** refers to the Jewish leaders who had brought Jesus to Pilate for trial. Alternate translation: "the Jewish leaders kept insisting" (See: [Pronouns — When to Use Them](#))

He stirs up the people (ULT)
He is trying to get the people to riot (UST)

The Jewish leaders speak figuratively as if Jesus were stirring a pot and putting in motion things that had been lying quietly on the bottom. They mean that he is encouraging rebellion. Alternate translation: "He encourages the people to rebel" (See: [Metaphor](#))

Judea, indeed, beginning from...Galilee...as far as here (ULT)

the...He started doing that in...region of} Galilee, and now he is doing it here as well (UST)

It might be helpful to make this a new sentence. Alternate translation: "He began causing trouble in Galilee, and he has done so all the way to here"

Translation Words - ULT

- [people](#)
- [teaching](#)
- [Judea](#)
- [Galilee](#)

Translation Words - UST

- [people](#)
- [He has been teaching his ideas](#)
- [of...region of} Judea](#)
- [region of} Galilee](#)

ULT

⁵ But they were insisting, saying, "He stirs up the [people, teaching](#) throughout all [Judea](#), indeed, beginning from [Galilee](#) as far as here."

UST

⁵ But the group from the Jewish ruling council kept accusing Jesus. They said, "He is trying to get the [people](#) to riot! [He has been teaching his ideas](#) throughout all of {the [region of](#)} [Judea](#). He started doing that in {the [region of](#)} [Galilee](#), and now he is doing it here as well!"

Luke 23:6

Pilate...when...heard this (ULT)

Pilate...heard what they said (UST)

As the rest of the verse shows, this refers implicitly to Pilate hearing that Jesus had begun teaching in Galilee. Alternate translation: “when Pilate heard that Jesus had begun to teach in Galilee” (See: [Assumed Knowledge and Implicit Information](#))

he asked whether the man was a Galilean (ULT)

he asked, “Does this man come from {the region of} Galilee (UST)

If your readers would misunderstand this, you could represent this as a direct quotation, as UST does. (See: [Direct and Indirect Quotations](#))

the man (ULT)

this man (UST)

The term **the man** refers to Jesus. Alternate translation: “Jesus” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Pilate
- a Galilean

Translation Words - UST

- Pilate
- the region of} Galilee

ULT

⁶ And when Pilate heard this, he asked whether the man was a Galilean.

UST

⁶ When Pilate heard what they said, he asked, “Does this man come from {the region of} Galilee?”

Luke 23:7

when he learned that (ULT) When Pilate found out that (UST)

The implication is that the Jewish leaders answered Pilate's question and confirmed that Jesus came from Galilee. Alternate translation: "when the Jewish leaders confirmed to Pilate that" (See: [Assumed Knowledge and Implicit Information](#))

he was under the authority of Herod (ULT) Jesus was from Galilee, where Herod Antipas ruled (UST)

The implication is that Jesus was under Herod's authority because Herod was the ruler of Galilee. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "Jesus was under the authority of Herod, since Herod ruled over Galilee" (See: [Assumed Knowledge and Implicit Information](#))

he sent him to Herod (ULT) he sent Jesus to him (UST)

The implication seems to be that Pilate used these grounds to get someone else to decide Jesus' case. He did not want to decide it himself, because he would either have to release someone the Jewish leaders wanted condemned or else condemn someone he knew was innocent. Alternate translation: "he referred Jesus' case to Herod so that he would not have to decide it himself" (See: [Assumed Knowledge and Implicit Information](#))

in those days (ULT) at that time (UST)

Luke is using the term **days** figuratively to refer to a specific time. Alternate translation: "at that time" (See: [Idiom](#))

Translation Words - ULT

- [when he learned](#)
- [authority](#)
- [of Herod](#)
- [Herod](#)
- [he sent](#)
- [Jerusalem](#)
- [days](#)

Translation Words - UST

- [When Pilate found out](#)
- [from Galilee, where...ruled](#)
- [Herod Antipas](#)
- [him](#)
- [he sent](#)
- [Jerusalem](#)
- [time](#)

ULT

⁷ And [when he learned](#) that he was under the [authority of Herod](#), [he sent](#) him to [Herod](#), who was also in [Jerusalem](#) himself in those [days](#).

UST

⁷ [When Pilate found out](#) that Jesus was [from Galilee](#), where [Herod Antipas](#) ruled, [he sent](#) Jesus to [him](#). Herod was also in [Jerusalem](#) at that [time](#).

Luke 23:8

desiring to see him...because he had heard about him (ULT)

wanted to see Jesus...This was because Herod had heard many things about Jesus (UST)

In these phrases, **he** refers to Herod and **him** refers to Jesus.
Alternate translation: “wanting to see Jesus ... because he had heard about Jesus” (See: [Pronouns — When to Use Them](#))

he was hoping to see some sign happen by him (ULT)

he wanted to see him perform a miracle (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “Herod wanted to see Jesus perform a miracle” (See: [Active or Passive](#))

Translation Words - ULT

- Herod
- Jesus
- time
- he was hoping
- sign

Translation Words - UST

- Herod
- Jesus
- a...time
- he wanted
- miracle

ULT

⁸ And when Herod saw Jesus, he rejoiced greatly, for he had been desiring to see him for a long time, because he had heard about him, and he was hoping to see some sign happen by him.

UST

⁸ When Herod saw Jesus, he was very glad, because he had wanted to see Jesus for a long time. This was because Herod had heard many things about Jesus, and he wanted to see him perform a miracle.

Luke 23:9**he questioned...him in many words (ULT)****he asked...Jesus many questions (UST)**

Luke is using the term **words** figuratively to refer to what Herod said as he questioned Jesus. Alternate translation: "Herod asked Jesus many questions" (See: [Metonymy](#))

answered him nothing (ULT)**did not reply to any of them (UST)**

If your readers would misunderstand this, you could make the verb negative and the object positive here. Alternate translation: "Jesus did not say anything in reply"

ULT

⁹ Then he questioned him in many words, but he answered him nothing.

UST

⁹ So he asked Jesus many questions, but Jesus did not reply to any of them.

Luke 23:10

stood by (ULT)

stood near Jesus (UST)

Alternate translation: "were standing there"

vehemently accusing him (ULT)

accusing him very strongly {of committing many crimes (UST)}

Alternate translation: "insisting strongly that Jesus was guilty of doing wrong"

Translation Words - ULT

- chief priests
- scribes
- accusing

Translation Words - UST

- chief priests
- some experts in the Jewish laws
- accusing...of committing many crimes

ULT

¹⁰ And the chief priests and the scribes stood by, vehemently accusing him.

UST

¹⁰ And the chief priests and some experts in the Jewish laws stood near Jesus, accusing him very strongly {of committing many crimes}.

Luke 23:11

despised...him (ULT) insulted...Jesus...him (UST)

This does not mean that Herod hated Jesus, but that he treated him as if he were worthless. Alternate translation: "humiliated him"

Putting elegant clothing around him (ULT) They put expensive clothes on him {to pretend that he was a king (UST)

Herod and his soldiers did this to mock Jesus and to make fun of him, so be sure that your readers do not get the impression that they did this to honor or care for Jesus. Alternate translation: "Dressing him mockingly in beautiful clothes" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- Herod
- soldiers
- mocked him
- Putting...clothing around him
- he sent...back
- to Pilate

Translation Words - UST

- Herod
- soldiers
- made fun of
- They put...clothes on him {to pretend that he was a king
- Then Herod sent...back
- to Pilate

ULT

¹¹ Then Herod, with his soldiers, also despised him and mocked him. Putting elegant clothing around him, he sent him back to Pilate.

UST

¹¹ Then Herod and his soldiers insulted Jesus and made fun of him. They put expensive clothes on him {to pretend that he was a king}. Then Herod sent him back to Pilate.

Luke 23:12

became...both Herod and Pilate...friends with each other on that day (ULT)

became...on that day Herod and Pilate... friends (UST)

Luke does not say specifically why these two men **became friends**. This could mean: (1) Pilate had shown Herod courtesy by respecting his jurisdiction over Jesus. Alternate translation: "Herod and Pilate became friends with each other that very day because Pilate had respectfully sent Jesus to Herod to judge him" (2) they realized that they agreed in their opinion about Jesus. They both felt that he was not guilty of doing wrong, but they also felt they could mistreat him as a way of asserting their power and authority over someone the people considered a leader. Alternate translation: "Herod and Pilate became friends with each other that very day because they had both responded to Jesus in the same way" (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹² Then both [Herod](#) and [Pilate](#) became friends with each other on that [day](#), for they were previously being in hostility between themselves.

UST

¹² Until that time the two men had been very hostile to each other, but on that [day](#) [Herod](#) and [Pilate](#) became friends.

for they were previously being in hostility between themselves (ULT)

If your readers would misunderstand this, you could put this clause first in the verse, as UST does, since it gives the reason for the results that the rest of the verse describes. These two men had to become **friends** because they had not been **friends** previously. Alternate translation, as the beginning of the verse, replacing "Then": "Before this Herod and Pilate had been enemies, but now" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- [Herod](#)
- [Pilate](#)
- [day](#)

Translation Words - UST

- [day](#)
- [Herod](#)
- [Pilate](#)

Luke 23:13

the people (ULT)

the crowd that was still there (UST)

This is a further reference reintroducing these participants, whom Luke first introduced subtly in 23:4. It is not likely that Pilate asked a crowd to gather. Instead, the crowd was probably still there waiting to see what would happen to Jesus. Alternate translation: "the crowd of people that was still there" (See: [Introduction of New and Old Participants](#))

Translation Words - ULT

- Pilate
- called together
- chief priests
- rulers
- people

Translation Words - UST

- Pilate
- gathered together
- chief priests
- other Jewish leaders
- crowd that was still there

ULT

¹³ Then Pilate called together the chief priests and the rulers and the people,

UST

¹³ Pilate then gathered together the chief priests and other Jewish leaders and the crowd that was still there.

Luke 23:14

and} said to them, “You brought this man to me (ULT)

He said to them, “You brought this man to me (UST)

By **this man**, Pilate means Jesus. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “said to them about Jesus, ‘You brought this man to me’” (See: [Assumed Knowledge and Implicit Information](#))

as turning the people away (ULT)

saying that he has been leading the people to revolt (UST)

Here Pilate uses a figurative term that is similar to the one that the council members use in [23:2](#) when they accuse Jesus of “misleading” the Jewish nation, meaning that he was encouraging them to do wrong things. The slightly different term that Pilate uses to summarize their charges means that they accused Jesus of **turning the people away** from their duties to the Roman Empire. It does not mean that Jesus refused to welcome people who came to him for help. Alternate translation: “saying that he encourages the people to be disloyal to the Roman Empire” (See: [Metaphor](#))

behold (ULT)

I want you to know that (UST)

Pilate uses the term **behold** to get the Jewish leaders and the crowd to focus their attention on what he is about to say. Alternate translation: “indeed” (See: [Metaphor](#))

I, having examined him before you (ULT)

after examining him while you were listening, I (UST)

For emphasis, since he is declaring Jesus innocent, Pilate uses the personal pronoun **I** here when it would not ordinarily be required in Greek. If your language uses pronouns in this same way, it would be appropriate to do that here in your translation. (See: [Pronouns — When to Use Them](#))

I, having examined him before you, found nothing (ULT)

after examining him while you were listening, I conclude that...not (UST)

The term **before** figuratively means “in the presence” of another person. Alternate translation: “I have questioned him in your presence, and I have found nothing” (See: [Metaphor](#))

I, having examined him before you, found nothing (ULT)

after examining him while you were listening, I conclude that...not (UST)

The implication is that the Jewish leaders were witnesses to the proceedings. Alternate translation: “I have questioned him with you present as witnesses, and I have found nothing” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁴ {and} said to them, “You brought this man to me **as turning the people away**, and behold, I, **having examined him** before you, found nothing in this man as cause for what **you are accusing** against him.

UST

¹⁴ He said to them, “You brought this man to me, **saying that he has been leading the people to revolt**. But I want you to know that **after examining him** while you were listening, I conclude that he is not guilty of doing any of the things **you said he did**.”

found nothing in this man as cause for what you are accusing against him (ULT)

conclude that he is not guilty of doing any of the things you said he did (UST)

See how you translated the similar expression in [23:4](#). Alternate translation: "found no grounds to convict this man on the charges you are making against him"

Translation Words - ULT

- as
- turning...away
- people
- having examined him
- you are accusing

Translation Words - UST

- saying that he has been leading...to revolt
- saying that he has been leading...to revolt
- people
- after examining him
- you said...did

Luke 23:15

But neither did Herod (ULT)
Also, Herod...he too {concluded that he was not guilty (UST)}

Here Pilate is speaking in an abbreviated way. If it would be helpful to your readers, you could clarify his meaning by adding information from the previous sentence. Alternate translation: "But Herod did not find any grounds to convict him either" (See: [Ellipsis](#))

for he sent him back to us (ULT)
sent him back to us {without punishing him}.
That means that (UST)

If your readers would misunderstand this, you could put this clause first in the verse, as UST does, since it gives the reason why it is clear that Herod did not consider Jesus guilty. (See: [Connect — Reason-and-Result Relationship](#))

to us (ULT)
to us (UST)

Pilate means that Herod sent Jesus back not just to him and his soldiers, but also to the Jewish leaders who were the accusers in this trial. Since Pilate is speaking specifically to those leaders (he says in the previous verse, "You brought this man to me"), the word **us** includes the addressees. So it would be inclusive, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

nothing that is worthy of death has been done by him (ULT)
this man has not done anything for which he deserves to die (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "he has not done anything to deserve being put to death" (See: [Active or Passive](#))

Translation Words - ULT

- Herod
- he sent...back
- of death

Translation Words - UST

- Herod...he
- sent...back...without punishing him
- to die

ULT

¹⁵ But neither did Herod, for he sent him back to us, and behold, nothing that is worthy of death has been done by him.

UST

¹⁵ Also, Herod sent him back to us {without punishing him}. That means that he too {concluded that he was not guilty}. So it is clear that this man has not done anything for which he deserves to die.

Luke 23:16

Therefore, having punished him, I will release him (ULT)

So I will {tell my soldiers to} whip him and then set him free (UST)

Your readers may find this hard to understand. Since Pilate had found Jesus not guilty, he should have released him without punishing him. The implications are that Pilate punished Jesus anyway, even though he knew he was innocent, to try to satisfy the Jewish leaders. However, since Luke does not provide this explanation in his book, you probably should not add it to your translation. But you could make explicit that Pilate is saying he is not going to execute Jesus. Alternate translation: "So I will not execute him, but whip him, and then let him go" (See: [Assumed Knowledge and Implicit Information](#))

having punished...him (ULT)

I will {tell my soldiers to} whip...him (UST)

Pilate will not administer this punishment personally. Rather, he will have his soldiers do it. Alternate translation: "after having my soldiers whip him" (See: [Synecdoche](#))

Translation Words - ULT

- [having punished](#)

Translation Words - UST

- [I will {tell my soldiers to} whip](#)

ULT

¹⁶ Therefore, [having punished](#) him, I will release him."

UST

¹⁶ So I will [{tell my soldiers to} whip](#) him and then set him free."

Luke 23:17

**But he had obligation to release to them one {prisoner} at every feast (ULT)
Pilate said this because} he had to set one prisoner free at every Passover celebration (UST)**

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this verse in your translation. The notes below discuss translation issues in the verse, for those who decide to include it. (See: [Textual Variants](#))

**But (ULT)
Pilate said this because (UST)**

This verse uses this word to introduce background information that will help readers understand what is happening. In the previous verse, Pilate was saying that Jesus would be the prisoner he was obligated to release. But in the next verse, the crowd shouts for him to release a different man instead. Alternate translation: “Now” (See: [Connect — Background Information](#))

**obligation...he had (ULT)
he had to...he had to (UST)**

The pronoun **he** refers to Pilate. Alternate translation: “Pilate was obligated” (See: [Pronouns — When to Use Them](#))

**one {prisoner (ULT)
one prisoner (UST)**

This verse is using the adjective **one** as a noun. In context, the term clearly means **one** prisoner. Your language may use adjectives in the same way. If not, you can supply the noun for clarity, as ULT does. (See: [Nominal Adjectives](#))

**at every feast (ULT)
at every Passover celebration (UST)**

This verse uses the general term **feast** to mean one feast in particular, Passover. Alternate translation: “during each Passover celebration” (See: [Synecdoche](#))

ULT

17^[1] [But he had obligation to release to them one {prisoner} at every feast.]

UST

17^[1] [{Pilate said this because} he had to set one prisoner free at every Passover celebration.]

Luke 23:18**they cried out...all together (ULT)**
the whole crowd shouted...together (UST)

The pronoun **they** refers to the people in the crowd. Alternate translation: “the people in the crowd shouted together” (See: [Pronouns — When to Use Them](#))

Take away this one (ULT)
Put this man to death (UST)

This is an imperative, but since the crowd cannot command Pilate to do this, you can translate it as an expression of what they want. Alternate translation: “We want you to execute this man” (See: [Imperatives — Other Uses](#))

but release to us Barabbas (ULT)
Set Barabbas free for us instead (UST)

This is another imperative, and since the crowd cannot command Pilate to do this either, you can also translate it as an expression of what they want. Alternate translation: “and we want you to set Barabbas free instead” (See: [Imperatives — Other Uses](#))

release...to us (ULT)
Set...free...for us (UST)

When the people in the crowd say **us**, they are referring to themselves only, not to Pilate and his soldiers as well. So if your language distinguishes between exclusive and inclusive **us**, you would use the exclusive form here. (See: [Exclusive and Inclusive ‘We’](#))

Barabbas (ULT)
Barabbas (UST)

Barabbas is the name of a man. (See: [How to Translate Names](#))

Translation Words - ULT

- they cried out
- Barabbas

Translation Words - UST

- the whole crowd shouted
- Barabbas

ULT

¹⁸ But **they cried out** all together, saying, “Take away this one, but release to us **Barabbas!**”

UST

¹⁸ But **the whole crowd shouted** together, “Put this man to death! Set **Barabbas** free for us instead!”

Luke 23:19

He had been put in prison for a certain rebellion that happened in the city, and for murder (ULT)

Now Barabbas was a man who had led some people in the city {of Jerusalem} to rebel against the Roman government. He was also a murderer. He was in prison because of these crimes (UST)

Luke provides this background information to explain to his readers who Barabbas was. Alternate translation: "Now Barabbas was a man whom the Romans had put in prison because he had led a rebellion in Jerusalem and he had killed people" (See: [Background Information](#))

He had been...put in prison (ULT)

Now Barabbas was a man...He was in prison (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "The Romans had put him in prison" (See: [Active or Passive](#))

**for a certain rebellion that happened in the city (ULT)
who had led some people in the city {of Jerusalem} to rebel against the Roman government...because of these crimes (UST)**

If it would be helpful to your readers, you could state explicitly that Barabbas led this rebellion against the Roman government. Alternate translation: "because he had led a rebellion in Jerusalem against the Roman government" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [prison](#)
- [rebellion](#)

Translation Words - UST

- [who had led some people...to rebel against the Roman government](#)
- [prison](#)

ULT

¹⁹ (He had been put in [prison](#) for a certain [rebellion](#) that happened in the city, and for murder.)

UST

¹⁹ Now Barabbas was a man [who had led some people](#) in the city {of Jerusalem} [to rebel against the Roman government](#). He was also a murderer. He was in [prison](#) because of these crimes.

Luke 23:20

again...addressed them (ULT)

again...tried to speak to the crowd (UST)

The pronoun **them** refers to the religious leaders who had accused Jesus and the crowd that was shouting for him to be executed.

Alternate translation: "spoke again to the religious leaders and to the people in the crowd" (See: [Pronouns — When to Use Them](#))

desiring to release Jesus (ULT)

But...wanted very much to set Jesus free (UST)

If your readers would misunderstand this, you could put this phrase before the previous one, as UST does, since it gives the reason why Pilate spoke to the leaders and the crowd again. (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- Pilate
- Jesus

Translation Words - UST

- Pilate...he
- Jesus

ULT

²⁰ Then Pilate again addressed them, desiring to release Jesus.

UST

²⁰ But Pilate wanted very much to set Jesus free, so he tried to speak to the crowd again.

Luke 23:21

Crucify, crucify him (ULT)

Crucify him! Crucify him (UST)

As a note to [14:27](#) explains, the Romans executed some criminals by nailing them to a wooden beam with crossbar and setting the beam upright so that the criminals would slowly suffocate. That was what it meant to **crucify** someone. Alternate translation: "Nail him to a cross! Execute him!" (See: [Translate Unknowns](#))

Crucify, crucify him (ULT)

Crucify him! Crucify him (UST)

This is an imperative, but since the crowd cannot command Pilate to do this, you can translate it as an expression of what they want. Alternate translation: "We want you to nail him to a cross to execute him!" (See: [Imperatives — Other Uses](#))

Translation Words - ULT

- [were shouting](#)
- [Crucify](#)
- [crucify](#) (2)

Translation Words - UST

- [kept on shouting](#)
- [Crucify him](#)
- [Crucify](#) (2)

ULT

²¹ But they [were shouting](#), saying, "[Crucify, crucify](#) him."

UST

²¹ But they [kept on shouting](#), "[Crucify him! Crucify](#) him!"

Luke 23:22

he...spoke to them a third time (ULT)
Pilate...spoke to the crowd a third time (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "Pilate spoke to the crowd again, for time number three" (See: [Ordinal Numbers](#))

For what evil has this one done (ULT)
No! He has not committed any crime (UST)

Pilate does not expect the crowd to tell him what Jesus has done wrong. Rather, he is using the question form to emphasize to the crowd that Jesus is innocent. If your readers would misunderstand this, you could translate this as a statement or an exclamation. Alternate translation: "There is no reason to execute this man, because he has not done anything wrong!" (See: [Rhetorical Question](#))

No cause for death have I found in him (ULT)
He has not done anything for which he deserves to die (UST)

Alternate translation: "I have not found any grounds to convict him of a crime for which he should be executed"

Therefore, having punished him, I will release him (ULT)
So I will have my soldiers whip him, and then I will set him free (UST)

See the note to this same sentence in [23:16](#). Pilate should have released Jesus without punishment, because he was innocent. It seems that Pilate decided to punish Jesus anyway to try to satisfy the Jewish leaders. However, since Luke does not provide this explanation in his book, you probably should not add it to your translation. But you could make explicit that Pilate is saying he is not going to execute Jesus. Alternate translation: "So I will not execute him, but whip him, and then let him go" (See: [Assumed Knowledge and Implicit Information](#))

having punished...him, I will release him (ULT)
I will have my soldiers whip...him, and then I will set him free (UST)

Pilate is not going to administer this punishment personally. Rather, he will have his soldiers do it. Alternate translation: "I will have my soldiers whip him, and then I will release him" (See: [Synecdoche](#))

Translation Words - ULT

- [evil](#)
- [for death](#)
- [having punished](#)

Translation Words - UST

- [crime](#)
- [to die](#)
- [I will have my soldiers whip](#)

ULT

²² Then he spoke to them a third time, "For what [evil](#) has this one done? No cause [for death](#) have I found in him. Therefore, [having punished](#) him, I will release him."

UST

²² Pilate then spoke to the crowd a third time. "No! He has not committed any [crime](#)! He has not done anything for which he deserves [to die](#). So [I will have my soldiers whip](#) him, and then I will set him free."

Luke 23:23

with loud voices (ULT) kept shouting (UST)

Luke is describing the shouts of the crowd figuratively by reference to the **voices** that the people used to make them. Alternate translation: “with loud shouts” (See: [Metonymy](#))

for him to be crucified (ULT) that Pilate execute...Jesus...on a cross (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: “that Pilate have his soldiers crucify Jesus” (See: [Active or Passive](#))

their voices prevailed (ULT) because they continued to shout so loudly, they persuaded Pilate (UST)

Luke speaks figuratively of the **voices** as if they were a living thing that actively overcame Pilate’s reluctance. Alternate translation: “the crowd kept shouting until they convinced Pilate” (See: [Personification](#))

Translation Words - ULT

- [with...voices](#)
- [voices](#)
- [to be crucified](#)

Translation Words - UST

- [kept shouting](#)
- [because...continued to shout so loudly](#)
- [that Pilate execute...on a cross](#)

ULT

²³ But they were insisting with loud [voices](#), demanding for him [to be crucified](#), and their [voices](#) prevailed.

UST

²³ But the people in the crowd [kept shouting](#) to insist [that Pilate execute Jesus on a cross](#). Finally, [because they continued to shout so loudly](#), they persuaded Pilate.

Luke 23:24

And (ULT)

So (UST)

Luke uses this word to introduce the results of what the previous sentence described. Because the people in the crowd overcame his reluctance with their shouts, Pilate agreed to do what they wanted. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

for their demand to happen (ULT)

he would do what they wanted (UST)

Alternate translation: "to do what the crowd was demanding"

Translation Words - ULT

- [Pilate](#)

Translation Words - UST

- [Pilate](#)

ULT

²⁴ And [Pilate](#) decreed for their demand to happen.

UST

²⁴ So [Pilate](#) declared that he would do what they wanted.

Luke 23:25

the one...who had been put in prison (ULT)

That man...was in prison (UST)

If it would be helpful to your readers, you could state explicitly that this means Barabbas. Alternate translation: "Barabbas, whom the Romans had put in prison" (See: [Assumed Knowledge and Implicit Information](#))

who had been put in prison (ULT)

was in prison (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "whom the Romans had put in prison" (See: [Active or Passive](#))

but he handed over Jesus to their will (ULT)

Pilate then commanded the soldiers to take Jesus and do what the crowd wanted (UST)

Luke speaks figuratively of the **will** of the people as if it were a living thing into whose custody Pilate delivered Jesus. Alternate translation: "but he ordered his soldiers to do to Jesus what the crowd had demanded" (See: [Personification](#))

Translation Words - ULT

- [prison](#)
- [rebellion](#)
- [Jesus](#)

Translation Words - UST

- [prison](#)
- [he had fought against the government](#)
- [Jesus](#)

ULT

²⁵ Then he released the one who had been put in [prison](#) for [rebellion](#) and murder, whom they were requesting, but he handed over [Jesus](#) to their will.

UST

²⁵ Then Pilate set free the man whom the crowd was asking him to release. That man was in [prison](#) because [he had fought against the government](#) and murdered people! Pilate then commanded the soldiers to take [Jesus](#) and do what the crowd wanted.

Luke 23:26

as they led him away (ULT)
As the soldiers were leading Jesus away (UST)

Alternate translation: “while the soldiers were leading Jesus away from where Pilate had judged him”

seizing Simon...they put (ULT)
named Simon...they grabbed hold of Simon...
They {took from Jesus...and they} put (UST)

Luke assumes that his readers will know that Roman soldiers had the authority to compel people to carry their loads. Be sure that your translation does not suggest that the soldiers arrested Simon or that he had done anything wrong. Alternate translation: “making use of their authority, they conscripted Simon ... and put” (See: [Assumed Knowledge and Implicit Information](#))

Simon, a certain Cyrenean coming from the country (ULT)
a man named Simon, who was from the city of Cyrene {in Africa}. He was coming into Jerusalem from the countryside...of Simon (UST)

If it would be helpful to your readers, you could treat this information about this man, where he was from, and what he was doing as background information and put it first in the verse, as UST does. (See: [Background Information](#))

Simon, a certain Cyrenean (ULT)
a man named Simon, who was from the city of Cyrene {in Africa...of Simon (UST)

Luke uses this phrase to introduce this new character into the story. Alternate translation: “a man named Simon, who was from the city of Cyrene” (See: [Introduction of New and Old Participants](#))

Simon (ULT)
named Simon...of Simon (UST)

Simon is the name of a man. See how you translated it in [4:38](#). (It is the same name there, even though it is the name of a different person.) (See: [How to Translate Names](#))

Cyrenean (ULT)
who was from the city of Cyrene {in Africa (UST)

The term **Cyrenean** is a name that refers to a person who is from the city of Cyrene. (See: [How to Translate Names](#))

ULT

²⁶ And **as** they led him away, seizing Simon, a certain **Cyrenean** coming from the country, they put the **cross** on him, to carry behind **Jesus**.

UST

²⁶ Now there was a man named Simon, **who was from the city of Cyrene {in Africa}**. He was coming into Jerusalem from the countryside. **As** the soldiers were leading Jesus away, they grabbed hold of Simon. They {took from Jesus the **cross that they had made him carry**, and they} put **it** on Simon's shoulders. They told him to carry it and follow behind **Jesus**.

coming from the country (ULT)

He was coming into Jerusalem from the countryside (UST)

Alternate translation: "who was coming into Jerusalem from the countryside"

they put the cross on him (ULT)

They {took from Jesus the cross that they had made him carry, and they} put it on Simon's shoulders (UST)

Alternate translation: "the soldiers put the cross on his shoulders"

behind Jesus (ULT)

and follow behind Jesus (UST)

Alternate translation: "and made him walk along behind Jesus carrying it"

Translation Words - ULT

- as
- Cyreanean
- cross
- Jesus

Translation Words - UST

- who was from the city of Cyrene {in Africa
- As
- cross that they had made him carry...it
- Jesus

Luke 23:27

**was following...a great crowd of the people...
him, and of women (ULT)**

**was walking behind...a large crowd...Jesus. In
the crowd were many women (UST)**

The women were part of the large crowd. They were not in a separate crowd of their own. Alternate translation: "a great crowd of people, which included women, was following him"

**and of women who were mourning and
wailing for him (ULT)**

**In the crowd were many women who were
beating on their chests {to show their grief} and wailing {sorrowfully} for him
(UST)**

Luke provides this background information to help readers understand what happens next, when Jesus speaks to these women. It might be helpful to begin a new sentence here. Alternate translation: "Now the crowd included women who were mourning and wailing for Jesus" (See: [Background Information](#))

were mourning (ULT)

were beating on their chests {to show their grief} (UST)

See the note to this term at [8:52](#), and see how you translated it there. It could mean that the women were pounding on their chests as a sign of grief, as was customary in this culture, or it could mean more generally that they were expressing their sorrow over what was happening to Jesus. Alternate translation: "pounding on their chests" (See: [Symbolic Action](#))

was following...him (ULT)

was walking behind...Jesus (UST)

Here, the word **following** is not figurative. It does not mean that these people were Jesus' disciples. Alternate translation: "were walking along behind him"

Translation Words - ULT

- [of...people](#)

Translation Words - UST

- [a...crowd](#)

ULT

²⁷ And a great crowd of the [people](#) was following him, and of women who were mourning and wailing for him.

UST

²⁷ Now a large [crowd](#) was walking behind Jesus. In the crowd were many women who were beating on their chests {to show their grief} and wailing {sorrowfully} for him.

Luke 23:28

Daughters of Jerusalem (ULT)

You women of Jerusalem (UST)

As in [13:34](#), Jesus is figuratively describing people who live in Jerusalem as if they were the children of the city and it was their mother. Alternate translation: “You women who live in Jerusalem” (See: [Metaphor](#))

weep for yourselves and for your children (ULT)

weep over {the terrible things that are going to happen to} you and your children (UST)

Jesus does not say specifically why the women should weep for themselves and for their children, but the implication from what he says in [23:31](#) is that they should weep because even worse things are going to happen to them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: “weep for yourselves and for your children, because even worse things are going to happen to you” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [turning](#)
- [Jesus](#)
- [of Jerusalem](#)
- [children](#)

Translation Words - UST

- [Jesus](#)
- [turned](#)
- [of Jerusalem](#)
- [children](#)

ULT

²⁸ But [turning](#) to them, [Jesus](#) said, “Daughters [of Jerusalem](#), do not weep for me, but weep for yourselves and for your [children](#).”

UST

²⁸ But {instead of accepting their sympathy,} [Jesus turned](#) to these women and said, “You women [of Jerusalem](#), do not weep for me! Instead, weep over {the terrible things that are going to happen to} you and your [children](#)!”

Luke 23:29

For (ULT)**For (UST)**

Jesus is giving the reason why the women of Jerusalem should weep for themselves and their children, as he told them to do in the previous verse. If your readers would misunderstand this, you could put this reason before the result by combining this verse and the previous one into a verse bridge. See the suggestions in the note about the similar situation in [22:16](#) for how you might do this. (See: [Verse Bridges](#))

behold (ULT)**I want you to know that (UST)**

Jesus is using the term **behold** to get the women to focus their attention on what he is about to say. Alternate translation: “indeed” (See: [Metaphor](#))

days are coming in which (ULT)**there will {soon} be a time when (UST)**

Jesus is using the term **days** figuratively to refer to a specific time. Alternate translation: “there will be a time when” (See: [Idiom](#))

in which they will say (ULT)**when people will say (UST)**

Here Jesus is using the pronoun **they** in an indefinite sense. He does not have specific individuals in mind. Alternate translation: “when people will say” (See: [Pronouns — When to Use Them](#))

they will say, ‘Blessed {are} the barren, yes, the wombs that did not give birth and the breasts that did not nurse (ULT)**people will say, ‘How fortunate are the women who have never given birth to children or nursed babies (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: “people will say that women are fortunate if they never had children, if they never gave birth or nursed babies” (See: [Quotes within Quotes](#))

the barren, yes, the wombs that did not give birth and the breasts that did not nurse (ULT)**the women who have never given birth to children or nursed babies (UST)**

After speaking of women who were **barren**, that is, who did not have children, Jesus describes the same women in more detail. He is likely using repetition for emphasis. If your readers would misunderstand this, you could combine these phrases, as UST does. (See: [Parallelism](#))

ULT

²⁹ For behold, **days** are coming in which they will say, ‘**Blessed {are}** the **barren**, yes, the **wombs** that did not **give birth** and the **breasts** that did not nurse.’

UST

²⁹ For I want you to know that there will {soon} be **a time** when people will say, ‘**How fortunate are the women who have never given birth to children or nursed babies!**’

the wombs that did not give birth and the breasts that did not nurse (ULT)
the women who have never given birth to children...or nursed babies (UST)

These are two figures of speech in which Jesus is using one part of a person to represent the entire person.
Alternate translation: "women who have never given birth or nursed" (See: [Synecdoche](#))

Translation Words - ULT

- days
- Blessed {are
- barren
- wombs
- did...give birth

Translation Words - UST

- a time
- How fortunate are
- the women who have never given birth to children
- the women who have never given birth to children
- the women who have never given birth to children

Luke 23:30

Then (ULT)**Then (UST)**

Here, **then** does not mean that people would say this after what they said in the previous verse. Rather, it means that they would say this at the same time that they were saying that. Alternate translation: "At that time" (See: [Connect — Simultaneous Time Relationship](#))

they will begin to say (ULT)**the people in this city will say (UST)**

Here Jesus is likely using the pronoun **they** in an indefinite sense, as in the previous verse. He probably does not have specific individuals in mind. However, the general reference may be to the people of Jerusalem, as UST suggests. Alternate translation: "people will begin to say" or "the people of Jerusalem will begin to say" (See: [Pronouns — When to Use Them](#))

to say to the mountains, 'Fall on us,' and to the hills, 'Cover us (ULT)**the people in this city will say...We wish that the mountains would fall on top of us and that the hills would cover us up (UST)**

Jesus is saying that at this time people will figuratively address something they know cannot hear them in order to express in a strong way what they are feeling. Alternate translation: "to say that they wished the mountains would fall on them and the hills would cover them" (See: [Apostrophe](#))

to say to the mountains, 'Fall on us,' and to the hills, 'Cover us (ULT)**the people in this city will say...We wish that the mountains would fall on top of us and that the hills would cover us up (UST)**

If your readers would misunderstand this, you could translate this so that there is not a quotation within a quotation. Alternate translation: "to tell the mountains to fall on them and the hills to cover them" (See: [Quotes within Quotes](#))

Fall on us...Cover us (ULT)**We wish that...would fall on top of us...would cover us up (UST)**

This is an imperative, but since the people cannot order the mountains and hills to do this, they would be using the imperative to express their wishes. Alternate translation: "We wish you would fall on us ... We wish you would cover us" (See: [Imperatives — Other Uses](#))

Fall on us...Cover us (ULT)**We wish that...would fall on top of us...would cover us up (UST)**

The people do not want the mountains and hills to fall on them to harm them, but rather to protect them. Alternate translation: "We wish you would fall on us to protect us ... We wish you would cover us to protect us" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁰ Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

UST

³⁰ Then the people in this city will say, 'We wish that the mountains would fall on top of us and that the hills would cover us up!'

Fall on us...Cover us (ULT)

We wish that...would fall on top of us...would cover us up (UST)

When the people say **us**, they are referring to themselves only, not to the mountains and hills as well. So here, use the exclusive form of **us** if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

Luke 23:31

**For if they do these things in the moist tree, what will happen in the dry (ULT)
Right now it is difficult for people to do bad things to others, just as it is difficult to set fire to fresh wood. But later, people will easily be able to do terrible things to others, just as it is easy to set fire to dry wood (UST)**

This is a figure of speech based on the idea that dry wood catches fire much more easily than moist wood. The fire, in turn, represents terrible things that people will experience. Jesus is saying that under the present relatively stable conditions, it was difficult for his enemies to arrest him and sentence him to death. In the future, conditions will become so desperate and chaotic that people will be able to do much worse things much more easily. He is probably referring to what conditions will be like during the siege and destruction of Jerusalem, which he described in [21:20-24](#). If it would be helpful to your readers, you could explain the meaning of this metaphor in your translation, and you could represent the metaphor itself as a simile, as UST does. Alternate translation: "If people are able to do this when conditions are good, what will they do when conditions become very bad?" (See: [Metaphor](#))

ULT

³¹ For if they do these things in the moist tree, what will happen in the dry?"

UST

³¹ Right now it is difficult for people to do bad things to others, just as it is difficult to set fire to fresh wood. But later, people will easily be able to do terrible things to others, just as it is easy to set fire to dry wood."

For if they do these things in the moist tree, what will happen in the dry (ULT)

Right now it is difficult for people to do bad things to others, just as it is difficult to set fire to fresh wood. But later, people will easily be able to do terrible things to others, just as it is easy to set fire to dry wood (UST)

Jesus does not expect the women to tell him what people will do in the future. Rather, he is using the question form for emphasis. If your readers would misunderstand this, you could translate this as a statement or an exclamation. Alternate translation: "Since people are doing this when conditions are good, they will certainly do much worse when conditions become very bad!" (See: [Rhetorical Question](#))

**they do these things (ULT)
for people to do bad things to others (UST)**

Here Jesus is using the pronoun **they** in an indefinite sense. Alternate translation: "people are doing these things" (See: [Pronouns — When to Use Them](#))

**in the moist tree (ULT)
Right now it is difficult...just as it is difficult to set fire to fresh wood (UST)**

This is an idiom. Alternate translation: "when the wood is fresh" or "when the wood is wet" (See: [Idiom](#))

**tree (ULT)
Right now it is difficult...just as it is difficult to set fire to fresh wood (UST)**

Jesus is using the term **tree** figuratively to refer to wood that comes from a **tree**. Alternate translation: "wood" (See: [Metonymy](#))

tree (ULT)**Right now it is difficult...just as it is difficult to set fire to fresh wood (UST)**

A **tree** is a large plant with a hard exterior that people use for fuel and as building material. If your readers would not know what a **tree** is, or if people do not use wood from a **tree** as fuel in your area, you could use the name of something else that they use for fuel, or you could use a general expression. Alternate translation: "burning material" (See: [Translate Unknowns](#))

in the dry (ULT)**just as it is easy to set fire to dry wood (UST)**

This is an idiom. Alternate translation: "when the wood is dry" (See: [Idiom](#))

in the dry (ULT)**just as it is easy to set fire to dry wood (UST)**

Jesus is using the adjective **dry** as a noun. In context, the term means **dry** wood. Your language may use adjectives in the same way. If not, you can supply the noun for clarity. Alternate translation: "with dry wood" or "when the wood is dry" (See: [Nominal Adjectives](#))

Luke 23:32

And (ULT)

Luke uses this word to introduce background information that will help readers understand what happens next. Alternate translation: "Now" (See: [Background Information](#))

were...being led away...others, two criminals... also...with him (ULT)
were...walking...Two other men, who were criminals...also...with Jesus (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who was doing the action. Alternate translation: "with him the soldiers were also leading away two other men, who were criminals," (See: [Active or Passive](#))

were...being led away...others, two criminals...also (ULT)
were...walking...Two other men, who were criminals...also (UST)

If your language does use passive verb forms, and if it also uses a dual form, this verb should be in the dual form if it is passive, since the two criminals would be the subject. (See: [Verbs](#))

And others, two criminals, were also being led away (ULT)

Luke uses this phrase to introduce these new characters into the story. Alternate translation: "And there were two other men, who were criminals, who were also being led away" (See: [Introduction of New and Old Participants](#))

others, two criminals (ULT)
Two other men, who were criminals (UST)

This does not mean "two other criminals," which would imply that Jesus was also a criminal. Jesus was innocent, even though the Romans were treating him as if he were a criminal. Be sure that this distinction is clear in your translation. Alternate translation: "two other men, who actually were criminals" (See: [Distinguishing Versus Informing or Reminding](#))

to be put to death (ULT)
to the place where the Romans would execute them (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "so that they could execute them" (See: [Active or Passive](#))

Translation Words - ULT

- [criminals](#)

Translation Words - UST

- [who were criminals](#)

ULT

³² And others, two [criminals](#), were also being led away with him to be put to death.

UST

³² Two other men, [who were criminals](#), were also walking with Jesus to the place where the Romans would execute them.

Luke 23:33

when they came to the place (ULT) When they got to the place (UST)

The pronoun **they** includes the soldiers, the criminals, and Jesus.
Alternate translation: “when they all arrived at the place” (See: [Pronouns — When to Use Them](#))

that is called (ULT) whose name was (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “that people call” (See: [Active or Passive](#))

The Skull (ULT) The Skull (UST)

The Skull is the name of a place. Even though it consists of an article and a common noun, translate it following the conventions of your language for names. (See: [How to Translate Names](#))

they crucified him (ULT) the soldiers crucified Jesus, nailing him to a cross (UST)

In this case the pronoun **they** refers to the Roman soldiers. Alternate translation: “the Roman soldiers crucified Jesus” (See: [Pronouns — When to Use Them](#))

they crucified him (ULT) the soldiers crucified Jesus, nailing him to a cross (UST)

See how you translated the term “crucify” in [23:21](#). Alternate translation: “the Roman soldiers nailed Jesus to a cross to execute him” (See: [Translate Unknowns](#))

one at the right and one at the left

Luke is using the adjectives **right** and **left** as nouns to indicate locations. Your language may use adjectives in the same way. If not, you can supply a noun such as “side” for clarity. Alternate translation: “they crucified one criminal at Jesus’ right side and the other criminal at Jesus’ left side” (See: [Nominal Adjectives](#))

Translation Words - ULT

- [is called](#)
- [The Skull](#)
- [they crucified](#)
- [criminals](#)

Translation Words - UST

- [whose name was](#)

ULT

³³ And when they came to the place that [is called The Skull](#), there [they crucified](#) him, and the [criminals](#)—one at the right and one at the left.

UST

³³ When they got to the place [whose name was The Skull](#), there [the soldiers crucified](#) Jesus, [nailing him to a cross](#). They did the same thing to the [two criminals](#). They put one of them at the right side of Jesus and the other at his left side.

- The Skull
- the soldiers crucified...nailing...to a cross
- two criminals

Luke 23:34

But Jesus said, “Father, forgive them, for they do not know what they are doing”

See the discussion of textual issues at the end of the General Notes to this chapter to decide whether to include this sentence in your translation. The next four notes below discuss translation issues in the sentence, for those who decide to include it. (See: [Textual Variants](#))

But (ULT)

But Jesus said, “Father, please forgive these people. They do not realize what they are doing.”] Then (UST)

Luke uses this word to introduce a contrast between what the Roman soldiers were doing to Jesus and the way in which Jesus responded. It would be appropriate to indicate a strong contrast here. Alternate translation: “Nevertheless” (See: [Connect — Contrast Relationship](#))

Father, forgive them, for they do not know what they are doing

If your readers would misunderstand this, you could reverse the order of the phrases in Jesus’ prayer, since the first phrase gives the reason for the result that Jesus is requesting in the second phrase. Alternate translation: “Father, they do not know what they are doing, so please forgive them” (See: [Connect — Reason-and-Result Relationship](#))

Father

This is an important title for God. (See: [Translating Son and Father](#))

forgive them

This is an imperative, but it should be translated as a request, rather than as a command. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: “please forgive them” (See: [Imperatives — Other Uses](#))

But, dividing up his garments, they threw lots (ULT)

But Jesus said, “Father, please forgive these people. They do not realize what they are doing.”] Then the soldiers divided his clothes and gambled with something like dice to determine which piece of clothing each one would get (UST)

The pronoun **they** refers to the Roman soldiers. Alternate translation: “Then the Roman soldiers threw lots to decide which of them would get each piece of Jesus’ clothing” (See: [Pronouns — When to Use Them](#))

ULT

^{34[2]} [But Jesus said, “Father, forgive them, for they do not know what they are doing.”] But, dividing up his [garments](#), they threw [lots](#).

UST

^{34[2]} [But Jesus said, “Father, please forgive these people. They do not realize what they are doing.”] Then the soldiers divided his [clothes and gambled with something like dice to determine which piece of clothing each one would get](#).

**they threw lots (ULT)
and gambled with something like dice to determine which piece of clothing
each one would get (UST)**

The term **lots** refers to objects with different markings on various sides that were used to decide randomly among several possibilities. They were tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with **lots**, you could state that they were “something like dice,” as UST does. But if your readers would also not be familiar with dice, then you could use a general expression. Alternate translation: “the Roman soldiers gambled” (See: [Translate Unknowns](#))

Translation Words - ULT

- [garments](#)
- [lots](#)

Translation Words - UST

- [clothes](#)
- [and gambled with something like dice to determine which piece of clothing each one would get](#)

Luke 23:35

And the people stood by watching, and the rulers were also ridiculing him (ULT)

The implication is that the **people** who **stood by watching** were also **ridiculing** Jesus. Alternate translation: "People had come to watch the crucifixion and they ridiculed Jesus, and the Jewish leaders ridiculed him as well" (See: [Assumed Knowledge and Implicit Information](#))

the rulers (ULT)

The Jewish leaders (UST)

Rulers refers specifically to the Jewish leaders, not to the Roman **rulers** of the area. Alternate translation: "the Jewish leaders" (See: [Assumed Knowledge and Implicit Information](#))

He saved others (ULT)

He saved other people (UST)

Here the Jewish leaders are using irony. They do not really believe that Jesus **saved** other people. Alternate translation: "He supposedly saved other people" (See: [Irony](#))

He saved others (ULT)

He saved other people (UST)

In context, the Jewish leaders are implicitly referring to how Jesus **saved** others by doing miracles on their behalf. If it would be helpful to your readers, you could state that explicitly. Alternate translation: "He supposedly saved other people by doing miracles for them" (See: [Assumed Knowledge and Implicit Information](#))

He saved others; let him save himself, if he is the Christ of God, the Chosen One (ULT)

He saved other people! If God has really chosen him to be the Messiah, he should save himself (UST)

The Jewish leaders are mockingly suggesting a hypothetical situation. Alternate translation: "Suppose he really is the Messiah whom God has sent. Then he ought to be able to save himself; after all, he supposedly saved others" (See: [Hypothetical Situations](#))

let him save himself (ULT)

he should save himself (UST)

The implication is that Jesus ought to be able to save himself from dying on the cross, if he is the Messiah and can do miracles. Alternate translation: "let him do a miracle to save himself from dying on the cross" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁵ And the **people** stood by watching, and the **rulers** were also ridiculing him, saying, "**He saved** others; **let him save** himself, if he is the **Christ of God**, the **Chosen One**."

UST

³⁵ **Many people** stood nearby, watching. They were making fun of Jesus. The **Jewish leaders** did the same thing. They said, "**He saved** other people! **If God has really chosen** him to be the **Messiah**, **he should save** himself!"

the Chosen One (ULT) has really chosen (UST)

The leaders are using the adjective **Chosen** as a noun. ULT adds the term **One** to show this. Your language may use adjectives in the same way. If not, you can translate the term with an equivalent phrase. Alternate translation: “the One whom God has chosen” (See: [Nominal Adjectives](#))

the Chosen One (ULT) has really chosen (UST)

This is a title, not a description, so translate it following the conventions in your language for titles, for example, by capitalizing the main words. (See: [How to Translate Names](#))

Translation Words - ULT

- [people](#)
- [rulers](#)
- [He saved](#)
- [let him save](#)
- [Christ](#)
- [of God](#)
- [Chosen One](#)

Translation Words - UST

- [Many people](#)
- [Jewish leaders](#)
- [He saved](#)
- [he should save](#)
- [God](#)
- [has really chosen](#)
- [Messiah](#)

Luke 23:36

Then the soldiers also mocked him, coming up {and} offering him vinegar (ULT)

Luke does not say specifically in what way the soldiers **mocked** Jesus by offering him **vinegar**, that is, the sour wine that was their common drink. This could mean: (1) since Luke records in the next verse that the soldiers spoke of Jesus being the “king of the Jews,” the common drink may have been intended to show that they did not really believe he was a king, since a king would have drunk fine wine. Alternate translation: “Then the soldiers also mocked him by coming and offering him cheap sour wine, which was not what a real king would drink” (2) the soldiers may have **mocked** Jesus just by **offering** him something to drink, but then not giving it to him, even though he would have been very thirsty. Alternate translation: “Then the soldiers also mocked him by coming and offering him some of their sour wine but then not giving him any to drink” (See: [Assumed Knowledge and Implicit Information](#))

ULT

³⁶ Then the [soldiers](#) also [mocked](#) him, coming up {and} offering him vinegar,

UST

³⁶ The [soldiers](#) also [mocked](#) him. They came up to him and offered him some sour wine.

Translation Words - ULT

- [soldiers](#)
- [mocked](#)

Translation Words - UST

- [soldiers](#)
- [mocked](#)

Luke 23:37

If you are the King of the Jews, save yourself (ULT)

If you are the King of the Jews, save yourself (UST)

The soldiers are mockingly suggesting a hypothetical situation.
Alternate translation: "Suppose you really are the King of the Jews. Then save yourself" (See: [Hypothetical Situations](#))

save yourself (ULT)

save yourself (UST)

The implication is that Jesus ought to be able to save himself from dying on the cross. Alternate translation: "do a miracle to save yourself from dying on that cross" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- King
- King of the Jews
- of...Jews
- save

Translation Words - UST

- King
- King of the Jews
- of...Jews
- save

ULT

³⁷ and saying, "If you are the [King of the Jews](#), [save](#) yourself."

UST

³⁷ They said to him, "If you are the [King of the Jews](#), [save](#) yourself!"

Luke 23:38

And there was also an inscription over him (ULT)

Luke is referring figuratively to a placard that the soldiers placed above Jesus by association with the fact that it bore an **inscription**, that is, something that the soldiers had written on it. Alternate translation: "The soldiers also attached a placard at the top of Jesus' cross on which they had written" (See: [Metonymy](#))

And there was also an inscription over him (ULT)

The soldiers did not really believe that Jesus was **the King of the Jews**. Rather, putting up this placard was another of the ways in which they mocked him. So the sign said the opposite of what the people who wrote it actually believed. Alternate translation: "the soldiers also attached a placard at the top of Jesus' cross on which they had written mockingly" (See: [Irony](#))

Translation Words - ULT

- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

Translation Words - UST

- [King](#)
- [King of the Jews](#)
- [of...Jews](#)

ULT

³⁸ And there was also an inscription over him, "This is the [King of the Jews](#)."

UST

³⁸ On the cross above his head, the soldiers also fastened a sign that stated, "This is the [King of the Jews](#)."

Luke 23:39

having been hung (ULT)
who was hanging {on a cross next to Jesus (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action.

Alternate translation: "whom the soldiers had hung on a cross next to Jesus" (See: [Active or Passive](#))

blasphemed him (ULT)
also} insulted him (UST)

As in [22:65](#), the term **blasphemed** here likely has the general sense of "insulted," although technically this criminal was guilty of blasphemy in the more specific sense, since he was suggesting that Jesus was not the Messiah. Alternate translation: "insulted him"

Are you not the Christ (ULT)
If you really were the Messiah (UST)

The criminal is using the question form to mock Jesus. If your readers would misunderstand this, you could translate this as a statement or an exclamation. Alternate translation: "I thought you were supposed to be the Messiah!" (See: [Rhetorical Question](#))

Save yourself and us (ULT)
you would save yourself, and you would save us too (UST)

The criminal did not really think that Jesus could rescue himself and the two criminals from dying by crucifixion. Instead, he is telling Jesus to do this in order to suggest that Jesus actually cannot do it. So he is saying the opposite of what he actually believes. Alternate translation: "But it looks like you can't save yourself or us" (See: [Irony](#))

us (ULT)
us (UST)

Since this criminal is using the term **us** to mean himself and the other criminal, but not Jesus, the term **us** would be exclusive here, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

Translation Words - ULT

- [of...criminals](#)
- [blasphemed](#)
- [Christ](#)
- [Save](#)

Translation Words - UST

- [of...criminals](#)
- [also} insulted](#)

ULT

³⁹ Then one of the [criminals](#) having been hung [blasphemed](#) him, saying, "Are you not the [Christ](#)? [Save](#) yourself and us."

UST

³⁹ One of the [criminals](#) who was hanging {on a cross next to Jesus [also](#)} [insulted](#) him. He said, "If you really were the [Messiah](#), [you would save](#) yourself, and [you would save](#) us too!"

- Messiah
- you would save...you would save

Luke 23:40

But answering, the other, rebuking him, said (ULT)

But the other criminal scolded him {for saying that}. He told him (UST)

Together the two words **answering** and **said** mean that the second criminal rebuked the first one in response to what he said to Jesus. You could combine these words into a single expression. Alternate translation: "But the other criminal responded, rebuking him" (See: [Hendiadys](#))

the other (ULT)

the other criminal (UST)

Luke is using the adjective **other** as a noun in order to indicate a particular person. Your language may use adjectives in the same way. If not, you can supply the noun "criminal" for clarity. Alternate translation: "the other criminal" (See: [Nominal Adjectives](#))

Do you not even fear God, since you are under the same judgment (ULT)

The second criminal does not expect the first criminal to tell him whether he fears God. Rather, the second criminal is using the question form to rebuke the first criminal. If your readers would misunderstand this, you could translate his words as a statement or an exclamation. Alternate translation: "You ought to fear God, since you are dying on a cross just as he is!" (See: [Rhetorical Question](#))

Do you not even fear God, since you are under the same judgment (ULT)

If it would be helpful to your readers, you could bring out the implications of this statement more explicitly. Alternate translation: "You ought to fear God and show more respect for this godly man, since you are dying on a cross just as he is, and you will soon have to face God and answer for your actions!" (See: [Assumed Knowledge and Implicit Information](#))

you are under the same judgment (ULT)

You are also dying on a cross (UST)

The second criminal is using the word **judgment** figuratively to mean the punishment to which the first criminal was sentenced when the Romans pronounced **judgment** on him. Alternate translation: "you are being executed on a cross just as he is" (See: [Metonymy](#))

Translation Words - ULT

- [rebuking](#)
- [fear](#)
- [God](#)
- [judgment](#)

Translation Words - UST

- [scolded](#)

ULT

⁴⁰ But answering, the other, [rebuking](#) him, said, "Do you not even [fear God](#), since you are under the same [judgment](#)?"

UST

⁴⁰ But the other criminal [scolded](#) him {for saying that}. He told him, "You [should be afraid of God](#) {[punishing you](#)}! You are also [dying on a cross](#){, and soon [God will judge you](#)}.

- should be afraid of
- God...punishing you...and soon God will judge you
- dying on a cross

Luke 23:41

we...we did...we are receiving (ULT)
The two of us...that we did...They are punishing us (UST)

The second criminal, speaking to the first criminal, is using the term **we** to mean himself and the first criminal. So **we** would be inclusive in all these cases, if your language marks that distinction. (See: [Exclusive and Inclusive 'We'](#))

we...we did...we are receiving (ULT)
The two of us...that we did...They are punishing us (UST)

Since the term **we** refers to two people here, it would be in the dual form if your language uses that form. (See: [Verbs](#))

we...justly (ULT)
The two of us...deserve {to die} (UST)

The second criminal is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: "we are receiving this punishment justly" (See: [Ellipsis](#))

worthy...of what we did (ULT)
as we deserve...for the evil things that we did (UST)

The second criminal is using the adjective **worthy** as a noun. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: "a just punishment for what we did" (See: [Nominal Adjectives](#))

this one (ULT)
the man you are insulting (UST)

The second criminal is using the adjective **this** as a noun in order to indicate a particular person, Jesus. ULT supplies the noun **one** to show this. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: "this man" (See: [Nominal Adjectives](#))

Translation Words - ULT

- [justly](#)
- [we are receiving](#)
- [worthy](#)
- [wrong](#)

Translation Words - UST

- [deserve {to die}](#)
- [They are punishing us](#)

ULT

⁴¹ And we [justly](#), for [we are receiving worthy](#) of what we did. But this one did nothing [wrong](#)."

UST

⁴¹ The two of us [deserve {to die}](#). [They are punishing us as we deserve](#) for the evil things that we did. But the man you are insulting did nothing [wrong!](#)"

- as we deserve
- wrong

Luke 23:42**And he said (ULT)****Then he said to Jesus (UST)**

The pronoun **he** refers to the second criminal, who continues speaking, now to Jesus. Alternate translation: "The second criminal then said" (See: [Pronouns — When to Use Them](#))

remember me (ULT)**please think about me and treat me well (UST)**

As in [1:72](#), the word **remember** here figuratively describes Jesus thinking about this second criminal and considering what action he can take on his behalf. It does not suggest that Jesus would forget about him. Alternate translation: "do what you can to help me" (See: [Idiom](#))

remember me (ULT)**please think about me and treat me well (UST)**

This is an imperative, but it should be translated as a polite request rather than as a command. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: "please do what you can to help me" (See: [Imperatives — Other Uses](#))

when you come into your kingdom (ULT)**when you begin to rule as king (UST)**

To **come into a kingdom** means to begin to rule as king, as UST indicates. Alternate translation: "when you begin to rule as king" (See: [Idiom](#))

Translation Words - ULT

- [Jesus](#)
- [your...kingdom](#)

Translation Words - UST

- [Jesus](#)
- [you...begin to rule as king](#)

ULT

⁴² And he said, "[Jesus](#), remember me when you come into your [kingdom](#)."

UST

⁴² Then he said to Jesus, "[Jesus](#), please think about me and treat me well when you [begin to rule as king](#)!"

Luke 23:43**he said to him (ULT)****Jesus replied (UST)**

The pronoun **he** refers to Jesus, and the pronoun **him** refers to the second criminal. Alternate translation: "Jesus said to this criminal" (See: [Pronouns — When to Use Them](#))

Truly I say to you (ULT)**I want you to know that (UST)**

Jesus says this to emphasize what he is about to tell the criminal. Alternate translation: "I can assure you"

today you will be with me in paradise (ULT)**today you will be with me in paradise (UST)**

See the discussion in the General Notes to this chapter of how the term **today** belongs with this promise that Jesus is making to the criminal, and not with the introduction to the statement. Alternate translation: "you will be with me in paradise today"

paradise (ULT)**paradise (UST)**

See the discussion in the General Notes to this chapter of the term **paradise**. Alternate translation: "in the place where people whom God has accepted go when they die"

Translation Words - ULT

- Truly

Translation Words - UST

- I want you to know that

ULT

⁴³ And he said to him, "Truly I say to you, today you will be with me in paradise."

UST

⁴³ Jesus replied, "I want you to know that today you will be with me in paradise!"

Luke 23:44

And it was already (ULT) By then it was (UST)

Luke uses this phrase to introduce background information that will help readers understand what happens next. He explains that it was about noon so that readers will appreciate how extraordinary it was that the entire sky became dark. Alternate translation: "Now by this time it was" (See: [Background Information](#))

about the sixth hour (ULT) about noontime (UST)

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: "about noon"

about the sixth hour (ULT) about noontime (UST)

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: "around hour six" (See: [Ordinal Numbers](#))

darkness was over the whole land (ULT) it became dark throughout that whole area (UST)

The term translated as **land** could refer to: (1) a particular area. Alternate translation, as in UST: "it became dark throughout that whole area" (2) the earth. Alternate translation: "darkness covered the entire earth"

darkness was over the whole land (ULT) it became dark throughout that whole area (UST)

This could also be a figurative reference to the sky, since it is **over** the **land**. Alternate translation: "the entire sky became dark" (See: [Metonymy](#))

until the ninth hour (ULT) until three o'clock in the afternoon (UST)

This phrase also expresses the way people in this culture 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: "until three o'clock in the afternoon"

until the ninth hour (ULT) until three o'clock in the afternoon (UST)

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: "until hour nine" (See: [Ordinal Numbers](#))

ULT

⁴⁴ And it was already about the sixth hour, and darkness was over the whole land until the ninth hour.

UST

⁴⁴ By then it was about noontime. But it became dark throughout that whole area until three o'clock in the afternoon.

Translation Words - ULT

- the...hour
- the...hour
- darkness

Translation Words - UST

- noontime
- three o'clock in the afternoon
- dark

Luke 23:45

The sun failed (ULT) There was no light from the sun (UST)

This means figuratively that **the sun**, as if it were an active agent, **failed** to give its light. Luke is speaking from an observational perspective. The sun was still shining above the darkness, but its light could not be seen through the darkness. Alternate translation: "It was too dark even to see the light of the sun" (See: [Personification](#))

and the curtain of the temple was torn in the middle (ULT)

And the {thick} curtain {that closed off the Most Holy Place} in the temple split into two pieces (UST)

See the General Notes to this chapter for an explanation of the symbolic significance of this action. (See: [Symbolic Action](#))

the curtain of the temple (ULT)

the {thick} curtain {that closed off the Most Holy Place} in the temple (UST)

Luke assumes that his readers will know that he is referring to the curtain that separated the Most Holy Place from the rest of the temple. Alternate translation: "the curtain in front of the Most Holy Place" (See: [Assumed Knowledge and Implicit Information](#))

was torn (ULT)

split (UST)

If your readers would misunderstand this, you can express this with an active form, and you can state who did the action. Alternate translation: "God tore" (See: [Active or Passive](#))

in the middle (ULT)

into two pieces (UST)

The implication, as the General Notes to this chapter explain, is that God tearing **the curtain** opened the way into the Most Holy Place. And so **in the middle** means not "across the middle," from side to side, but "down through the middle," from top to bottom. Alternate translation: "into two pieces, from top to bottom" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- failed
- curtain
- of...temple

Translation Words - UST

- There was no light from

ULT

⁴⁵ The sun **failed**, and the **curtain** of the **temple** was torn in the middle.

UST

⁴⁵ **There was no light from** the sun. And the {**thick**} **curtain** {**that closed off the Most Holy Place**} in the **temple** split into two pieces.

- thick} curtain {that closed off the Most Holy Place
- in...temple

Luke 23:46

crying out with a loud voice (ULT) shouted loudly (UST)

This is an idiom that means Jesus raised the volume of his **voice**.
Alternate translation: "crying out loudly" (See: [Idiom](#))

Father (ULT) Father (UST)

Father is an important title for God. Alternate translation: "God my Father" (See: [Translating Son and Father](#))

into your hands I entrust my spirit (ULT) I put my spirit into your care (UST)

Jesus is using God's **hands** figuratively to represent God's care. Alternate translation: "I give my spirit to you, knowing you will care for it" (See: [Metonymy](#))

my spirit (ULT) my spirit (UST)

The **spirit** of a person lives on after they die. So you could also translate this as a reference to Jesus' life after death. Alternate translation: "my life"

he breathed out (ULT) he stopped breathing and died (UST)

Luke is describing the death of Jesus in a discreet way. Alternate translation: "he died" (See: [Euphemism](#))

Translation Words - ULT

- [crying out](#)
- [with a...voice](#)
- [Jesus](#)
- [Father](#)
- [hands](#)
- [I entrust](#)
- [spirit](#)

Translation Words - UST

- [Jesus](#)
- [shouted](#)
- [loudly](#)
- [Father](#)
- [I put](#)
- [spirit](#)
- [care](#)

ULT

⁴⁶ And [crying out with a loud voice](#), Jesus said, "Father, into your [hands I entrust my spirit](#)." And having said this, he breathed out.

UST

⁴⁶ When that happened, [Jesus shouted loudly](#), "Father, I put my [spirit](#) into your [care](#)!" After he said that, he stopped breathing and died.

Luke 23:47

the centurion (ULT)
the centurion {who was commanding the soldiers (UST)

The implication is that this was the Roman officer who was in charge of the other Roman soldiers who crucified Jesus. Alternate translation: “the Roman officer in charge of the crucifixion” (See: [Assumed Knowledge and Implicit Information](#))

having seen...the thing having happened (ULT)
When...saw...what happened (UST)

Luke is using the participle **having happened**, which functions as an adjective, as a noun. ULT adds the term **thing** to show this. If your language does not use adjectives in the same way, you can translate this with an equivalent expression. Alternate translation: “when he saw what had happened” (See: [Nominal Adjectives](#))

the thing having happened (ULT)
what happened (UST)

This expression is singular and so it refers to the immediately preceding event, the death of Jesus. (The expression is plural in the next verse, where it refers to all of the events of the crucifixion.) If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “how Jesus had entrusted his spirit to God when he died” (See: [Assumed Knowledge and Implicit Information](#))

glorified God, saying (ULT)
he said...What he said honored God (UST)

This means that the centurion **glorified God** by what he said. Alternate translation: “brought honor to God by saying”

the...this...man...was righteous (ULT)
the...this...man...did nothing wrong (UST)

Alternate translation: “this man had not done anything wrong”

Translation Words - ULT

- [centurion](#)
- [glorified](#)
- [God](#)
- [righteous](#)

Translation Words - UST

- [centurion {who was commanding the soldiers](#)
- [did nothing wrong](#)
- [honored](#)

ULT

⁴⁷ And the [centurion](#), having seen the thing having happened, [glorified God](#), saying, “Truly this man was [righteous](#).”

UST

⁴⁷ When the [centurion {who was commanding the soldiers}](#) saw what happened, he said, “Indeed, this man [did nothing wrong!](#)” What he said [honored God](#).

- God

Luke 23:48

that had come together...for this spectacle (ULT)

had gathered...to see these men die (UST)

The term **spectacle** describes something that people would look at. It refers here to the crucifixion of Jesus and the two criminals.

Alternate translation: "who had gathered to watch the crucifixions" (See: [Assumed Knowledge and Implicit Information](#))

having seen the things having happened (ULT)

When...saw what had actually happened (UST)

Luke is using the participle **having happened**, which functions as an adjective, as a noun. ULT adds the term **things** to show this, since the participle is plural. It refers to all of the events of the crucifixion, not just to the way Jesus died. If your language does not use adjectives as nouns, you can translate this with an equivalent expression. Alternate translation: "when they saw all that had happened" (See: [Nominal Adjectives](#))

returned (ULT)

they went back to their homes (UST)

The implication is that the people in the crowds **returned** to their homes. Alternate translation: "returned to their homes" (See: [Assumed Knowledge and Implicit Information](#))

beating {their} breasts (ULT)

hitting their chests to show that they were sorrowful (UST)

As in [18:13](#), this was a physical expression of great sorrow. Alternate translation: "hitting their chests to express their great sorrow" (See: [Symbolic Action](#))

Translation Words - ULT

- [returned](#)

Translation Words - UST

- [they went back to their homes](#)

ULT

⁴⁸ And all the crowds that had come together for this spectacle, having seen the things having happened, [returned](#), beating {their} breasts.

UST

⁴⁸ When the crowd of people who had gathered to see these men die saw what had actually happened, [they went back to their homes](#), hitting their chests to show that they were sorrowful.

Luke 23:49**all the ones acquainted with him (ULT)****all of Jesus' acquaintances (UST)**

Luke is using the adjective **acquainted** as a noun in order to indicate a group of people. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you can translate this with an equivalent expression. Alternate translation: "all the people who knew Jesus" (See: [Nominal Adjectives](#))

all the ones acquainted with him (ULT)**all of Jesus' acquaintances (UST)**

These means implicitly all the people in the crowd that had come to watch the crucifixion who knew Jesus. It does not mean the disciples, since they had fled and were hiding. Rather, it means other people in Jerusalem who knew Jesus personally, which could include people such as the ones who lent him the colt in [19:30-33](#) and the one who provided the room for the Passover meal in [22:11-13](#). If it would be helpful to your readers, you could state that explicitly. Alternate translation: "all the people in the crowd who knew Jesus" (See: [Assumed Knowledge and Implicit Information](#))

the women who followed him from Galilee (ULT)**the women who had come with him from {the region of} Galilee (UST)**

Here, **followed** does not have the figurative meaning of "became a disciple." Rather, the implication is that the women whom Luke describes in [8:2-3](#), who accompanied Jesus and his disciples and provided for them out of their own means, had traveled with the group here to Jerusalem. Alternate translation: "the women who helped Jesus and his disciples, who had traveled with him from Galilee" (See: [Assumed Knowledge and Implicit Information](#))

these things (ULT)**what happened (UST)**

Alternate translation: "what happened"

Translation Words - ULT

- [acquainted](#)
- [Galilee](#)

Translation Words - UST

- [acquaintances](#)
- [region of} Galilee](#)

ULT

⁴⁹ But all the ones [acquainted](#) with him, and the women who followed him from [Galilee](#), stood at a distance, watching these things.

UST

⁴⁹ {But when the rest of the crowd left,} all of Jesus' [acquaintances](#), including the women who had come with him from {the [region of} Galilee, kept watching what happened from where they were standing, some distance away.](#)

Luke 23:50

behold (ULT)**There was...who lived in Jerusalem (UST)**

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

a man named Joseph was a council member, a good and righteous man (ULT)**a man named Joseph...He was a good and righteous man who was a member of the Jewish Council (UST)**

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. It may be helpful to make this more than one sentence. Alternate translation: "there was a man named Joseph who was a member of the Sanhedrin. He was a good and righteous man" (See: [Introduction of New and Old Participants](#))

Joseph (ULT)**Joseph (UST)**

Joseph is the name of a man. (See: [How to Translate Names](#))

a council member (ULT)**who was a member of the Jewish Council (UST)**

The term **council** refers implicitly to the Sanhedrin, the Jewish ruling council whose name Luke provides in [22:66](#). You could use that name here. If so, see how you translated it there. (See: [Assumed Knowledge and Implicit Information](#))

a good and righteous man (ULT)**a good and righteous man (UST)**

The terms **good** and **righteous** mean similar things. Luke may be using repetition for emphasis. Alternate translation: "a very upright man" (See: [Doublet](#))

Translation Words - ULT

- [named](#)
- [a council member](#)
- [good](#)
- [righteous](#)

Translation Words - UST

- [named](#)
- [a good](#)

ULT

⁵⁰ And behold, a man [named](#) Joseph was [a council member](#), [a good](#) and [righteous](#) man,

UST

⁵⁰ There was a man [named](#) Joseph {who lived in Jerusalem}. He was [a good](#) and [righteous](#) man [who was a member of the Jewish Council](#).

- righteous
- who was a member of the Jewish Council

Luke 23:51

he had not agreed with the council and their action (ULT)

But he had not agreed with the other Council members when they decided to kill Jesus and when they planned how to do it (UST)

Luke provides this background information about Joseph to help readers understand what happens in the next verse, when Joseph asks Pilate for permission to bury Jesus' body. It may be helpful to make this a continuation of the last sentence in the previous verse, since it also shows that Joseph was a "good and righteous man," as that sentence says. Alternate translation: "who had not agreed with the action of the council" (See: [Background Information](#))

**the council and their action (ULT)
with the other Council members when they decided to kill Jesus and when they planned how to do it (UST)**

Luke is using a figure of speech in which two nouns are connected with the word **and**, and one of the nouns describes the other. Alternate translation: "the action of the council" (See: [Hendiadys](#))

**the council and their action (ULT)
with the other Council members when they decided to kill Jesus and when they planned how to do it (UST)**

If it would be helpful to your readers, you could state explicitly what this means. Alternate translation: "the decision of the Sanhedrin to condemn Jesus for blasphemy" (See: [Assumed Knowledge and Implicit Information](#))

**from Arimathea, a city of the Jews (ULT)
He was from the town of Arimathea in Judea (UST)**

Since Joseph was a member of the Sanhedrin, he had likely come to live in Jerusalem, so Luke would mean that he was originally **from Arimathea**. Joseph had not come from Arimathea to Jerusalem for this occasion. Alternate translation: "who was originally from Arimathea, a city in Judea" (See: [Assumed Knowledge and Implicit Information](#))

**Arimathea (ULT)
He was from the town of Arimathea in Judea (UST)**

Arimathea is the name of a city. (See: [How to Translate Names](#))

ULT

⁵¹ (he had not agreed with the council and their action) from Arimathea, a city of the [Jews](#), who was waiting for the [kingdom of God](#).

UST

⁵¹ But he had not agreed with the other Council members when they decided to kill Jesus and when they planned how to do it. [He was from the town of Arimathea in Judea](#). He was waiting expectantly for the time when [God would send his king to begin to rule](#).

who was waiting for the kingdom of God (ULT)
He was waiting expectantly for the time when God would send his king to begin to rule (UST)

As in [2:25](#) and [2:38](#), the term **waiting** does not mean passively **waiting** for something to happen, but eagerly anticipating something that someone wants to happen. See how you translated the term in those places. Alternate translation: “who was eagerly anticipating the coming of the kingdom of God” or “who was looking forward to the coming of the kingdom of God” (See: [Idiom](#))

Translation Words - ULT

- [of...Jews](#)
- [kingdom of God](#)

Translation Words - UST

- [He was from the town of Arimathea in Judea](#)
- [God...would send his king to begin to rule](#)

Luke 23:52

This one (ULT)

Joseph (UST)

This one implicitly means Joseph. If it would be helpful to your readers, you could indicate that it was Joseph who went to Pilate by using his name, as UST does, or by saying “this man.” (See: [Assumed Knowledge and Implicit Information](#))

This one, approaching Pilate, requested the body of Jesus (ULT)

Joseph went to Pilate and asked Pilate to

permit him to take Jesus’ body and bury it. {Pilate gave him permission (UST)}

The implication is that Joseph requested the body of Jesus so that he could give it a proper burial. Ordinarily, to make crucifixion as gruesome a death as possible, the Romans left the dead bodies of people who had been crucified on the crosses to be eaten by wild animals, and they then burned whatever remained in the Valley of Hinnom where, as a note to [12:5](#) explains, refuse was thrown and fires burned continually. If it would be helpful to your readers, you could explain why Joseph asked for Jesus’ body. You could also specify that Pilate gave Joseph permission to bury Jesus, as UST does. Alternate translation: “This man went to Pilate and asked for the body of Jesus so that he could bury it” (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁵² This one, approaching Pilate, requested the body of Jesus.

UST

⁵² Joseph went to Pilate and asked Pilate to permit him to take Jesus’ body and bury it. {Pilate gave him permission,}

Translation Words - ULT

- Pilate
- body
- of Jesus

Translation Words - UST

- Pilate
- Jesus
- body...it

Luke 23:53**And (ULT)****So (UST)**

Luke uses the word **And** to introduce the results of what the previous sentence described. When Pilate gave Joseph permission to take Jesus' body down from the cross and bury it, Joseph did so. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

he wrapped it in a linen cloth (ULT)**He wrapped it in a linen cloth (UST)**

This was the burial custom in this culture. 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: "and he wrapped it in a fine linen burial cloth" or "and he prepared it for burial" (See: [Translate Unknowns](#))

a hewn tomb (ULT)**a burial chamber that someone had cut into a rock cliff (UST)**

This means specifically a burial place that had been cut or chiseled out of rock, most likely into the face of a cliff, as UST suggests. You could express that more specifically, or you could use a general expression if there are no rock cliffs in your area and readers might not understand the meaning. Alternate translation: "a tomb that had been chiseled out of rock" or "a special burial place" (See: [Translate Unknowns](#))

where no one ever had lain (ULT)**No one had ever put a body in that chamber before (UST)**

Here Luke uses a triple negative in Greek for emphasis, "where no one not yet had not lain." This stresses the honor that Joseph was showing Jesus by putting his body in a tomb that was being used for the very first time. If your language uses multiple negatives for emphasis, it would be appropriate to use that construction here. You might express the emphasis in other ways, and it may also be helpful to begin a new sentence here. Alternate translation: "No body had ever before been put in that tomb" (See: [Double Negatives](#))

Translation Words - ULT

- [a...tomb](#)

Translation Words - UST

- [a burial chamber](#)

ULT

⁵³ And taking it down, he wrapped it in a linen cloth, and placed it in a hewn **tomb** where no one ever had lain.

UST

⁵³ So Joseph took Jesus' body down {from the cross}. He wrapped it in a linen cloth. Then he put Jesus' body in a **burial chamber** that someone had cut into a rock cliff. No one had ever put a body in that chamber before.

Luke 23:54

And (ULT)

This happened on (UST)

Luke uses **and** to introduce background information that will help readers understand what happens next. Alternate translation: “Now” (See: [Connect — Background Information](#))

it was the Day of Preparation (ULT)

This happened on...the day when the Jewish people got ready for their day of rest (UST)

If it would be helpful to your readers, you could state explicitly what this **day** was used in **preparation** for. Alternate translation: “the day when people made preparations for the Sabbath, the Jewish day of rest, since they could not do any work then” (See: [Assumed Knowledge and Implicit Information](#))

the Sabbath was dawning (ULT)

It was soon going to be sunset, the start of the Sabbath (UST)

For the Jews, the day began at sunset. But Luke speaks figuratively of this day **dawning** to mean that it was about to begin, even though this would happen at sunset rather than at sunrise. Alternate translation: “it was nearly sunset, when the Sabbath would begin” (See: [Metaphor](#))

Translation Words - ULT

- [the Day](#)
- [the Sabbath](#)

Translation Words - UST

- [the day](#)
- [the Sabbath](#)

ULT

⁵⁴ And it was [the Day](#) of Preparation, and [the Sabbath](#) was dawning.

UST

⁵⁴ This happened on [the day](#) when the Jewish people got ready for their day of rest. It was soon going to be sunset, the start of [the Sabbath](#).

Luke 23:55

who had come out of Galilee with him (ULT)
who had come with Jesus from {the district of} Galilee (UST)

The expression **had come out** is an idiom that means to have traveled from a place. Alternate translation: “who had traveled from the region of Galilee with Jesus” (See: [Idiom](#))

having followed after (ULT)
followed {Joseph and the men who were with him (UST)}

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. If your readers would misunderstand this, you could supply these words from the context. Alternate translation: “followed Joseph when he took the body of Jesus away” (See: [Ellipsis](#))

the tomb and how his body was laid (ULT)
the burial chamber, and...how the men laid Jesus' body inside it (UST)

Luke is using a figure of speech in which two phrases are connected with the word **and**, and one of the phrases describes the other. Alternate translation: “the tomb where Joseph laid the body of Jesus” (See: [Hendiadys](#))

how his body was laid (ULT)
how the men laid Jesus' body inside it (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “how Joseph laid the body of Jesus there” (See: [Active or Passive](#))

Translation Words - ULT

- [Galilee](#)
- [tomb](#)
- [body](#)

Translation Words - UST

- [district of} Galilee](#)
- [burial chamber](#)
- [body](#)

ULT

⁵⁵ And the women who had come out of [Galilee](#) with him, having followed after, saw the [tomb](#) and how his [body](#) was laid.

UST

⁵⁵ The women who had come with Jesus from {the [district of} \[Galilee\]\(#\) followed {Joseph and the men who were with him}. They saw the \[burial chamber\]\(#\), and they saw how the men laid Jesus' \[body\]\(#\) inside it.](#)

Luke 23:56

returning (ULT)
the women went back to where they were staying (UST)

If it would be helpful to your readers, you could state where the women returned. Alternate translation: “returning to the place where they were staying in Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

they prepared spices and ointments (ULT)
in order to prepare spices and ointments {to put on Jesus’ body (UST)

In keeping with the burial customs of the time, the women prepared these **spices and ointments** to put on Jesus’ body, to honor him and to counteract the smell of decay. Alternate translation: “they prepared spices and ointments to put on Jesus’ body” (See: [Assumed Knowledge and Implicit Information](#))

spices and ointments (ULT)
spices and ointments (UST)

The **spices** were sweet-smelling substances that were dry, and the **ointments** were sweet-smelling substances that were moist. If your readers would not be familiar with **spices and ointments**, you could use a general expression. Alternate translation: “sweet-smelling substances” (See: [Translate Unknowns](#))

they rested (ULT)
they stopped working (UST)

Alternate translation: “the women did not do any work”

according to the commandment (ULT)
just as the Jewish law required (UST)

Alternate translation: “as Moses had commanded in the law”

Translation Words - ULT

- [returning](#)
- [on...Sabbath](#)
- [they rested](#)
- [commandment](#)

Translation Words - UST

- [the women went back to where they were staying](#)
- [they stopped working](#)
- [when...Sabbath began](#)

ULT

⁵⁶ Then, [returning](#), they prepared spices and ointments. And on the [Sabbath](#) [they rested](#), according to the [commandment](#).

23:17 ^[1]

23:34 ^[2]

UST

⁵⁶ Then [the women went back to where they were staying](#) in order to prepare spices and ointments {to put on Jesus’ body}. However, [they stopped working](#) when the [Sabbath began](#), just as the [Jewish law](#) required.

23:17 ^[1]

23:34 ^[2]

- [Jewish law](#)

Luke 24

Luke 24 General Notes

Structure and formatting

The women go to Jesus' tomb and find it empty (24:1-12)

Two disciples meet Jesus on a journey to Emmaus (24:13-35)

Jesus, risen from the dead, appears to his disciples (24:36-53)

Special concepts in this chapter

The loyalty of the women

Many of Luke's original readers would have thought that women were less important than men. But Luke carefully demonstrates that some women who loved Jesus very much showed him greater loyalty than the twelve disciples did. While the disciples ran away and hid, the women lovingly cared for Jesus' body, and as a result, they were the first to learn that he had risen from the dead.

Resurrection

Luke wants his readers to understand that Jesus came alive again in a physical body ([Luke 24:38-43](#)).

Other possible translation difficulties in this chapter

"the third day"

This expression occurs three times in this chapter, in [24:7](#), [24:21](#), and [24:46](#). See the explanation of this expression in the note to Luke [18:33](#). In the idiom of this culture, today was the "first day," tomorrow was the "second day," and the day after tomorrow was the "third day." By that way of reckoning time, since Jesus died on a Friday, when he rose from the dead on a Sunday, that was the "third day."

Two men in bright shining robes

Matthew, Mark, Luke, and John all write about angels in white clothing speaking with the women at Jesus' tomb. Matthew and John call them angels, while Mark and Luke call them men, but that is only because the angels appeared in human form. Luke and John write about both angels, while Matthew and Mark write about only one of them. It would be best to translate each of these passages as it appears in ULT without trying to make the passages all say exactly the same thing. (See: [Matthew 28:1-2](#) and [Mark 16:5](#) and [Luke 24:4](#) and [John 20:12](#))

Luke 24:1**the...on...first of the week (ULT)
on Sunday...on Sunday (UST)**

This implicitly means the **first** day of the week. Alternate translation: “on the first day of the week” (See: [Assumed Knowledge and Implicit Information](#))

**the...on...first of the week (ULT)
on Sunday...on Sunday (UST)**

Here Luke is actually using a cardinal number, “one,” to mean **first**. If your language does not use ordinal numbers, you can also use a cardinal number here in your translation. Alternate translation: “on day one of the week” (See: [Ordinal Numbers](#))

**deeply at dawn (ULT)
Very early in the morning (UST)**

This is an idiom. Alternate translation: “at the first light of dawn” or “as dawn was just beginning to break” (See: [Idiom](#))

**they came to the tomb (ULT)
those women went to the burial chamber (UST)**

The pronoun **they** refers to the women whom Luke describes in [23:55-56](#). Alternate translation: “these women returned to the tomb” (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [tomb](#)

Translation Words - UST

- [burial chamber](#)

ULT

¹ Then on the first of the week, deeply at dawn, they came to the [tomb](#), bringing the spices that they had prepared.

UST

¹ Very early in the morning on Sunday, those women went to the [burial chamber](#). They brought with them the spices that they had prepared {to put on the body of Jesus}.

Luke 24:2

they found...the stone rolled away (ULT)
they discovered that...somebody had rolled away the stone (UST)

Alternate translation: "they saw that the stone had been rolled away"

the stone rolled away (ULT)
somebody had rolled away the stone (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "that someone had rolled away the stone" (See: [Active or Passive](#))

the stone (ULT)
the stone (UST)

Luke assumes that his readers will know that this was a large, cut, round stone that was big enough to completely block the entrance to the tomb. It had been put in place to seal off the entrance, and it would have required several people to move it. Alternate translation: "the large stone that had been put in place at the entrance to the tomb" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [tomb](#)

Translation Words - UST

- [burial chamber](#)

ULT

² And they found the stone rolled away from the [tomb](#),

UST

² {When they arrived,} they discovered that somebody had rolled away the stone {that had been closing off the entrance} to the [burial chamber](#).

Luke 24:3**having entered (ULT)****They went into {the burial chamber (UST)**

Alternate translation: "once they entered the tomb"

they did not find the body of the Lord Jesus (ULT)**the body of Jesus was not there (UST)**

You can state explicitly that they did not find the body because it was not there. Alternate translation: "they discovered that the body of the Lord Jesus was not there" (See: [Assumed Knowledge and Implicit Information](#))

ULT

³ but having entered, they did not find the [body](#) of the [Lord Jesus](#).

UST

³ They went into {the burial chamber}, but the [body of Jesus](#) was not there!

Translation Words - ULT

- [body](#)
- [of...Lord](#)
- [Jesus](#)

Translation Words - UST

- [body](#)
- [of Jesus](#)
- [of Jesus](#)

Luke 24:4

And it happened that (ULT)

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

and (ULT)

Then (UST)

Luke uses this word to indicate that this event, the appearance of the two men, came after the events he has just described, the women discovering that the tomb was empty and wondering about that.

Alternate translation: "then" (See: [Connect — Sequential Time Relationship](#))

behold (ULT)

suddenly (UST)

Luke uses the term **behold** to call the reader's attention to what he is about to say. Your language may have a similar expression that you can use here. (See: [Metaphor](#))

Translation Words - ULT

- [clothing](#)

Translation Words - UST

- [clothes](#)

ULT

⁴ And it happened that, while they were perplexed about this, and behold, two men in flashing [clothing](#) stood by them.

UST

⁴ They did not know what to think about that. Then suddenly two men stood by them wearing bright, shining [clothes](#)!

Luke 24:5

terrified...as they became...they said to them (ULT)
very frightened...This made the women...The two men said to them (UST)

The first instance of **they** refers to the women, while the second instance refers to the men. Alternate translation: “as the women became terrified ... the men said to them” (See: [Pronouns — When to Use Them](#))

bowed {their} faces toward the ground (ULT)
They bowed down low to the ground (UST)

Looking down at **the ground** was a gesture of respect towards these men. Alternate translation: “respectfully lowered their gaze” (See: [Symbolic Action](#))

they said to them (ULT)
The two men said to them (UST)

If your language uses dual forms for verbs, use that form here, since two men are speaking. (See: [Verbs](#))

Why are you seeking the living among the dead (ULT)
You should not be looking for someone who is alive in a place where they bury the bodies of dead people (UST)

The men do not expect the women to tell them why they are looking for a living person in a tomb. Rather, the men are using the question form to make an announcement. If your readers would misunderstand this, you could translate their words as a statement or an exclamation. Alternate translation: “You should not be looking for Jesus here, because he is no longer dead, he is alive again!” (See: [Rhetorical Question](#))

the living among the dead (ULT)
someone who is alive in a place where they bury the bodies of dead people (UST)

The men are using the adjectives **living** and **dead** as nouns to refer to groups of people. (The term **living** is actually a participle that functions here as an adjective.) Your language may use adjectives in the same way. If not, you can translate these with equivalent phrases. Alternate translation: “someone who is alive among the bodies of people who have died” (See: [Nominal Adjectives](#))

Translation Words - ULT

- terrified
- bowed
- faces
- ground
- are you seeking
- living
- dead

ULT

⁵ And as they became terrified and bowed {their} faces toward the ground, they said to them, “Why are you seeking the living among the dead?”

UST

⁵ This made the women very frightened. They bowed down low to the ground. The two men said to them, “You should not be looking for someone who is alive in a place where they bury the bodies of dead people!”

Translation Words - UST

- very frightened
- They bowed down low
- They bowed down low
- ground
- You should not be looking for
- someone who is alive
- dead people

Luke 24:6**has been raised (ULT)
he has come back to life (UST)**

The term **raised** is an idiom that means “brought back to life.”
Alternate translation: “has been brought back to life” (See: [Idiom](#))

**has been raised (ULT)
he has come back to life (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who has done the action.
Alternate translation: “God has made him alive again” (See: [Active or Passive](#))

**Remember how he spoke to you (ULT)
Recall that...he said to you (UST)**

Alternate translation: “Remember that he said to you”

**to you (ULT)
to you (UST)**

The word **you** is plural. It refers to the women, and possibly also to Jesus’ disciples. If your language has a form of **you** that includes both the addressees and a larger group besides, it would be appropriate to use it here. Alternate translation: “all of you” (See: [Forms of You](#))

**to you, still being in Galilee (ULT)
while he was still with you in Galilee...to you (UST)**

Alternate translation: “to you when he was still in Galilee”

Translation Words - ULT

- [has been raised](#)
- [Galilee](#)

Translation Words - UST

- [he has come back to life](#)
- [Galilee](#)

ULT

⁶ He is not here, but [has been raised](#)! Remember how he spoke to you, still being in [Galilee](#),

UST

⁶ He is not here. No, [he has come back to life](#)! Recall that while he was still with you in [Galilee](#), he said to you,

Luke 24:7

saying...that (ULT)

These words introduce an indirect quotation. You could also translate what follows as a direct quotation, as UST does. However, that would be a quotation within a quotation, and you may wish to avoid that by leaving what follows as an indirect quotation. (See: [Direct and Indirect Quotations](#))

**the Son of Man...to be delivered (ULT)
me, the Son of Man...hand...over to (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "for someone to betray the Son of Man" (See: [Active or Passive](#))

**the Son of Man (ULT)
me, the Son of Man (UST)**

When Jesus said this, he was referring to himself in the third person. If you decide to represent this as a direct quotation, and if your readers would misunderstand this, you could translate this in the first person. Alternate translation: "me, the Son of Man" (See: [First, Second or Third Person](#))

**the Son of Man (ULT)
me, the Son of Man (UST)**

See how you translated this title in [5:24](#). Alternate translation: "him, the Messiah" or, if you are translating as a direct quotation in the first person, "me, the Messiah" (See: [Assumed Knowledge and Implicit Information](#))

**into the hands of sinful men (ULT)
hand...over to...sinful men (UST)**

As in [9:44](#), **hands** here figuratively represent power and control. Alternate translation: "and give sinful men power over him" or, if you are translating as a direct quotation in the first person, "and give sinful men power over me" (See: [Metaphor](#))

and to be crucified (ULT)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: "and for those sinful men to crucify him" or, if you are translating as a direct quotation in the first person, "and for those sinful men to crucify me" (See: [Active or Passive](#))

**and on the third day to rise up (ULT)
But two days later, I will become alive again (UST)**

See how you translated this in [9:22](#). Alternate translation: "and after spending the next full day in the grave, to come back to life on the day after that" (See: [Assumed Knowledge and Implicit Information](#))

ULT

⁷ saying that it was necessary for the **Son of Man** to be delivered into **the hands of sinful men** and **to be crucified**, and on the third **day to rise up**."

UST

⁷ "They will have to **hand me**, the **Son of Man**, **over to sinful men**. **Those men will kill me by nailing me to a cross**. **But two days later, I will become alive again**."

on the third day (ULT)
two days later (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “on day three” or, depending on how your culture reckons time, “on day two” (See: [Ordinal Numbers](#))

to rise up (ULT)
I will become alive again (UST)

Jesus spoke figuratively of coming back to life in this way, since it involved coming **up** out of the grave. Alternate translation: “to come back to life” (See: [Metonymy](#))

Translation Words - ULT

- [Son of Man](#)
- [the hands](#)
- [sinful](#)
- [to be crucified](#)
- [on...day](#)
- [to rise up](#)

Translation Words - UST

- [hand...over to](#)
- [me...Son of Man](#)
- [sinful](#)
- [Those men will kill me by nailing me to a cross](#)
- [two days later](#)
- [I will become alive again](#)

Luke 24:8

they remembered his words (ULT)
The women recalled what Jesus had told them (UST)

Luke is using the term **words** figuratively to describe the statement that Jesus made using words. Alternate translation: “the women remembered what Jesus had said” (See: [Metonymy](#))

ULT

⁸ And they remembered his words,

UST

⁸ The women recalled what Jesus had told them.

Luke 24:9

to the Eleven (ULT) to the 11 apostles (UST)

This expression is equivalent to “the Twelve,” which occurs in [8:1](#) and several other places in the book. See how you translated it there. Luke now says **the Eleven** because Judas Iscariot was no longer part of the group. You may have decided to translate the nominal adjective “Twelve” with an equivalent phrase. If so, you could do the same thing here. Alternate translation: “the 11 men who remained of those whom Jesus had appointed to be apostles” (See: [Nominal Adjectives](#))

to the Eleven (ULT) to the 11 apostles (UST)

Alternatively, you may have decided in [8:1](#) to translate “the Twelve” as a title, even if your language does not ordinarily use adjectives as nouns. If so, you can do the same thing with **the Eleven** here. (See: [How to Translate Names](#))

and to all the rest (ULT) and the other disciples of Jesus (UST)

Implicitly this means all the other disciples of Jesus who were together with the 11 apostles at that time. Alternate translation: “and to all the rest of the disciples who were with them” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [returning](#)
- [tomb](#)
- [they reported](#)
- [to...Eleven](#)

Translation Words - UST

- [they left...and went](#)
- [burial chamber](#)
- [to...11 apostles](#)
- [and told them](#)

ULT

⁹ and [returning](#) from the [tomb](#), [they reported](#) all these things to the [Eleven](#) and to all the rest.

UST

⁹ So [they left](#) the [burial chamber](#) and [went](#) to the [11 apostles](#) and the other disciples of Jesus [and told them](#) what happened.

Luke 24:10

And (ULT)

Luke uses this phrase to introduce some background information, specifically, the names of some of the women who came from the tomb and told the apostles what had happened there. Alternate translation: "Now" (See: [Background Information](#))

Mary...Magdalene (ULT) from Magdala village...Mary (UST)

Mary is the name of a woman, and **Magdalene** is a distinguishing term that most likely means that she came from the town of Magdala. See how you translated this in 8:2. (See: [How to Translate Names](#))

Joanna (ULT) Joanna (UST)

Joanna is the name of a woman. (See: [How to Translate Names](#))

Mary the mother of James (ULT) the...Mary...mother of James (UST)

Mary is the name of a woman, and **James** is the name of her son. (See: [How to Translate Names](#))

Translation Words - ULT

- [Mary...Magdalene](#)
- [apostles](#)

Translation Words - UST

- [apostles](#)
- [from Magdala village...Mary](#)

ULT

¹⁰ And they were [Mary Magdalene](#), and Joanna, and Mary the mother of James, and the other women with them, telling these things to the [apostles](#).

UST

¹⁰ The women who told these things to the [apostles](#) were Mary [from Magdala village](#), Joanna, [Mary](#) the mother of James, and the other women who were with them.

Luke 24:11

And (ULT)

But (UST)

Luke uses this word to introduce a contrast between the exciting good news that the women were sharing and the disbelieving reaction of the people they shared it with. Alternate translation: "But" (See: [Connect — Contrast Relationship](#))

these words (ULT)

this report (UST)

Luke is using the term **words** figuratively to describe the report that the women gave using words. Alternate translation: "what the women were saying" (See: [Metonymy](#))

before them (ULT)

the apostles thought (UST)

Luke uses this expression, which means "in front them," to mean "where they could see." Seeing, in turn, figuratively means attention and judgment. Alternate translation: "in their opinion" (See: [Metaphor](#))

and (ULT)

so (UST)

This phrase describes the result of the fact that the report seemed like nonsense to the apostles and other believers. Alternate translation: "so" (See: [Connect — Reason-and-Result Relationship](#))

they disbelieved them (ULT)

they did not believe the women (UST)

The word **they** refers to the apostles and other believers, and the word **them** refers to the women. Alternate translation: "so the apostles and other believers did not believe the women" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [like](#)

Translation Words - UST

- [was](#)

ULT

¹¹ And these words seemed before them [like](#) nonsense, and they disbelieved them.

UST

¹¹ But the apostles thought this report [was](#) foolishness, so they did not believe the women.

Luke 24:12

rising up (ULT)
decided {to see whether the story was true (UST)}

This expression is an idiom that means to take initiative. It does not necessarily mean that Peter had been sitting or lying down and then stood up. Alternate translation: “taking initiative” (See: [Idiom](#))

stooping down (ULT)
He stooped down (UST)

Peter had to bend over in order to see inside the tomb because tombs cut in solid rock were very low. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: “bending at the waist in order to look into the low tomb” (See: [Assumed Knowledge and Implicit Information](#))

he sees (ULT)
and looked inside}. He saw (UST)

To call attention to a development in the story, Luke uses the present tense in past narration. See how you decided to approach this usage in [7:40](#). If it would not be natural to use the present tense in your language, you can use the past tense in your translation. Alternate translation: “he saw”

only the linen cloths (ULT)
the linen cloths {in which Jesus’ body had been wrapped, but Jesus was not there (UST)}

The phrase **the linen cloths** refers to the cloths that Joseph of Arimathea used to wrap Jesus’ body when he was buried, as described in [23:53](#). The implication is that the body of Jesus was no longer in the tomb. Alternate translation: “the linen cloths in which Jesus’ body had been wrapped, but the body was not there” (See: [Assumed Knowledge and Implicit Information](#))

the...he went away to his home, wondering...had happened (ULT)
the...he left the tomb, puzzling over...had happened (UST)

This phrase can be understood in two different ways, depending on how the words in it are grouped together. Different versions of the Bible interpret this differently. If there is already a version of the Bible in your area, see how it translates this. You may wish to translate it in the same way. Otherwise, we recommend that you follow the reading of ULT. (1) If the grouping is “he went away, to himself wondering,” then the meaning is as in ULT and UST. (2) If the grouping is “he went away to himself, wondering,” then the meaning is that Peter went back to his own home. Alternate translation: “he went away to his home, wondering what had happened”

Translation Words - ULT

- [Peter](#)
- [rising up](#)
- [ran](#)

ULT

¹² But [Peter](#), [rising up](#), [ran](#) to the [tomb](#), and stooping down, he sees only the linen cloths. So he went away to his home, wondering what had happened.

UST

¹² However, [Peter](#) [decided {to see whether the story was true}](#). He [ran](#) to the [burial chamber](#). He stooped down {and looked inside}. He saw the linen cloths {in which Jesus’ body had been wrapped, but Jesus was not there}. So he left the tomb, puzzling over what had happened.

- tomb

Translation Words - UST

- Peter
- decided {to see whether the story was true
- He ran
- burial chamber

Luke 24:13

behold (ULT)

Luke uses the word **behold** to introduce a new event in the story. If your language has a similar expression that it uses for this same purpose, you can use it here. (See: [Introduction of a New Event](#))

on that same day, two of them were going to a distant village (ULT)**That same day two of Jesus' disciples were walking to an outlying village (UST)**

Luke provides this background information to help readers understand what happens next. Alternate translation: "there were two disciples who were going to a distant village on that same day" (See: [Background Information](#))

two of them (ULT)**two of Jesus' disciples (UST)**

The word **them** refers to Jesus' disciples, but not specifically to the apostles, since at the end of this episode, these two men return to Jerusalem and report to the apostles. Alternate translation: "two of Jesus' disciples" (See: [Pronouns — When to Use Them](#))

on that same day (ULT)**That same day (UST)**

Alternate translation: "on the same day when the women found that the tomb was empty" (See: [Assumed Knowledge and Implicit Information](#))

that was named Emmaus, 60 stadia from Jerusalem (ULT)**named Emmaus. It was about ten kilometers from Jerusalem (UST)**

It may be helpful to make this a separate sentence. Alternate translation: "The name of the village was Emmaus, and it was 60 stadia from Jerusalem"

Emmaus (ULT)**Emmaus (UST)**

Emmaus is the name of a village. (See: [How to Translate Names](#))

60 stadia (ULT)**It was about ten kilometers (UST)**

The word **stadia** is the plural of "stadium," a Roman measurement of distance equivalent to about 185 meters or a little over 600 feet. Alternate translation: "about eleven kilometers" or "about seven miles" (See: [Biblical Distance](#))

ULT

¹³ And behold, on that same [day](#), two of them were going to a distant village that [was named](#) Emmaus, 60 stadia from [Jerusalem](#),

UST

¹³ That same [day](#) two of Jesus' disciples were walking to an outlying village [named](#) Emmaus. It was about ten kilometers from [Jerusalem](#).

Translation Words - ULT

- day
- was named
- Jerusalem

Translation Words - UST

- day
- named
- Jerusalem

Luke 24:14

all these things that had happened (ULT)
all the things that had happened {to Jesus
(UST)

If it would be helpful to your readers, you could state explicitly what **these things** means. Alternate translation: “how Jesus had been arrested and crucified, and how the women had said his body was no longer in the tomb” (See: [Assumed Knowledge and Implicit Information](#))

ULT

¹⁴ and they were talking to each other about all these things that had happened.

UST

¹⁴ They were talking with each other about all the things that had happened {to Jesus}.

Luke 24:15

And it happened (ULT)

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

Jesus himself (ULT)

Jesus himself (UST)

The word **himself** emphasizes the fact that it was truly Jesus who joined them as they walked. This was not a vision in which Jesus only appeared to be there. Alternate translation: "Jesus, risen from the dead" (See: [Pronouns — When to Use Them](#))

approaching, was going with them (ULT)

approached them and started walking with them (UST)

Alternate translation: "caught up with them and walked along with them"

Translation Words - ULT

- [Jesus](#)

Translation Words - UST

- [Jesus](#)

ULT

15 And it happened, while they talked and discussed, that [Jesus](#) himself, approaching, was going with them.

UST

15 While they were talking and discussing {those things}, [Jesus](#) himself approached them and started walking with them.

Luke 24:16

But their eyes were being held so as not to recognize him (ULT)

But God prevented them from realizing that it was Jesus (UST)

Luke uses one part of the men, their **eyes**, to speak figuratively of the capacity of the men themselves to recognize Jesus. Alternate translation: "But God prevented them from recognizing him" (See: [Synecdoche](#))

ULT

¹⁶ But their eyes were being held so as not to [recognize](#) him.

UST

¹⁶ But God prevented them [from realizing that](#) it was Jesus.

But their eyes were being held so as not to recognize him (ULT)

But God prevented them from realizing that it was Jesus (UST)

Luke uses the term **held** figuratively, as if someone were physically holding back the eyes, to mean "restrained." Alternate translation: "But God prevented them from recognizing him" (See: [Metaphor](#))

But their eyes were being held so as not to recognize him (ULT)

But God prevented them from realizing that it was Jesus (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who was doing the action. Alternate translation: "But God prevented them from recognizing him" (See: [Active or Passive](#))

Translation Words - ULT

- [to recognize](#)

Translation Words - UST

- [from realizing that](#)

Luke 24:17

them...you are exchanging...as you are walking...they stood still (ULT)

them...have you two been talking about... while you were walking...They stopped (UST)

Since Jesus is speaking to two men, all of these expressions would be in the dual form, if your language uses that form. (Your language might even put the adjective **gloomy**, which is plural in Greek, in the dual, since it describes the two men.) (See: [Forms of 'You' — Dual/Plural](#))

these words that you are exchanging with each other (ULT)

have you two been talking about (UST)

Jesus is using the term **words** figuratively to describe what the men had been saying using words. Alternate translation: "these things that you have been saying to one another" (See: [Metonymy](#))

they stood still, gloomy (ULT)

They stopped, and they had very sad expressions on their faces (UST)

Alternate translation: "they stopped walking and looked sad"

Translation Words - ULT

- [as you are walking](#)

Translation Words - UST

- [while you were walking](#)

ULT

¹⁷ Then he said to them, "What {are} these words that you are exchanging with each other [as you are walking?](#)" And they stood still, gloomy.

UST

¹⁷ Jesus said to them, "What have you two been talking about [while you were walking?](#)" They stopped, and they had very sad expressions on their faces.

Luke 24:18

Then, answering, one named Cleopas said (ULT)

But then one of them, whose name was Cleopas, replied (UST)

Together the two words **answering** and **said** mean that Cleopas responded to what Jesus asked him. Alternate translation: "Then one named Cleopas responded" (See: [Hendiadys](#))

**Cleopas (ULT)
was Cleopas (UST)**

Cleopas is the name of a man. (See: [How to Translate Names](#))

Are you alone visiting Jerusalem and have not known the things having happened in her in these days (ULT)

Cleopas does not expect Jesus to tell him whether he is the only visitor to Jerusalem who does not know what has recently happened in the city. Rather, Cleopas is using the question form to show his surprise, since he expects that everyone would know about these events. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "You must be the only person visiting Jerusalem who does not know what has just happened in the city!" (See: [Rhetorical Question](#))

**the things having happened (ULT)
the events that have happened (UST)**

Cleopas is using the participle **having happened**, which functions as an adjective, as a noun. ULT adds the term **things** to show this, since the participle is plural. If your language does not use adjectives as nouns, you can translate this with an equivalent expression. Alternate translation: "the events that have taken place" (See: [Nominal Adjectives](#))

**in her (ULT)
there (UST)**

Conventionally, Greek referred to cities with feminine pronouns. Your language may use a different gender. You could also use a noun. Alternate translation: "in it" or "in that city" (See: [Pronouns — When to Use Them](#))

**in these days (ULT)
in recent days (UST)**

Cleopas is using the term **days** figuratively to refer to a specific time. Alternate translation: "at this time" or "recently" (See: [Idiom](#))

Translation Words - ULT

- [named](#)
- [Jerusalem](#)

ULT

¹⁸ Then, answering, one [named](#) Cleopas said to him, "Are you alone visiting [Jerusalem](#) and have not [known](#) the things having happened in her in these [days](#)?"

UST

¹⁸ But then one of them, [whose name](#) was Cleopas, replied, "You must be the only person who is visiting [Jerusalem](#) [who does](#) not [know about](#) the events that have happened there in recent [days](#)!"

- have...known
- days

Translation Words - UST

- whose name
- Jerusalem
- who does...know about
- days

Luke 24:19

What kind (ULT)**What events (UST)**

This implicitly means, “**What kind** of things?” But by asking about the quality of the events, rather than just the fact of the events (“What things?”), Jesus is acknowledging that they must have been very special. Alternate translation: “What kind of things?” (See: [Assumed Knowledge and Implicit Information](#))

they...said (ULT)**They...replied (UST)**

Since two men are speaking, this would be in the dual form, if your language uses that form. (See: [Verbs](#))

Jesus the Nazarene (ULT)**Jesus, the...from Nazareth (UST)**

The term **Nazarene** is a name that refers to a person who is from the city of Nazareth. See how you translated it in [18:37](#). Alternate translation: “Jesus of Nazareth” (See: [How to Translate Names](#))

a man, a prophet (ULT)**man...a prophet (UST)**

This is an idiomatic way of speaking about a person in an honorable way. Alternate translation: “a distinguished prophet” (See: [Idiom](#))

powerful in work and word (ULT)**to perform great miracles and to teach wonderful messages (UST)**

The two men are using the term **work** figuratively to describe the things that Jesus did, and the term **word** figuratively to describe the things that Jesus said. Alternate translation: “who did great miracles and taught profound things” (See: [Metonymy](#))

in front of God and all the people (ULT)

This expression means “while God and all the people were watching.” In the case of **God**, it means figuratively that God gave Jesus the power to do miracles and to teach profound things. In the case of **the people**, it means that the miracles and teachings of Jesus amazed the people when they saw and heard them. Alternate translation: “as God empowered him, to the amazement of all the people” (See: [Metaphor](#))

all the people (ULT)**Most people (UST)**

This is a generalization for emphasis. Alternate translation: “great crowds of people” (See: [Hyperbole](#))

ULT

19 And he said to them, “What kind?” And they said to him, “The things concerning **Jesus** the **Nazarene**, who was a man, **a prophet powerful in work and word in front of God and all the people**,

UST

19 He said to them, “What events?” They replied, “The things that happened to **Jesus**, the man **from Nazareth**, who was **a prophet**. **God** enabled him **to perform great miracles** and to teach **wonderful messages**. Most **people** thought he was wonderful.

Translation Words - ULT

- Jesus
- Nazarene
- a prophet
- powerful
- work
- God
- people

Translation Words - UST

- Jesus
- from Nazareth
- a prophet
- God
- to perform...miracles
- great...wonderful
- people

Luke 24:20

our (ULT)

our (UST)

This is a reference to the Jewish leaders, and the two men likely recognize Jesus as a fellow Jew, so the word **our** would be inclusive here, if your language marks that form. (See: [Exclusive and Inclusive 'We'](#))

delivered him...to a judgment of death (ULT)

handed him over {to the Roman authorities...}

They sentenced him to die (UST)

The men are using the **judgment of death**, that is, the death sentence that the Romans passed on Jesus, figuratively to represent the Romans themselves. Alternate translation: "turned him over to the Romans, who sentenced him to death" (See: [Metonymy](#))

and crucified him (ULT)

and they killed him by nailing him to a cross (UST)

The men speak as if their **chief priests** and **rulers** crucified Jesus themselves. They are speaking figuratively, describing all of the people who were responsible for the crucifixion of Jesus, including the crowds, Pilate, and the Roman soldiers by reference to the Jewish leaders, who set the process in motion by stirring up the crowds and persuading Pilate. Alternate translation: "so that he was crucified" (See: [Synecdoche](#))

Translation Words - ULT

- [chief priests](#)
- [rulers](#)
- [a judgment](#)
- [of death](#)
- [crucified](#)

Translation Words - UST

- [chief priests](#)
- [leaders](#)
- [They sentenced him](#)
- [to die](#)
- [they killed...by nailing...to a cross](#)

ULT

²⁰ and how the [chief priests](#) and our [rulers](#) delivered him to [a judgment of death](#) and [crucified](#) him.

UST

²⁰ But our [chief priests](#) and [leaders](#) handed him over {to the Roman authorities}. [They sentenced him to die](#), and [they killed](#) him [by nailing](#) him to a [cross](#).

Luke 24:21

we...were hoping (ULT) We...were hoping (UST)

The men are speaking of themselves and likely their fellow disciples as well, but not of Jesus, so **we** would be exclusive here, if your language marks that form. (See: [Exclusive and Inclusive 'We'](#))

the one who was going to redeem Israel (ULT) the one who would free us Israelites from our enemies (UST)

See how you translated the similar expression in [2:38](#). The word **redeem** means literally to “buy back,” for example, to buy someone’s freedom from slavery, but the men are using it in a figurative sense here. Alternate translation: “the person who was going to bring God’s blessings and favor back to the people of Israel” (See: [Metaphor](#))

Israel (ULT) us Israelites (UST)

The men are speaking of all the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: “the people of Israel” (See: [Personification](#))

But indeed also with all these things (ULT) But this does not seem possible now (UST)

The men are speaking in an idiomatic way for emphasis. Alternate translation: “And besides all this” (See: [Idiom](#))

he is spending this third day since these things happened (ULT)

By saying **he is spending this third day**, the men are referring to Jesus as if he were alive. However, they are actually saying how long he has been dead. They are going to tell how the women reported that his grave was empty, and they find it unbelievable that anyone who had been dead that long would have gotten up out of the grave. See how you translated the expression **the third day** in [9:22](#), and express this in the way that your culture reckons time. Alternate translation: “the Romans put him to death on the day before yesterday” (See: [Assumed Knowledge and Implicit Information](#))

he is spending this third day since these things happened (ULT)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: “this is day three since these things happened to him” or, depending on how your culture reckons time, “this is day two since these things happened to him” (See: [Ordinal Numbers](#))

Translation Words - ULT

- [were hoping](#)
- [to redeem](#)
- [Israel](#)
- [day](#)

ULT

²¹ But we [were hoping](#) that he was the one who was going [to redeem Israel](#). But indeed also with all these things, he is spending this third [day](#) since these things happened.

UST

²¹ We [were hoping](#) that he was the one [who would free us Israelites from our enemies!](#) But this does not seem possible now, since three [days](#) have passed since the Romans executed him.

Translation Words - UST

- were hoping
- who would free...from our enemies
- us Israelites
- days

Luke 24:22

some women among us (ULT)
some women from our group (UST)

Alternate translation: "some women in our group"

us...us (ULT)
our group...us (UST)

The men are speaking of themselves and their fellow disciples, but not of Jesus, so **us** would be exclusive in both instances here, if your language marks that form. (See: [Exclusive and Inclusive 'We'](#))

having been at the tomb early (ULT)
Early this morning they went to the chamber {where Jesus was buried} (UST)

The men are using this expression to refer to the **women**, not to themselves. It may be helpful to begin a new sentence here and continue it into the next verse. Alternate translation: "They went to his tomb early this morning"

Translation Words - ULT

- [astonished](#)
- [tomb](#)

Translation Words - UST

- [amazed](#)
- [chamber {where Jesus was buried}](#)

ULT

²² But indeed, some women among us [astonished](#) us, having been at the [tomb](#) early

UST

²² In spite of this, some women from our group [amazed](#) us. Early this morning they went to the [chamber {where Jesus was buried}](#),

Luke 24:23

**and not finding his body, they came (ULT)
but the body of Jesus was not there! They
came back (UST)**

If you began a new sentence at the end of the previous verse, you can continue it here. Alternate translation: “but they did not find his body, so they came to us”

Translation Words - ULT

- body
- saying
- a vision
- of angels
- alive

Translation Words - UST

- body
- and told us
- some angels
- in a vision
- was alive

ULT

²³ and not finding his **body**, they came **saying** they had also seen **a vision of angels**, who said he was **alive**.

UST

²³ but the **body** of Jesus was not there! They came back **and told us** they had seen **some angels in a vision**. The angels said that Jesus **was alive!**

Luke 24:24

some of those with us (ULT)
some of those who were with us {when the women came and said this (UST)

Alternate translation: "some of the men in our group"

us (ULT)

us (UST)

The men are speaking of themselves and their fellow disciples, but not of Jesus, so **us** would be exclusive here, if your language marks that form. (See: [Exclusive and Inclusive 'We'](#))

they found thus, just as the women had indeed said (ULT)

If it would be helpful to your readers, you could indicate the implications of this statement explicitly. Alternate translation: "they found that the body of Jesus was not in the tomb, just as the women had said" (See: [Assumed Knowledge and Implicit Information](#))

but they did not see him (ULT)

But they did not see Jesus (UST)

The pronoun **him** refers to Jesus. Alternate translation: "they did not see Jesus himself" (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- [tomb](#)
- [just as](#)

Translation Words - UST

- [burial chamber](#)
- [that things were exactly as](#)

ULT

²⁴ And some of those with us went to the [tomb](#) and they found thus, [just as](#) the women had indeed said, but they did not see him."

UST

²⁴ Then some of those who were with us {when the women came and said this} went to the [burial chamber](#). They saw [that things were exactly as](#) the women had reported. But they did not see Jesus."

Luke 24:25

foolish ones (ULT)

You two foolish men (UST)

Jesus is using the adjective **foolish** as a noun. ULT adds the term **ones** to show this. Your language may use adjectives in the same way. If not, you can translate the term with an equivalent phrase. Alternate translation: “you foolish people” (See: [Nominal Adjectives](#))

foolish ones (ULT)

You two foolish men (UST)

Jesus is speaking to two men, so the word “you” would be in the dual form if your language marks that form, if you choose to use that word in your translation. (See: [Forms of ‘You’ — Dual/Plural](#))

and slow in heart to believe (ULT)

The term **heart** figuratively represents the mind. Alternate translation: “who have such difficulty believing with your minds” (See: [Metaphor](#))

and slow in heart to believe (ULT)

The word **slow** figuratively represents difficulty, since someone who has difficulty doing something will do it slowly. Alternate translation: “who have such difficulty believing with your minds” (See: [Metonymy](#))

all that the prophets have spoken (ULT)

all that the prophets have written about the Messiah (UST)

The term **all** is a generalization that refers specifically to what the prophets said about the Messiah. Alternate translation: “what the prophets said about the Messiah” (See: [Hyperbole](#))

Translation Words - ULT

- [foolish ones](#)
- [in heart](#)
- [to believe](#)
- [prophets](#)

Translation Words - UST

- [You two foolish men](#)
- [to believe](#)
- [prophets](#)
- [heart](#)

ULT

²⁵ And he said to them, “O [foolish ones](#) and slow [in heart to believe](#) in all that the [prophets](#) have spoken!

UST

²⁵ Then Jesus said to them, “[You two foolish men](#)! You are so slow [to believe](#) all that the [prophets](#) have written about the Messiah!

Luke 24:26

Was it not necessary for the Christ to suffer these things, and to enter into his glory (ULT)

Jesus is using the question form to remind the disciples about what the prophets said. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "The Messiah had to suffer these things in order to enter into his glory!" (See: [Rhetorical Question](#))

and to enter into his glory (ULT)

This is not a second thing that it was necessary for the Messiah to do. Rather, this is the result for which it was necessary for the Messiah to do the first thing. Alternate translation: "in order to enter into his glory" (See: [Connect — Reason-and-Result Relationship](#))

to enter into his glory (ULT)

If your readers would misunderstand the abstract noun **glory**, you could express the idea behind it with an adjective such as "glorious." Alternate translation: "to receive a glorious position" (See: [Abstract Nouns](#))

Translation Words - ULT

- [Christ](#)
- [to suffer](#)
- [glory](#)

Translation Words - UST

- [Messiah](#)
- [to suffer...and die](#)
- [great honor](#)

ULT

²⁶ Was it not necessary for the [Christ to suffer](#) these things, and to enter into his [glory](#)?"

UST

²⁶ You should certainly have known that it was necessary for the [Messiah to suffer](#) all those things {[and die](#)}, and then receive [great honor](#) from God!"

Luke 24:27

Moses...the prophets (ULT) what Moses wrote...what...the prophets had written (UST)

Luke is using the name **Moses** figuratively to refer to the part of Scripture that Moses wrote, and the term **the prophets** to refer to the part of Scripture that they wrote. Alternate translation: “the writings of Moses ... the writings of the prophets” (See: [Metonymy](#))

And...from...all the prophets (ULT) Then...with...what all the prophets had written (UST)

The term **beginning** applies just to the writings of Moses. Jesus began with that part of Scripture, and he then continued teaching from the writings of the prophets. Alternate translation: “and then from all the writings of the prophets” or “and continuing with all the writings of the prophets”

Translation Words - ULT

- [Moses](#)
- [prophets](#)
- [he explained](#)
- [Scriptures](#)

Translation Words - UST

- [Jesus explained...he explained](#)
- [Scriptures](#)
- [what Moses wrote](#)
- [what...prophets had written](#)

ULT

²⁷ And beginning from [Moses](#) and from all the [prophets](#), [he explained](#) to them the things concerning himself in all the [Scriptures](#).

UST

²⁷ Then [Jesus explained](#) to them all the things that the [Scriptures](#) said about himself. He started with [what Moses wrote](#), and then [he explained what](#) all the [prophets had written](#).

Luke 24:28

they drew near to the village where they were going (ULT)

they had nearly reached the village where the two men were going (UST)

The first **they** refers to Jesus and the two disciples, while the second **they** refers only to the two disciples, so **they were going** would be in the dual form, if your language uses that form. (See: [Verbs](#))

he acted as if he would travel further (ULT)
it appeared that Jesus was going to keep walking down the road (UST)

This means that the two disciples understood from Jesus' actions that he was continuing on to another destination. Perhaps he kept walking on the road when they turned off to enter Emmaus. There is no indication that Jesus deceived them with words. Alternate translation: "Jesus seemed to be heading farther down the road" (See: [Assumed Knowledge and Implicit Information](#))

ULT

²⁸ And they drew near to the village where they were going, and he acted as if he would travel further.

UST

²⁸ When they had nearly reached the village where the two men were going, it appeared that Jesus was going to keep walking down the road.

Luke 24:29

And (ULT)**But (UST)**

Luke uses this word to introduce a contrast between what it appeared Jesus was going to do and what the two disciples wanted him to do. Alternate translation: “But” (See: [Connect — Contrast Relationship](#))

they urged...us...them (ULT)**they pleaded with...not to do that...us...them (UST)**

This verb, as well as these two pronouns, would be in the dual form, if your language marks that form, since they apply to the two disciples. (See: [Verbs](#))

they urged him (ULT)**they pleaded with him {not to do that} (UST)**

Luke is telling this story in a concise way, and he does not say what the two disciples urged Jesus to do. If it would be helpful to your readers, you could supply that information from the context. Alternate translation: “they urged him to stay overnight in the house with them” (See: [Ellipsis](#))

us (ULT)**us (UST)**

The men are speaking of themselves but not of Jesus, so **us** would be exclusive here, if your language marks that form. (See: [Exclusive and Inclusive ‘We’](#))

it is toward evening and the day has already declined (ULT)**it is late in the afternoon and it will soon be dark (UST)**

These two phrases mean the same thing. The two disciples are likely using repetition for emphasis. If your readers would misunderstand this, you could combine the phrases in your translation. Alternate translation: “it is already getting dark” (See: [Parallelism](#))

it is toward evening and the day has already declined (ULT)**it is late in the afternoon and it will soon be dark (UST)**

The implications are that the disciples are saying this out of concern for Jesus’ safety. Alternate translation: “it is already getting dark, and soon it will not be safe to travel” (See: [Assumed Knowledge and Implicit Information](#))

the day has already declined (ULT)**it will soon be dark (UST)**

The disciples are referring figuratively to the sun as **the day**, since day is when the sun shines. Alternate translation: “the sun is going down” (See: [Metonymy](#))

ULT

²⁹ And they urged him, saying, “Stay with us, for it is toward evening and the [day](#) has already declined.” And he went in to stay with them.

UST

²⁹ But they pleaded with him {not to do that}. They said, “Stay with us tonight, because it is late in the afternoon and [it will soon be dark](#).” So he went in {to the house} to stay with them.

And (ULT)

So (UST)

Luke uses this word to introduce the results of what the previous sentence described. Because the two disciples urged Jesus to stay with them, he agreed. Alternate translation: "So" (See: [Connect — Reason-and-Result Relationship](#))

Translation Words - ULT

- day

Translation Words - UST

- it will...be dark

Luke 24:30

And it happened that (ULT)

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

when he had reclined to eat with them (ULT)

When they all sat down to eat (UST)

See how you translated this in [5:29](#). It was the custom in this culture for dinner guests to eat while lying comfortably around the table on banqueting couches. Alternate translation: “when they had all sat down together to eat” (See: [Translate Unknowns](#))

he blessed it (ULT)

and thanked God for it (UST)

Alternate translation: “he gave thanks for it” or “he thanked God for it”

to them (ULT)

to the two men (UST)

The pronoun **them** would be in the dual form, if your language marks that form, since it refers to the two disciples. (See: [Pronouns — When to Use Them](#))

Translation Words - ULT

- bread
- he blessed it

Translation Words - UST

- some bread
- and thanked God for it

ULT

³⁰ And it happened that, when he had reclined to eat with them, taking the bread, he blessed it, and having broken it, he was giving it to them.

UST

³⁰ When they all sat down to eat, Jesus took some bread and thanked God for it. Then he broke it in pieces and began to give some to the two men.

Luke 24:31**Then their eyes were opened (ULT)
And then God enabled them (UST)**

Here, **eyes** figuratively represents understanding of what one is seeing. Alternate translation: "God enabled them to understand what they had been seeing" (See: [Metonymy](#))

**Then their eyes were opened (ULT)
And then God enabled them (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: "God enabled them to understand what they had been seeing" (See: [Active or Passive](#))

**he became invisible from them (ULT)
he disappeared (UST)**

Here Luke uses an unusual expression, saying that Jesus **became invisible**. It does not mean that Jesus remained in the room but could not be seen. Rather, it means that he left suddenly and so the two disciples did not see him any more. Alternate translation: "suddenly they did not see him any more" (See: [Idiom](#))

Translation Words - ULT

- [they recognized](#)

Translation Words - UST

- [to recognize](#)

ULT

³¹ Then their eyes were opened, and [they recognized](#) him, and he became invisible from them.

UST

³¹ And then God enabled them [to recognize](#) him. But immediately he disappeared!

Luke 24:32

they said...our...to us...to us (ULT)**They said...we...with us...us (UST)**

This verb, as well as these three pronouns, would be in the dual form, if your language marks that form, since they all apply to the two disciples. (See: [Verbs](#))

Was not our heart burning as he spoke to us on the way, as he opened to us the Scriptures (ULT)**While we were walking along the road and he was talking with us and enabling us to understand the Scriptures, we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor (UST)}**

The two men are not asking each other for information about what happened. Rather, they are using the question form for emphasis. If your readers would misunderstand this, you could translate their words as a statement or exclamation. Alternate translation: "As he was talking to us as we traveled along and explaining the Scriptures, it was so exciting, it was as if we were on fire inside!" (See: [Rhetorical Question](#))

**Was not our heart burning (ULT)
we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor (UST)}**

The men are using the metaphor of a **heart burning** to describe their excitement at hearing Jesus explain the Scriptures. You could indicate this meaning in your translation and represent the metaphor as a simile. Alternate translation: "it was so exciting, it was as if we were on fire inside" (See: [Metaphor](#))

**Was not our heart burning (ULT)
we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor (UST)}**

If it would be helpful to your readers, you could indicate why the men found it so exciting when Jesus explained the Scriptures to them, as UST does. (See: [Assumed Knowledge and Implicit Information](#))

**Was not our heart burning (ULT)
we got so excited inside! {It all made sense that the Messiah would have to suffer but then receive great honor (UST)}**

If it would be unusual in your language for two people to speak as if they had one **heart**, if you decide to use this metaphor in your translation, you can make it plural, or dual if your language uses that form. Alternate translation: "Were not our hearts burning" (See: [Possession](#))

ULT

³² And they said to one another, "Was not our **heart** burning **as** he spoke to us on the way, as he opened to us the **Scriptures**?"

UST

³² They said to each other, "While we were walking along the road and he was talking with us and enabling us to understand the **Scriptures**, we got so excited **inside**! {It all made sense that the Messiah would have to suffer but then receive great honor.}"

our heart (ULT)
we...inside (UST)

The men are using the term **heart** figuratively to mean the inner part of a person. Alternate translation: “inside” (See: [Metaphor](#))

our...to us...to us (ULT)
we...with us...us (UST)

The men are speaking to each other about themselves, so these pronouns would be inclusive, if your language marks that form. (See: [Exclusive and Inclusive 'We'](#))

as he opened to us the Scriptures (ULT)
and enabling us to understand the Scriptures (UST)

Jesus did not open a book or a scroll. The term **opened** figuratively means “explained.” Alternate translation: “while he explained the Scriptures to us” (See: [Metaphor](#))

Translation Words - ULT

- [heart](#)
- [as](#)
- [Scriptures](#)

Translation Words - UST

- [While](#)
- [Scriptures](#)
- [inside](#)

Luke 24:33

rising up...they returned...they found (ULT)
they left...and returned...There they found (UST)

These verbs would be in the dual form, if your language uses that form, since they describe actions of the two men. (See: [Verbs](#))

rising up (ULT)
they left (UST)

As in [24:12](#), this expression is an idiom that means to take initiative. It does not necessarily mean that the men had been sitting or lying down and then stood up. Alternate translation: “starting out” (See: [Idiom](#))

that same hour (ULT)
immediately (UST)

Luke is using the term **hour** figuratively to refer to a specific time. Alternate translation: “at once” (See: [Idiom](#))

they found the Eleven having been gathered, and those with them (ULT)
There they found the 11 apostles and some others who had gathered together with them (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “they found that the 11 apostles had gathered together with some other disciples” (See: [Active or Passive](#))

the Eleven (ULT)
the 11 apostles (UST)

See how you translated this in [24:9](#). (See: [How to Translate Names](#))

Translation Words - ULT

- [rising up](#)
- [hour](#)
- [they returned](#)
- [Jerusalem](#)
- [Eleven](#)
- [having been gathered](#)

Translation Words - UST

- [they left](#)
- [immediately](#)
- [and returned](#)
- [Jerusalem](#)
- [11 apostles](#)
- [who had gathered together](#)

ULT

³³ And [rising up](#) that same [hour](#), [they returned](#) to [Jerusalem](#). And they found the [Eleven having been gathered](#), and those with them,

UST

³³ So [they left immediately and returned](#) to [Jerusalem](#). There they found the [11 apostles](#) and some others [who had gathered together](#) with them.

Luke 24:34

saying (ULT)**The apostles told those two men (UST)**

This word applies to the apostles and disciples in Jerusalem, not to the two men who had just traveled back from Emmaus. Alternate translation: “and they told the two men”

the Lord (ULT)**Jesus (UST)**

Here the apostles and disciples are referring to Jesus by a respectful title. Alternate translation: “the Lord Jesus”

the Lord has been raised (ULT)**Jesus has become alive again (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “God has raised the Lord Jesus from the dead” (See: [Active or Passive](#))

and (ULT)

The apostles and disciples use this word to introduce the reason why they know that Jesus has been raised from the dead. It is because Simon Peter has seen him. Alternate translation: “for” (See: [Connect — Reason-and-Result Relationship](#))

he has been seen by Simon (ULT)**He has appeared to Simon (UST)**

If your readers would misunderstand this, you could express this with an active form, and you could state who did the action. Alternate translation: “Simon has seen him” (See: [Active or Passive](#))

by Simon (ULT)**to Simon (UST)**

This means the same man whom Luke often calls Peter in this book. So that your readers will know that this is the same man, you could use both of his names here. Alternate translation: “Simon Peter” (See: [How to Translate Names](#))

Translation Words - ULT

- Lord
- has been raised
- by Simon

Translation Words - UST

- Jesus
- has become alive again
- to Simon

ULT

³⁴ saying, “Truly the Lord has been raised, and he has been seen by Simon!”

UST

³⁴ The apostles told those two men, “It is true that Jesus has become alive again. He has appeared to Simon!”

Luke 24:35**they...to them (ULT)****those two men...they both (UST)**

These pronouns refer to the two men who returned from Emmaus. They would be in the dual form, if your language marks that form. (See: [Pronouns — When to Use Them](#))

the things on the way (ULT)**what had happened as they were walking along the road (UST)**

Luke is telling this story in a concise way. If it would be helpful to your readers, you could express more fully what this means.

Alternate translation: “what had happened on their journey” or “how Jesus had joined them as they traveled and what they had talked about with him” (See: [Ellipsis](#))

how he was made known to them (ULT)**how they both recognized Jesus (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: “how they recognized Jesus” (See: [Active or Passive](#))

in the breaking of the bread (ULT)**as he broke some bread for them (UST)**

Luke is using **the breaking of the bread** figuratively to represent something associated with it. Alternate translation: “at the time when he broke the bread” or “by the way that he broke the bread” (See: [Metonymy](#))

Translation Words - ULT

- [he was made known](#)
- [of...bread](#)

Translation Words - UST

- [recognized Jesus](#)
- [some bread](#)

ULT

³⁵ And they related the things on the way, and how [he was made known](#) to them in the breaking of the [bread](#).

UST

³⁵ Then those two men told the others what had happened as they were walking along the road. They also told them how they both [recognized Jesus](#) as he broke [some bread](#) for them.

Luke 24:36**they (ULT)****they (UST)**

The pronoun **they** refers to the two men who returned from Emmaus, so it would be in the dual form, if your language marks that form. You could also use a noun phrase instead. Alternate translation: "the two men" (See: [Pronouns — When to Use Them](#))

he himself stood (ULT)**Jesus himself suddenly appeared (UST)**

Luke uses the word **himself** to emphasize the surprise of Jesus actually appearing to this group. Alternate translation: "none other than Jesus himself stood" (See: [Reflexive Pronouns](#))

they...in the midst (ULT)**they...among (UST)**

Alternate translation: "among them" or "in their group"

Peace to you (ULT)**May God give you peace (UST)**

As the note to the similar phrase in [10:5](#) explains, this was an idiomatic expression, based on the Hebrew word and concept of "shalom," that was both a greeting and a blessing. Alternate translation: "I greet all of you and I wish for God to bless you" (See: [Idiom](#))

Translation Words - ULT

- [Peace](#)

Translation Words - UST

- [peace](#)

ULT

³⁶ And as they were saying these things, he himself stood in the midst of them and said to them, "[Peace](#) to you."

UST

³⁶ As they were saying that, Jesus himself suddenly appeared among them. He said to them, "May God give you [peace](#)!"

Luke 24:37

**being frightened...and becoming terrified,
they thought they were seeing a spirit (ULT)
They were startled...and afraid because they
thought that they were seeing a ghost (UST)**

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: “they thought they were seeing a spirit, and so they were frightened and became terrified” (See: [Connect — Reason-and-Result Relationship](#))

ULT

³⁷ But [being frightened](#) and becoming [terrified](#), they thought they were seeing a spirit.

UST

³⁷ But {they were not peaceful.} [They were startled](#) and [afraid](#) because they thought that they were seeing a ghost!

**being frightened...and becoming terrified, they thought (ULT)
They were startled...and afraid because they thought that (UST)**

If your readers would misunderstand this, you could express the meaning of the passive verbal form **being frightened** with an active form. Alternate translation: “they were afraid and became terrified, because they thought” (See: [Active or Passive](#))

**being frightened...and becoming terrified (ULT)
They were startled...and afraid (UST)**

These expressions mean similar things. Luke may be using repetition for emphasis. Alternate translation: “becoming very frightened” (See: [Doublet](#))

**they thought they were seeing a spirit (ULT)
because they thought that they were seeing a ghost (UST)**

If it would be helpful to your readers, you could state explicitly why they thought this. Alternate translation: “they thought that they were seeing a ghost, because they did not yet understand truly that Jesus was alive again” (See: [Assumed Knowledge and Implicit Information](#))

**a spirit (ULT)
a ghost (UST)**

In this context, the term **spirit** refers to the spirit of a dead person. Alternate translation: “a ghost”

Translation Words - ULT

- [being frightened](#)
- [terrified](#)

Translation Words - UST

- [They were startled](#)
- [afraid](#)

Luke 24:38

Why have you been troubled, and why are doubts arising in your heart (ULT)
You should not be alarmed! And you should not doubt {that I am alive (UST)}

Jesus is using the question form to challenge and reassure his disciples. If your readers would misunderstand this, you could translate his words as a statement or exclamation. Alternate translation: "You do not need to be upset, and you do not need to have doubts in your minds!" (See: [Rhetorical Question](#))

Why have you been troubled (ULT)
You should not be alarmed (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state what is doing the action. Alternate translation: "Why does my appearing here upset you" or, if you chose to translate the rhetorical question as a statement or exclamation, "My appearing here should not upset you" (See: [Active or Passive](#))

why are doubts arising in your heart (ULT)
you should not doubt {that I am alive (UST)}

Jesus is using the term **arising** figuratively to mean coming into consciousness. Alternate translation: "why are you starting to have doubts" or, if you chose to translate the rhetorical question as a statement or exclamation, "you should not be starting to have doubts" (See: [Metaphor](#))

doubts (ULT)
you...doubt {that I am alive (UST)}

If it would be helpful to your readers, you could indicate what the disciples were doubting. Alternate translation: "doubts that I have truly risen from the dead" (See: [Assumed Knowledge and Implicit Information](#))

in your heart (ULT)
you...doubt...that I am alive (UST)

If it would be unusual in your language for someone speak as if a group of people had one **heart**, you can make this plural. Alternate translation: "in your hearts"

in your heart (ULT)
you...doubt...that I am alive (UST)

As in [24:35](#), the **heart** figuratively represents the mind here. Alternate translation: "in your minds" (See: [Metaphor](#))

Translation Words - ULT

- [been troubled](#)
- [heart](#)

ULT

³⁸ And he said to them, "Why have you [been troubled](#), and why are doubts arising in your [heart](#)?"

UST

³⁸ He said to them, "You should not be [alarmed!](#) And you should not [doubt {that I am alive}](#)."

Translation Words - UST

- alarmed
- you...doubt...that I am alive

Luke 24:39

See my hands and my feet (ULT)
Look at {the wounds in my hands} and my feet (UST)

Jesus is figuratively telling the disciples to look at the nail marks from crucifixion by reference to where those marks are, in his **hands** and **feet**. Alternate translation: "Look at the nail marks in my hands and feet" (See: [Metonymy](#))

that I myself am (ULT)
That way you can be sure that it is really I myself (UST)

Jesus uses the word **myself** to emphasize that he genuinely is who he appears to be. Alternate translation: "and you will recognize that it is really me" (See: [Reflexive Pronouns](#))

Touch me and see, for a spirit does not have flesh and bones as you see me having (ULT)
Ghosts do not have bodies, as you see that I have, and you can touch me to prove that my body is real (UST)

If your readers would misunderstand this, you could reverse the order of these phrases, since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: "Since a ghost does not have a physical body, as you see that I have, touch me to determine that my body is real" (See: [Connect — Reason-and-Result Relationship](#))

and see (ULT)
to prove (UST)

Here, **see** does not literally mean to look at something. Rather, it figuratively means to determine something. Alternate translation: "to determine" (See: [Metaphor](#))

flesh and bones (ULT)
bodies (UST)

Jesus is describing the human body figuratively by referring to two of its major components. Alternate translation: "a physical body" (See: [Merism](#))

Translation Words - ULT

- [hands](#)
- [flesh](#)
- [as](#)

Translation Words - UST

- [the wounds in...hands](#)

ULT

³⁹ See my [hands](#) and my feet, that I myself am. Touch me and see, for a spirit does not have [flesh](#) and bones [as](#) you see me having."

UST

³⁹ Look at [{the wounds in my hands}](#) and my feet! That way you can be sure that it is really I myself. Ghosts do not have [bodies](#), [as](#) you see that I have, and you can touch me to prove that my body is real."

- bodies
- as

Luke 24:40

his} hands and {his} feet (ULT)

the wounds in} his hands and his feet (UST)

As in [24:39](#), this figuratively means the nail marks from crucifixion in Jesus' **hands** and **feet**. Alternate translation: "the nail marks in his hands and feet" (See: [Metonymy](#))

Translation Words - ULT

- [hands](#)

Translation Words - UST

- [the wounds in...hands](#)

ULT

⁴⁰ And having said this, he showed them {his} [hands](#) and {his} feet.

UST

⁴⁰ After he said that, he showed them {[the wounds in](#)} his [hands](#) and his feet.

Luke 24:41

And as they were still disbelieving...and wondering (ULT)

These two terms mean similar things. If it would be helpful to your readers, you could combine them into a single phrase. Alternate translation: "And as they were still finding it very hard to believe" (See: [Doublet](#))

And as they were still disbelieving...and wondering (ULT)

If it would be helpful to your readers, you could state explicitly what the disciples were **disbelieving and wondering** about. Alternate translation: "And as they were still finding it very hard to believe" (See: [Assumed Knowledge and Implicit Information](#))

from the joy (ULT)

They were so glad that (UST)

If your readers would misunderstand the abstract noun **joy**, you could express the idea behind it with an adjective such as "happy." Alternate translation: "because they were so happy" (See: [Abstract Nouns](#))

something eatable (ULT)

something...that I could eat (UST)

Alternate translation: "anything to eat"

Translation Words - ULT

- [wondering](#)
- [joy](#)

Translation Words - UST

- [They were so glad that](#)
- [could...hardly believe...that he was really alive](#)

ULT

⁴¹ And as they were still disbelieving and [wondering](#) from the [joy](#), he said to them, "Do you have something eatable here?"

UST

⁴¹ [They were so glad that](#) they could still [hardly believe](#) {[that he was really alive](#)}. So he said to them, "Do you have something here that I could eat?"

Luke 24:42

(There are no notes for this verse.)

ULT

⁴² So they gave him a piece of a broiled fish,

UST

⁴² So they gave him a piece of roasted fish.

Luke 24:43**he ate it before them (ULT)****While they were watching...and ate it (UST)**

Jesus did this to prove that he had a physical body, because a spirit or ghost would not be able to eat food. If it would be helpful to your readers, you could state explicitly that this was the reason. Alternate translation: "he had them watch him eat it, to prove that he had a physical body" (See: [Assumed Knowledge and Implicit Information](#))

he ate it before them (ULT)**While they were watching...and ate it (UST)**

This expression means "in front of them," that is, "where they could see him." (See: [Metaphor](#))

ULT

⁴³ and taking it, he ate it before them.

UST

⁴³ While they were watching, he took it and ate it.

Luke 24:44

**These {are} my words that I spoke to you (ULT)
I will repeat what I told you (UST)**

Jesus is using the term **words** figuratively to refer to what he said using words. Alternate translation: "It is just as I told you" (See: [Metonymy](#))

**when I was still with you (ULT)
while I was with you before (UST)**

Alternate translation: "when I was with you before"

**all the things having been written about me
in the law of Moses, and in the prophets, and
in the Psalms (ULT)**

**everything that he said about me{, the Messiah.} throughout all of the
Scriptures (UST)**

Jesus is referring figuratively to all of the Hebrew Scriptures by naming their main components. Alternate translation: "everything that the Scriptures say about me" (See: [Merism](#))

**all the things having been written...about me (ULT)
everything that he said...about me{, the Messiah (UST)**

Jesus is using a participle, which functions here as an adjective, as a noun. It is plural, and ULT supplies the noun **things** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: "everything that is written about me" (See: [Nominal Adjectives](#))

**all the things having been written...about me (ULT)
everything that he said...about me{, the Messiah (UST)**

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "everything that Scripture says about me" (See: [Active or Passive](#))

**in the law of Moses, and in the prophets (ULT)
throughout all of the Scriptures (UST)**

Jesus is describing the first and second parts of the Hebrew Scriptures by reference to the people who wrote them. You could also use the proper names for these parts. Alternate translation: "in the Law and the Prophets" (See: [How to Translate Names](#))

**and in the Psalms (ULT)
throughout all of the Scriptures (UST)**

Jesus is using the name of the largest book in the third part of the Hebrew Scriptures, **Psalms**, to represent that entire part, which was known as "the Writings." Alternate translation: "and the Writings" (See: [Synecdoche](#))

ULT

⁴⁴ Then he said to them, "These {are} my words that I spoke to you when I was still with you, that all the things [having been written](#) about me in the [law of Moses](#), and in the [prophets](#), and in the Psalms, must [be fulfilled](#)."

UST

⁴⁴ Then he said to them, "I will repeat what I told you while I was with you before. [God was going to make happen](#) everything that [he said](#) about me{, the Messiah.} [throughout all of the Scriptures](#)."

must be fulfilled (ULT)

God was going to make happen (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. If you do that, it would be appropriate to put this phrase before **all the things**. Alternate translation: "God would make happen" (See: [Active or Passive](#))

Translation Words - ULT

- [having been written](#)
- [law of Moses](#)
- [in...prophets](#)
- [be fulfilled](#)

Translation Words - UST

- [God was going to make happen](#)
- [he said](#)
- [throughout all of the Scriptures](#)
- [throughout all of the Scriptures](#)

Luke 24:45**he opened their mind (ULT)****he enabled them (UST)**

This is an idiom that means to enable people to realize and recognize things they could not before. Alternate translation: “he equipped their minds” or “he empowered their minds” (See: [Idiom](#))

their mind (ULT)**he enabled...them (UST)**

If it would be unusual in your language to speak as if a group of people had one **mind**, you can make this plural. Alternate translation: “their minds”

Translation Words - ULT

- [mind](#)
- [to understand](#)
- [Scriptures](#)

Translation Words - UST

- [he enabled](#)
- [to understand](#)
- [the Scriptures](#)

ULT

⁴⁵ Then he opened their [mind](#) to [understand](#) the [Scriptures](#), and he said to them,

UST

⁴⁵ Then [he enabled](#) them to [understand](#) the {things that} [the Scriptures](#) {said about him}. He said to them,

Luke 24:46

Thus it has been written (ULT)
This is what you can read in the Scriptures (UST)

If your readers would misunderstand this, you could express this with an active form. Alternate translation: "This is what the Scriptures say" (See: [Active or Passive](#))

The Christ would suffer (ULT)
the Messiah would suffer {and die} (UST)

Jesus uses the word **suffer** to represent all of the things that the Scriptures said the Messiah would experience, including also betrayal and death. Alternate translation: "Someone would betray the Messiah, and he would suffer and die" (See: [Synecdoche](#))

rise up (ULT)
he would become alive again (UST)

Jesus speaks figuratively in this way of coming back to life, since it involves coming **up** out of the grave. Alternate translation: "come back to life" (See: [Metonymy](#))

from the dead (ULT)
he would become alive again (UST)

Jesus 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 with an equivalent expression. Alternate translation: "from among the people who have died" (See: [Nominal Adjectives](#))

on the third day (ULT)
on the third day after that (UST)

See how you translated this in [9:22](#). Express this in the way that your language and culture reckon time. (See: [Assumed Knowledge and Implicit Information](#))

on the third day (ULT)
on the third day after that (UST)

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: "on day three" or, depending on how your culture reckons time, "on day two" (See: [Ordinal Numbers](#))

Translation Words - ULT

- [it has been written](#)
- [Christ](#)
- [would suffer](#)
- [rise up](#)
- [the dead](#)
- [on...day](#)

ULT

⁴⁶ "Thus [it has been written](#): The [Christ would suffer](#), and [rise up](#) from the dead on the third day,

UST

⁴⁶ "This is [what you can read in the Scriptures](#): that the [Messiah would suffer {and die}](#), but on the third day after that, [he would become alive again](#).

Translation Words - UST

- what you can read in the Scriptures
- Messiah
- would suffer {and die
- on...day
- he would become alive again
- he would become alive again

Luke 24:47

repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem (ULT)
those who believe in the Messiah would go and announce on his behalf that God will forgive people who stop sinning. I want you to do this, starting here in Jerusalem and going to every people group in the world (UST)

If your readers would misunderstand this, you could express the idea behind the abstract nouns **repentance** and **forgiveness** with an equivalent phrase. Alternate translation: “it would be proclaimed in his name to all the nations, beginning from Jerusalem, that God will forgive those who stop sinning” (See: [Abstract Nouns](#))

ULT

⁴⁷ and [repentance for forgiveness of sins would be proclaimed](#) in his name to all the [nations](#), beginning from [Jerusalem](#).

UST

⁴⁷ {The Scriptures also say that} [those who believe in the Messiah would go and announce on his behalf that God will forgive people who stop sinning](#). I want you to do this, starting here in [Jerusalem](#) and going to every [people group in the world](#).

repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem (ULT)
those who believe in the Messiah would go and announce on his behalf that God will forgive people who stop sinning. I want you to do this, starting here in Jerusalem and going to every people group in the world (UST)

If your readers would misunderstand this, you could express this with an active form, and you could state who would do the action. Alternate translation: “people would go and preach in his name to all the nations, beginning from Jerusalem, that God will forgive those who stop sinning” (See: [Active or Passive](#))

in his name (ULT)
on his behalf (UST)

Here the **name** of the Messiah figuratively represents his authority. Alternate translation: “on his authority” (See: [Metonymy](#))

to all the nations (ULT)
and going to every people group in the world (UST)

The term **nations** refers figuratively to the people who belong to various ethnic groups. Alternate translation: “to all the people in every people group” (See: [Metonymy](#))

beginning from Jerusalem (ULT)
I want you to do this, starting here in Jerusalem (UST)

The word **beginning** is a participle that is plural. In context, it must refer to the disciples. If it would be helpful to your readers, you could show the implications of this in your translation. This is really a command from Jesus. It may be good to make this a sentence of its own. Alternate translation: “You are to do this starting here in Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- repentance
- forgiveness
- of sins
- would be proclaimed
- name
- nations
- Jerusalem

Translation Words - UST

- those who believe in the Messiah would go and announce
- behalf
- that God will forgive
- that God will forgive
- people who stop sinning
- Jerusalem
- people group in the world

Luke 24:48

**You are witnesses of these things (ULT)
 You {must tell people that you} saw
 everything happen to me that the Scriptures
 said would happen to the Messiah (UST)**

The implication is that because the disciples are **witnesses** of the things that happened to Jesus, they are the ones who should go and tell others about these things, from their own firsthand experience. Alternate translation: "You saw everything that happened to me, and now you must go and tell others what you saw" (See: [Assumed Knowledge and Implicit Information](#))

Translation Words - ULT

- [witnesses](#)

Translation Words - UST

- [must tell people that you} saw](#)

ULT

⁴⁸ You are [witnesses](#) of these things.

UST

⁴⁸ You [{must tell people that you} saw](#) everything happen to me that the Scriptures said would happen to the Messiah.

Luke 24:49

the promise of my Father (ULT) the Holy Spirit...as my Father promised (UST)

This implicitly means the Holy Spirit. If it would be helpful to your readers, you could state that explicitly, as UST does. Alternate translation: “what my Father promised” or “the Holy Spirit, as my Father promised” (See: [Assumed Knowledge and Implicit Information](#))

of my Father (ULT) my Father (UST)

Father is an important title for God. Alternate translation: “God my Father” (See: [Translating Son and Father](#))

But you stay (ULT) But you must stay (UST)

This is an emphatic imperative. Alternate translation: “But be sure that you stay” (See: [Imperatives — Other Uses](#))

in the city (ULT) in this city (UST)

This implicitly means Jerusalem. Alternate translation: “here in Jerusalem” (See: [Assumed Knowledge and Implicit Information](#))

until you put on...power (ULT) until...gives you...the power {of the Holy Spirit (UST)

Jesus speaks figuratively of this **power** as if it were clothing that the disciples would **put on**. Alternate translation: “until you receive power” (See: [Metaphor](#))

from heaven (ULT) God (UST)

Jesus uses the term **heaven** to refer to God figuratively by association, since heaven is the abode of God. Alternate translation: “from God” (See: [Metonymy](#))

Translation Words - ULT

- [am sending](#)
- [promise](#)
- [of...Father](#)
- [you put on](#)
- [power](#)
- [heaven](#)

ULT

⁴⁹ And I [am sending](#) upon you the [promise](#) of my [Father](#). But you stay in the city until [you put on power](#) from [heaven](#).”

UST

⁴⁹ And I [am going to send](#) the [Holy Spirit](#) to you, as my [Father promised](#). But you must stay in this city until [God gives you the power {of the Holy Spirit}](#).”

Translation Words - UST

- am going to send
- Holy Spirit...as...promised
- Father
- God
- gives you
- the power {of the Holy Spirit

Luke 24:50

as far as towards Bethany (ULT)
until they came near {the village of} Bethany (UST)

Bethany is the name of a village outside Jerusalem. See how you translated it in [19:29](#). Alternate translation: “to a place near the village of Bethany” (See: [How to Translate Names](#))

lifting up his hands (ULT)
he lifted up his hands (UST)

This was something that Jewish priests did when they blessed people. Alternate translation: “lifting up his hands in spiritual authority” (See: [Symbolic Action](#))

Translation Words - ULT

- [Bethany](#)
- [hands](#)
- [he blessed](#)

Translation Words - UST

- [the village of} Bethany](#)
- [hands](#)
- [and blessed](#)

ULT

⁵⁰ Then he led them out as far as towards [Bethany](#), and lifting up his [hands](#), [he blessed](#) them.

UST

⁵⁰ Then Jesus led them outside {the city} until they came near {[the village of](#)} [Bethany](#). There he lifted up his [hands](#) and [blessed](#) them.

Luke 24:51

And it happened that (ULT)

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

was carried up into heaven (ULT) went up to heaven (UST)

Since Luke does not specify who carried Jesus up to heaven, we do not know whether God himself did this or one or more angels did it. If your language would have to specify who did the carrying, it may be better to say “went” instead, as UST does. (See: [Active or Passive](#))

Translation Words - ULT

- [was blessing](#)
- [heaven](#)

Translation Words - UST

- [As...was doing that](#)
- [heaven](#)

ULT

⁵¹ And it happened that, while he [was blessing](#) them, he separated from them and was carried up into [heaven](#).

UST

⁵¹ As he [was doing that](#), he left them and went up to [heaven](#).

Luke 24:52**having worshiped him (ULT)****worshiped him (UST)**

Alternate translation: "after worshiping him there"

with great joy (ULT)**very joyfully (UST)**

If your readers would misunderstand the abstract noun **joy**, you could express the idea behind it with an adverb such as "happily." Alternate translation: "very happily" (See: [Abstract Nouns](#))

Translation Words - ULT

- [having worshiped](#)
- [returned](#)
- [Jerusalem](#)
- [joy](#)

Translation Words - UST

- [worshiped](#)
- [they returned](#)
- [Jerusalem](#)
- [joyfully](#)

ULT

⁵² And they, [having worshiped](#) him, [returned](#) to [Jerusalem](#) with great [joy](#),

UST

⁵² After they [worshiped](#) him, [they](#) [returned](#) to [Jerusalem](#) very [joyfully](#).

Luke 24:53**through all (ULT)****Each day...and spent time (UST)**

Luke is leaving out a word that a sentence would ordinarily need in order to be complete. If it would be helpful to your readers, you could supply the word from the context. Alternate translation: "through all hours" (See: [Ellipsis](#))

through all (ULT)**Each day...and spent time (UST)**

Luke means that the disciples were in the temple **through all** the hours that the temple was open. Even so, this is an overstatement to emphasize that they went to the temple every day. Alternate translation: "every day" (See: [Hyperbole](#))

in the temple (ULT)**to the temple...there (UST)**

Only priests were allowed to enter the **temple** building. Luke is using the word for the entire building to refer to one part of it. Alternate translation: "in the temple courtyard" (See: [Synecdoche](#))

blessing God (ULT)**worshiping God (UST)**

Alternate translation: "worshiping God"

Translation Words - ULT

- [temple](#)
- [blessing](#)
- [God](#)

Translation Words - UST

- [temple...there](#)
- [worshiping](#)
- [God](#)

ULT

⁵³ and they were through all in the [temple](#), [blessing God](#).

UST

⁵³ Each day they went to the [temple](#) and spent time [worshiping God there](#).



unfoldingWord® Translation Academy

Version 28

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**.

(Go back to: [Introduction to the Gospel of Luke](#)\n\n## [Part 1: General Introduction](#)\n\n### [Outline of the book of Luke](#)\n\n1. [Dedication to Theophilus \(1:1-4\)](#)\n2. [Prologue](#)\n * [The birth of John the Baptist \(1:5-80\)](#)\n * [The birth and youth of Jesus \(2:1-51\)](#)\n * [The ministry of John the Baptist \(3:1-20\)](#)\n * [The baptism, genealogy, and temptation of Jesus \(3:21-4:13\)](#)\n3. [The teaching and healing ministry of Jesus in Galilee \(4:14-9:50\)](#)\n4. [Jesus teaches along his journey to Jerusalem](#)\n * [Judgment by God, and people’s judgments about Jesus \(9:51-13:21\)](#)\n * [Who will be part of the kingdom of God \(13:22-17:10\)](#)\n * [Responding to Jesus by welcoming or rejecting him \(17:11-19:27\)](#)\n5. [Jesus in Jerusalem](#)\n * [Jesus’ entry into Jerusalem \(19:28-44\)](#)\n * [Jesus teaches in the temple: conflict over his identity and authority \(19:45-21:38\)](#)\n * [Jesus’ death, burial, and resurrection \(22:1-24:53\)](#)\n\n### [What is the Gospel of Luke about?](#)\n\nThe Gospel of Luke is one of four books in the New Testament that describe the life and teachings of Jesus Christ. These books are called “Gospels,” which means “good news.” Their authors wrote about different aspects of who Jesus was and what he did. Luke wrote his Gospel for a person named Theophilus and dedicated it to him. Luke wrote an accurate description of the life and teachings of Jesus so that Theophilus would be certain

that what he had been taught about Jesus was true. However, Luke expected that what he wrote would encourage all followers of Jesus.

How should the title of this book be translated? Translators may choose to call this book by its traditional title, “The Gospel of Luke” or “The Gospel According to Luke.” Or they may choose a different title, such as “The Good News About Jesus that Luke Wrote.” (See: [How to Translate Names](#))

Who wrote the book of Luke? This book does not give the name of its author. However, the same person who wrote this book also wrote the book of Acts, which is also dedicated to Theophilus. In parts of the book of Acts, the author uses the word “we.” This indicates that the author traveled with Paul. Most scholars think that Luke was this person traveling with Paul. Therefore, since early Christian times, most Christians have recognized Luke as the author of both the Gospel of Luke and the book of Acts.

Luke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. Luke himself probably did not witness what Jesus said and did. But he tells Theophilus in his dedication that he talked to many people who did.

Part 2: Important Religious and Cultural Concepts

The kingdom of God

“The kingdom of God” is a major concept in the Gospel of Luke. It 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](#))

Why does Luke write so much about the final week of Jesus’ life? Luke wrote much about Jesus’ final week. He wanted his readers to think deeply about Jesus’ final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

What are the roles of women in the Gospel of Luke? Luke described women in a very positive way in his Gospel. For example, he often showed women being more faithful to God than most men. (See: [faithful](#), [faithfulness](#), [trustworthy](#))

Part 3: Important Translation Issues

What are the Synoptic Gospels?

The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they tell the story of many of the same events. The word “synoptic” means to “see together.” Passages are considered “parallel” when they are the same or almost the same among two or three Gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.

Why does Jesus refer to himself as the “Son of Man”? In the Gospels, Jesus calls himself the “Son of Man.” This is a reference to Daniel 7:13-14. In that passage, there is a person who is described as like a “son of man.” That means that the person was someone who looked like a human being. God gave authority to this “son of man” to rule over the nations forever. All people will worship him forever.

Jews of Jesus’ time did not use “Son of Man” as a title for anyone. But Jesus used it for himself to help them understand who he truly was. (See: [Son of Man](#), [son of man](#))

Translating the title “Son of Man” can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as “The Human One.” It may also be helpful to include a footnote to explain the title.

Major issues in the text of the book of Luke

ULT follows the readings of the most accurate ancient manuscripts of the Bible. However, there may already be older versions of the Bible in the translators’ regions that follow the readings of other manuscripts. In the most significant cases, the General Notes to the chapters in which these differences occur will discuss them and recommend approaches. (See: [Textual Variants](#)); [Luke 1:33](#); [1:71](#); [1:75](#); [1:77](#); [2:52](#); [3:3](#); [3:6](#); [3:8](#); [4:43](#); [5:32](#); [6:20](#); [7:28](#); [7:50](#); [8:1](#); [8:10](#); [8:48](#); [9:2](#); [9:11](#); [9:27](#); [9:60](#); [9:62](#); [10:9](#); [10:11](#); [11:2](#); [11:8](#); [11:20](#); [11:31](#); [11:39](#); [12:15](#); [12:27](#); [12:51](#); [13:18](#); [13:20](#); [13:28](#); [13:29](#); [14:15](#); [16:16](#); [17:19](#); [17:20](#); [17:21](#); [18:16](#); [18:17](#); [18:21](#); [18:24](#); [18:25](#); [18:29](#); [18:42](#); [19:9](#); [19:11](#); [19:38](#); [20:35](#); [21:20](#); [21:22](#); [21:23](#); [21:27](#); [21:28](#); [21:31](#); [22:18](#); [22:29](#); [22:30](#); [22:40](#); [22:45](#); [22:46](#); [24:26](#); [24:41](#); [24:47](#); [24:52](#))

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]]

(Go back to: Luke 1:1; 1:4; 1:13; 1:15; 1:19; 1:20; 1:23; 1:26; 1:30; 1:32; 1:35; 1:41; 1:45; 1:57; 1:60; 1:61; 1:62; 1:64; 1:65; 1:67; 1:74; 1:76; 2:4; 2:5; 2:6; 2:11; 2:17; 2:18; 2:20; 2:21; 2:22; 2:23; 2:24; 2:26; 2:33; 2:34; 2:35; 2:40; 2:43; 2:48; 2:51; 3:4; 3:5; 3:7; 3:9; 3:12; 3:13; 3:14; 3:19; 3:21; 3:23; 4:1; 4:2; 4:4; 4:6; 4:8; 4:10; 4:12; 4:15; 4:16; 4:17; 4:18; 4:21; 4:25; 4:26; 4:27; 4:28; 4:29; 4:32; 4:35; 4:43; 5:15; 5:20; 5:26; 5:35; 5:37; 6:10; 6:11; 6:18; 6:21; 6:25; 6:37; 6:38; 6:40; 6:44; 6:48; 7:2; 7:8; 7:10; 7:12; 7:16; 7:22; 7:23; 7:24; 7:25; 7:27; 7:28; 7:29; 7:30; 7:35; 7:47; 7:48; 8:2; 8:5; 8:10; 8:12; 8:14; 8:17; 8:18; 8:20; 8:23; 8:29; 8:33; 8:35; 8:36; 8:37; 8:43; 8:47; 8:50; 9:7; 9:8; 9:10; 9:17; 9:22; 9:25; 9:31; 9:32; 9:35; 9:36; 9:44; 9:45; 9:51; 10:8; 10:15; 10:17; 10:20; 10:22; 10:26; 10:39; 10:40; 10:41; 10:42; 11:2; 11:7; 11:9; 11:10; 11:17; 11:18; 11:21; 11:25; 11:29; 11:50; 11:51; 12:1; 12:2; 12:3; 12:6; 12:7; 12:9; 12:10; 12:28; 12:31; 12:35; 12:39; 12:47; 12:48; 12:49; 12:50; 12:52; 12:53; 12:58; 13:6; 13:12; 13:13; 13:14; 13:17; 13:21; 13:23; 13:28; 13:32; 13:34; 13:35; 14:7; 14:8; 14:10; 14:11; 14:14; 14:17; 14:18; 14:19; 14:23; 14:24; 14:34; 15:16; 15:19; 15:20; 15:21; 15:24; 15:32; 16:1; 16:4; 16:16; 16:18; 16:20; 16:21; 16:22; 16:24; 16:25; 16:26; 16:31; 17:6; 17:9; 17:10; 17:14; 17:15; 17:17; 17:20; 17:25; 17:27; 17:30; 17:34; 17:35; 17:36; 17:37; 18:14; 18:26; 18:31; 18:32; 18:34; 18:40; 19:15; 19:20; 19:26; 19:29; 19:30; 19:32; 19:42; 19:46; 20:6; 20:17; 20:18; 20:34; 20:35; 20:37; 21:5; 21:6; 21:8; 21:9; 21:14; 21:16; 21:17; 21:20; 21:22; 21:24; 21:26; 21:34; 21:37; 22:1; 22:3; 22:12; 22:16; 22:19; 22:20; 22:22; 22:25; 22:37; 22:47; 22:69; 23:8; 23:15; 23:19; 23:23; 23:25; 23:32; 23:33; 23:39; 23:45; 23:55; 24:2; 24:6; 24:7; 24:16; 24:31; 24:33; 24:34; 24:35; 24:37; 24:38; 24:44; 24:46; 24:47; 24:51)

Apostrophe

Description

An apostrophe is a figure of speech in which a speaker turns his attention away from his listeners and speaks to someone or something that he knows cannot hear him. He does this to tell his listeners his message or feelings about that person or thing in a very strong way.

This page answers the question: *What is the figure of speech called an apostrophe?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

Reason This Is a Translation Issue

Many languages do not use apostrophe, and readers could be confused by it. They may wonder who the speaker is talking to, or think that the speaker is crazy to talk to things or people who cannot hear.

Examples from the Bible

Mountains of Gilboa, let there not be dew or rain on you. (2 Samuel 1:21a ULT)

King Saul was killed on Mount Gilboa, and David sang a sad song about it. By telling these mountains that he wanted them to have no dew or rain, he showed how sad he was.

Jerusalem, Jerusalem, who kills the prophets and stones those sent to you. (Luke 13:34a ULT)

Jesus was expressing his feelings for the people of Jerusalem in front of his disciples and a group of Pharisees. By speaking directly to Jerusalem as though its people could hear him, Jesus showed how deeply he cared about them.

He cried against the altar by the word of Yahweh: "**Altar, altar!** This is what Yahweh says, 'See, ... on you they will burn human bones.'" (1 Kings 13:2 ULT)

The man of God spoke as if the altar could hear him, but he really wanted the king, who was standing there, to hear him.

Translation Strategies

If apostrophe would be natural and give the right meaning in your language, consider using it. But if this way of speaking would be confusing to your people, let the speaker continue speaking to the people that are listening to him as he tells **them** his message or feelings about the people or thing that cannot hear him. See the example below.

Examples of Translation Strategies Applied

He cried against the altar by the word of Yahweh: "**Altar, altar!** This is what Yahweh says, 'See, ... on you they will burn human bones.'" (1 Kings 13:2 ULT)

He said this about the altar: "This is what Yahweh says **about this altar**. 'See, ... they will burn people's bones on **it**.'"

Mountains of Gilboa, let there not be dew or rain on **you**. (2 Samuel 1:21a ULT)

As for these mountains of Gilboa, let there not be dew or rain on **them**.

(Go back to: [Luke 9:41](#); [10:13](#); [10:15](#); [13:34](#); [19:42](#); [19:44](#); [23:30](#))

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:

[Making Assumed Knowledge and Implicit Information Explicit](#)

(Go back to: [Luke 1:4](#); [1:5](#); [1:10](#); [1:12](#); [1:17](#); [1:18](#); [1:20](#); [1:22](#); [1:23](#); [1:24](#); [1:25](#); [1:26](#); [1:34](#); [1:39](#); [1:40](#); [1:45](#); [1:58](#); [1:59](#); [1:61](#); [1:62](#); [1:63](#); [1:65](#); [1:68](#); [1:69](#); [1:72](#); [1:74](#); [1:76](#); [1:80](#); [2:1](#); [2:3](#); [2:4](#); [2:5](#); [2:6](#); [2:7](#); [2:9](#); [2:11](#); [2:12](#); [2:20](#); [2:21](#); [2:22](#); [2:25](#); [2:27](#); [2:31](#); [2:32](#); [2:34](#); [2:39](#); [2:42](#); [2:44](#); [2:47](#); [3:2](#); [3:8](#); [3:11](#); [3:13](#); [3:14](#); [3:15](#); [3:16](#); [3:19](#); [4:3](#); [4:4](#); [4:5](#); [4:6](#); [4:7](#); [4:8](#); [4:9](#); [4:10](#); [4:12](#); [4:13](#); [4:14](#); [4:17](#); [4:20](#); [4:23](#); [4:25](#); [4:26](#); [4:27](#); [4:28](#); [4:29](#); [4:31](#); [4:38](#); [4:40](#); [4:41](#); [4:44](#); [Notes](#); [5:2](#); [5:3](#); [5:4](#); [5:7](#); [5:9](#); [5:12](#); [5:14](#); [5:19](#); [5:20](#); [5:21](#); [5:22](#); [5:24](#); [5:25](#); [5:33](#); [5:37](#); [6:1](#); [6:2](#); [6:5](#); [6:8](#); [6:11](#); [6:12](#); [6:15](#); [6:16](#); [6:22](#); [6:24](#); [6:29](#); [6:40](#); [7:9](#); [7:12](#); [7:13](#); [7:18](#); [7:19](#); [7:20](#); [7:22](#); [7:24](#); [7:25](#); [7:28](#); [7:29](#); [7:34](#); [7:37](#); [7:39](#); [7:44](#); [7:45](#); [7:46](#); [7:47](#); [7:50](#); [8:2](#); [8:12](#); [8:18](#); [8:23](#); [8:34](#); [8:35](#); [8:37](#); [8:39](#); [8:42](#); [8:45](#); [8:46](#); [8:47](#); [8:49](#); [8:55](#); [9:4](#); [9:7](#); [9:9](#); [9:10](#); [9:14](#); [9:16](#); [9:19](#); [9:20](#); [9:22](#); [9:23](#);

9:26; 9:32; 9:34; 9:35; 9:43; 9:44; 9:48; 9:51; 9:53; 9:54; 9:58; 9:62; 10:3; 10:4; 10:12; 10:13; 10:14; 10:15; 10:16; 10:17; 10:19; 10:20; 10:23; 10:24; 10:29; 10:31; 10:32; 10:33; 10:34; 10:37; 10:39; 10:42; 11:1; 11:2; 11:6; 11:9; 11:11; 11:12; 11:14; 11:16; 11:18; 11:19; 11:22; 11:23; 11:25; 11:29; 11:30; 11:31; 11:32; 11:38; 11:39; 11:41; 11:42; 11:43; 11:44; 11:46; 11:48; 11:49; 11:50; 12:5; 12:7; 12:8; 12:9; 12:10; 12:11; 12:13; 12:15; 12:22; 12:25; 12:26; 12:28; 12:30; 12:31; 12:33; 12:35; 12:36; 12:37; 12:40; 12:42; 12:54; 12:55; 12:56; 13:1; 13:3; 13:5; 13:15; 13:19; 13:21; 13:23; 13:24; 13:27; 13:32; 13:34; 13:35; 14:1; 14:3; 14:9; 14:16; 14:18; 14:19; 14:20; 14:21; 14:22; 14:27; 14:29; 14:32; 15:2; 15:5; 15:7; 15:10; 15:23; 15:25; 15:26; 15:29; 15:30; 16:3; 16:13; 16:16; 16:18; 16:20; 16:21; 16:22; 16:23; 16:28; 16:29; 16:30; 17:2; 17:3; 17:7; 17:9; 17:12; 17:13; 17:14; 17:17; 17:18; 17:19; 17:22; 17:23; 17:24; 17:26; 17:30; 17:31; 17:32; 17:37; 18:3; 18:7; 18:8; 18:11; 18:13; 18:14; 18:15; 18:20; 18:31; 18:33; 18:34; 18:38; 18:39; 19:3; 19:9; 19:10; 19:12; 19:13; 19:14; 19:26; 19:34; 19:37; 19:38; 19:40; 19:41; 19:42; 19:45; 20:6; 20:10; 20:14; 20:17; 20:19; 20:21; 20:22; 20:27; 20:30; 20:31; 20:36; 20:37; 20:38; 20:40; 20:44; 20:46; 20:47; 21:1; 21:3; 21:5; 21:7; 21:8; 21:9; 21:14; 21:21; 21:24; 21:27; 21:34; 21:36; 21:38; 22:1; 22:2; 22:4; 22:7; 22:8; 22:13; 22:16; 22:19; 22:20; 22:22; 22:25; 22:27; 22:31; 22:32; 22:34; 22:36; 22:37; 22:38; 22:40; 22:46; 22:47; 22:48; 22:49; 22:50; 22:51; 22:52; 22:54; 22:55; 22:56; 22:59; 22:61; 22:62; 22:64; 22:66; 22:68; 22:69; 22:70; 22:71; 23:1; 23:2; 23:4; 23:6; 23:7; 23:11; 23:12; 23:14; 23:16; 23:19; 23:22; 23:25; 23:26; 23:28; 23:30; 23:35; 23:36; 23:37; 23:40; 23:45; 23:47; 23:48; 23:49; 23:50; 23:51; 23:52; 23:54; 23:56; 24:1; 24:2; 24:3; 24:7; 24:9; 24:12; 24:13; 24:14; 24:19; 24:21; 24:24; 24:28; 24:29; 24:32; 24:37; 24:38; 24:41; 24:43; 24:46; 24:47; 24:48; 24:49)

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 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.

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]]

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:

[Connecting Words and Phrases](#)

[Introduction of a New Event](#)

(Go back to: [Luke 1:3](#); [1:8](#); [1:9](#); [1:27](#); [2:3](#); [2:8](#); [3:19](#); [3:23](#); [7:12](#); [8:27](#); [8:29](#); [8:32](#); [8:42](#); [9:7](#); [9:12](#); [9:32](#); [13:6](#); [14:2](#); [17:11](#); [17:16](#); [18:2](#); [18:10](#); [19:2](#); [19:47](#); [21:1](#); [22:2](#); [22:39](#); [22:54](#); [23:19](#); [23:26](#); [23:27](#); [23:32](#); [23:44](#); [23:51](#); [24:10](#); [24:13](#))

Biblical Distance

Description

The following terms are the most common measures for distance or length that were originally used in the Bible. Most of these are based on the sizes of the hand and forearm.

- The **handbreadth** was the width of the palm of a man’s hand.
- The **span** or handspan was the width of a man’s hand with the fingers spread out.
- The **cubit** was the length of a man’s forearm, from the elbow to the tip of the longest finger.
- The **“long” cubit** is used only in Ezekiel 40-48. It is the length of a normal cubit plus a span.
- The **stadium** (plural, **stadia**) referred to a certain footrace that was about 185 meters in length. Some older English versions translated this word as “furlong,” which referred to the average length of a plowed field.

This page answers the question: *How can I translate the lengths and distances that are in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-decimal\]\]](#)
[\[\[rc://en/ta/man/translate/translate-fraction\]\]](#)

The metric values in the table below are close but not exactly equal to the biblical measures. The biblical measures probably differed in exact length from time to time and place to place. The equivalents below are an attempt to give an average measurement.

Original Measure	Metric Measure
handbreadth	8 centimeters
span	23 centimeters
cubit	46 centimeters
“long” cubit	54 centimeters
stadia	185 meters

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.

Using modern measures can help readers understand the text more easily.

Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

If you do not use the Biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one cubit as “.46 meters” or even as “46 centimeters,” readers might think that the measurement is exact. It would be better to say “half a meter;” “45 centimeters;” or “50 centimeters.”

Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, Luke 24:13 says that Emmaus was 60 stadia from Jerusalem. This can be translated as “about ten kilometers” from Jerusalem.

When God tells people how long something should be, and when people make things according to those lengths, do not use “about” in the translation. Otherwise it will give the impression that God did not care exactly how long something should be.

Translation Strategies

- (1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
- (2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 25:10 below.

They are to make an ark of acacia wood. Its length must be two and a half cubits; its width will be one cubit and a half; and its height will be one cubit and a half. (Exodus 25:10 ULT)

- (1) Use the measurements given in the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

“They are to make an ark of acacia wood. Its length must be **two and a half kubits**; its width will be **one kubit and a half**; and its height will be **one kubit and a half**.”

- (2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

“They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**.”

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement. For example, if you measure things using the standard meter length, you could translate it as below.

“They are to make an ark of acacia wood. Its length must be **one meter**; its width will be **two thirds of a meter**; and its height will be **two thirds of a meter**.”

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

“They are to make an ark of acacia wood. Its length must be **two and a half cubits (one meter)**; its width will be **one cubit and a half (two thirds of a meter)**; and its height will be **one cubit and a half (two thirds of a meter)**.”

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in notes.

“They are to make an ark of acacia wood. Its length must be **one meter**; ¹ its width will be **two thirds of a meter**; ² and its height will be **two thirds of a meter**.”

The footnotes would look like:

“They are to make an ark of acacia wood. Its length must be **one meter**; ¹ its width will be **two thirds of a meter**; ² and its height will be **two thirds of a meter**.”

The footnotes would look like:

[¹] two and a half cubits
[²] one cubit and a half

(Go back to: [Luke 24:13](#))

Biblical Imagery — Extended Metaphors

An **extended metaphor** is an explicit metaphor that uses multiple images and multiple ideas at the same time. This is in contrast to a simple metaphor, which uses only a single Image and a single Idea. The difference between an extended metaphor and a complex metaphor is that an extended metaphor is explicitly stated by a writer/speaker, but a complex metaphor is not.

This page answers the question: *What is an extended metaphor?*

In order to understand this topic, it would be good to read:

[Metaphor](#)
[Simile](#)

Explanation of an Extended Metaphor

When using a metaphor, a writer/speaker uses a physical Image in order to express an abstract Idea about some immediate Topic, with at least one point of comparison between the Topic and the Image. In an extended metaphor, the writer/speaker explicitly states the Topic, and then describes multiple images and communicates multiple ideas.

In Isaiah 5:1b-7, the prophet Isaiah uses a vineyard (the **Image**) to express God's disappointment (the **Idea**) with the nation of Israel (the **Topic**) for their unfaithfulness to God and his covenant with them as his people. Farmers care for their gardens, and a farmer would feel disappointed if his vineyard produced bad fruit. If a vineyard produced only bad fruit for a long enough time, the farmer would eventually stop caring for it. We call this an extended metaphor because the prophet describes in detail multiple images relating to a vineyard as well as multiple aspects of God's disappointment.

1b My well beloved had a **vineyard** on a very fertile hill. 2 He **spaded it, removed the stones,** and **planted it** with an excellent kind of vine. He **built a tower** in the middle of it, and also **built a winepress. He waited for it to produce grapes, but it produced wild grapes.** 3 So now, inhabitant of Jerusalem and man of Judah; judge between me and my vineyard. 4 What more could have been done for my vineyard, that I have not done for it? **When I looked for it to produce grapes, why did it produce wild grapes?** 5 Now I will tell you what I will do to my vineyard; I will remove the hedge; I will turn it into a pasture; I will break down its wall, and it will be trampled down. 6 I will lay it waste, and it will not be pruned nor hoed. Instead, briars and thorns will spring up. I will also command the clouds not to rain on it. 7 For **the vineyard of Yahweh of hosts is the house of Israel,** and the man of Judah his pleasant planting; **he waited for justice, but instead, there was killing; for righteousness, but, instead, a shout for help.** (Isa 5:1b-7 ULT)

Other Examples From the Bible

In Psalm 23, the psalmist uses the physical **Image** of a shepherd to describe the way that God (the **Topic**) shows great concern and care (the **Idea**) for his people. The psalmist describes multiple aspects of what shepherds do for sheep (leads them to pasture and to water, protects them, etc.). The psalmist also describes multiple aspects of how God takes care of him (gives him life, righteousness, comfort, etc.). Shepherds give sheep what they need, take them to safe places, rescue them, guide them, and protect them. What God does for his people is like these actions.

1 Yahweh is my shepherd; I will lack nothing.
2 He **makes me** to lie down in green pastures;
he **leads me** beside tranquil water.
3 He **brings back** my life;
he **guides me** along right paths for his name's sake.
4 Even though I walk through a valley of darkest shadow,

I will not fear harm since you are with me;
your rod and your staff comfort me. (Psalm 23:1-4 ULT)

Reasons This Is a Translation Issue

- People may not realize that the images represent other things.
- People may not be familiar with the things that are used as images.
- Extended metaphors are often so profound that it would be impossible for a translator to show all of the meaning generated by the metaphor.

Translation Principles

- Make the meaning of the extended metaphor as clear to the target audience as it was to the original audience.
- Do not make the meaning more clear to the target audience than it was to the original audience.
- When someone uses an extended metaphor, the images are an important part of what he is trying to say.
- If the target audience is not familiar with some of the images, you will need to find some way of helping them understand the images so that they can understand the whole extended metaphor.

Translation Strategies

Consider using the same extended metaphor if your readers will understand it in the same way the original readers would have understood it. If not, here are some other strategies:

- (1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two.
- (2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.
- (3) If the target audience still would not understand, then state it clearly.

Examples of Translation Strategies Applied

(1) If the target audience would think that the images should be understood literally, translate the metaphor as a simile by using words such as “like” or “as.” It may be enough to do this in just the first sentence or two. See Psalm 23:1-2 as an example:

Yahweh is **my shepherd**; I will lack nothing.
He makes **me** to lie down in green pastures;
he leads me beside tranquil water. (ULT)

Can be translated as:

“Yahweh is **like** a shepherd to me, so I will lack nothing.
Like a shepherd who makes his sheep lie down in green pastures and leads them by peaceful waters, Yahweh helps me to rest peacefully.”

(2) If the target audience would not know the image, find a way of translating it so they can understand what the image is.

My well beloved had a **vineyard** on a very fertile hill.
He **spaded** it, removed the stones, and planted it with **an excellent kind of vine**.
He built **a tower** in the middle of it, and also built a **winepress**.
He waited for it to produce grapes, but it only produced **wild grapes**. (Isaiah 5:1b-2 ULT)

May be translated as:

My well beloved had a **grapevine garden** on a very fertile hill.
 He **dug up the ground** and removed the stones, and planted it with **the best grapevines**.
 He built a **watchtower** in the middle of it, and also built **a tank where he could crush the juice out of the grapes**.
 He waited for it to produce grapes, but it produced **wild grapes that were not good for making wine**.

(3) If the target audience still would not understand, then state it clearly.

Yahweh is **my shepherd**; I will lack nothing. (Psalm 23:1 ULT)

“Yahweh **cares for me** like a shepherd that cares for his sheep, so I will lack nothing.”

For the vineyard of Yahweh of hosts **is** the house of Israel,
 and the men of Judah his pleasant planting;
 he waited for justice, but instead, there was killing;
 for righteousness, but, instead, a shout for help. (Isaiah 5:7 ULT)

Can be translated as:

For the vineyard of Yahweh of hosts **represents** the house of Israel,
 and the men of Judah **are like** his pleasant planting;
 he waited for justice, but instead, there was killing;
 for righteousness, but, instead, a cry for help.

or as:

So as a farmer stops caring for a grapevine garden that produces bad fruit,
Yahweh will stop protecting Israel and Judah,
because they do not do what is right.
 He waited for justice, but instead, there was killing;
 for righteousness, but, instead, a cry for help.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/bita-part1\]\]](#)

(Go back to: [Luke 3:17](#); [10:2](#); [11:25](#); [11:34](#); [11:35](#); [13:25](#))

Biblical Money

Description

This page answers the question: *How can I translate the values of money in the Bible?*

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:

[\[\[rc://en/ta/man/translate/translate-transliterate\]\]](#)
[Translate Unknowns](#)

(Go back to: [Luke 7:41](#); [10:35](#); [12:6](#); [12:59](#); [15:8](#); [20:24](#); [21:2](#))

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

This page answers the question: *How can I translate the measures of volume that are in the Bible?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/translate-decimal\]\]](#)

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

- (1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
- (2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

- (1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

“For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**.”

- (2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

“For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**.”

“For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**.”

- (3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

“For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**.”

- (4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

“For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**.”

- (5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

“For a ten-yoke vineyard will yield only 22 liters¹, and 220 liters² of seed will yield only 22 liters³.”

The footnotes would look like:

[1] one bath
[2] one homer
[3] one ephah

When the unit of measure is implied

Sometimes the Hebrew does not specify a particular unit of volume but only uses a number. In these cases, many English versions, including the ULT and UST, add the word “measure.”

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 measures** of wine, there were only 20. (Haggai 2:16 ULT)

Translation Strategies

- (1) Translate literally by using the number without a unit.
- (2) Use a generic word like “measure” or “quantity” or “amount.”
- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.
- (4) Use a unit of measure that you are already using in your translation.

Translation Strategies Applied

The strategies are all applied to Haggai 2:16 below.

When you came to a heap of **20 measures** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty measures** of wine, there were only **20**. (Haggai 2:16 ULT)

- (1) Translate literally by using the number without a unit.

When you came to a heap of **20** of grain, there were only **ten**, and when you came to the wine vat to draw out **50** of wine, there were only **20**.

- (2) Use a generic word like “measure” or “quantity” or “amount.”

When you came to a heap of **20 amounts** of grain, there were only **ten**, and when you came to the wine vat to draw out **fifty amounts** of wine, there were only **20**.

- (3) Use the name of an appropriate container, such as “basket” for grain or “jar” for wine.

When you came to a heap of **20 baskets** of grain, there were only **ten**, and when you came to the wine vat to draw out **50 jars** of wine, there were only **20**.

- (4) Use a unit of measure that you are already using in your translation.

When you came to a heap for **20 liters** of grain, there were only **ten liters**, and when you came to the wine vat to draw out **50 liters** of wine, there were only **20 liters**.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-fraction\]\]](#)

[Making Assumed Knowledge and Implicit Information Explicit](#)

(Go back to: [Luke 16:6](#); [16:7](#))

Biblical Weight

Description

This page answers the question: *How can I translate the values of weight in the Bible?*

The following terms are the most common units of weight in the Bible. The term “shekel” means “weight,” and many other weights are described in terms of the shekel. Some of these weights were used for money. The metric values in the table below are not exactly equal to the biblical measures. The biblical measures differed in exact amount from time to time and place to place. The equivalents below are only an attempt to give an average measurement.

Original Measure	Shekels	Grams	Kilograms
shekel	1 shekel	11 grams	-
bekah	1/2 shekel	5.7 grams	-
pim	2/3 shekel	7.6 grams	-
gerah	1/20 shekel	0.57 grams	-
mina	50 shekels	550 grams	1/2 kilogram
talent	3,000 shekels	-	34 kilograms

Translation Principles

The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.

Using modern measures can help readers understand the text more easily.

Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.

If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one gerah as “.57 grams,” readers might think that the measurement is exact. It would be better to say “half a gram.”

Sometimes it can be helpful to use the word “about” to show that a measurement is not exact. For example, 2 Samuel 21:16 says that Goliath’s spear weighed 300 shekels. Instead of translating this as “3300 grams” or “3.3 kilograms,” it can be translated as “about three and one half kilograms.”

When God tells people how much something should weigh, and when people use those weights, do not say “about” in the translation. Otherwise, it will give the impression that God did not care exactly how much the thing should weigh.

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

(3) Use measurements that are already used in your language. In order to do this, you would need to know how your measurements relate to the metric system and figure out each measurement.

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Exodus 38:29 below.

█ The bronze from the wave offering weighed **70 talents and 2,400 shekels**. (Exodus 38:29 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

█ "The bronze from the wave offering weighed **70 talentes and 2,400 sekeles**."

(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.

█ "The bronze from the wave offering weighed **2,400 kilograms**."

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

█ "The bronze from the wave offering weighed **5,300 pounds**."

(4) Use the measurements from the ULT and include measurements that your people know in the text or a footnote. The following shows both measurements in the text.

█ "The bronze from the wave offering weighed **70 talents (2,380 kilograms) and 2,400 shekels (26.4 kilograms)**."

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a footnote. The following shows the ULT measurements in notes.

█ "The bronze from the offering weighed **70 talents and 2,400 shekels**. ¹"

The footnote would look like:

█ ^[1] This was a total of about 2,400 kilograms.

Next we recommend you learn about:

[\[\[rc://en/ta/man/translate/translate-fraction\]\]](#)

(Go back to: [Luke 19:13](#); [19:16](#); [19:18](#); [19:20](#); [19:24](#); [19:25](#))

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 Jerusalem 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: [Luke 2:26](#); [2:41](#); [3:15](#); [4:16](#); [4:33](#); [7:2](#); [11:14](#); [12:1](#); [13:1](#); [13:10](#); [13:22](#); [14:1](#); [14:15](#); [14:25](#); [15:1](#); [15:14](#); [15:25](#); [16:1](#); [16:14](#); [17:20](#); [18:15](#); [19:1](#); [19:11](#); [20:38](#); [22:1](#); [23:17](#); [23:54](#))

Connect — Contrary to Fact Conditions

Conditional Relationships

This page answers the question: *How can I translate contrary-to-fact conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if ... then.” Often, however, the word “then” is not stated.

Contrary-to-Fact Conditions

Description

A Contrary-to-Fact Condition is a condition that sounds hypothetical, but the speaker is already certain that it is NOT true.

Reason This Is a Translation Issue

Usually there are no special words that indicate a Contrary-to-Fact Condition. The writer assumes that the reader knows that it is NOT a true condition. For this reason it often requires knowledge of implied information to know that it is not true. If this kind of condition is difficult for translators to communicate, they may want to consider using the same strategies that they used for [Rhetorical Questions](#) or [Implied Information](#).

Examples From OBS and the Bible

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

Elijah came near to all the people and said, “How long will you keep changing your mind? If Yahweh is God, follow him. But **if Baal is God**, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

Baal is not God. Elijah is not suggesting that Baal might be God, and he does not want the people to follow Baal. But Elijah used a conditional statement to show them that what they were doing was wrong. In the example above, we see two conditions that have the same construction. The first one, “If Yahweh is God,” is a Factual Condition because Elijah is certain that it is true. The second one, “if Baal is God,” is a Contrary-to-Fact Condition because Elijah is certain that it is not true. You will need to consider if people would say both of these in the same way in your language or if they would say them in different ways.

But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

Manoah’s wife thinks that the second part of her conditional statement is not true, therefore the first part is also not true. God received their burnt offering; therefore, He does not want to kill them.

>

“**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

Of course the people speaking here did not die in Egypt, and so this is a Contrary-to-Fact condition that is used to express a wish.

“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)

The English reader knows that these last two examples are Contrary-to-Fact conditions because of the past-tense verbs used in the first part (they are not things that might happen). The last example also has a second part that uses “would have.” These words also signal something that did not happen.

Translation Strategies

If Contrary-to-Fact conditions are clear in your language, then use them as they are.

- (1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.
- (2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.
- (3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.
- (4) If the condition is expressing something that did not happen, restate it as a negative statement.
- (5) Often Factual and Contrary-to-Fact conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

Examples of Translation Strategies Applied

- (1) If the condition leads the reader to think that the speaker believes something that is false, then restate the condition as something that others believe.

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

If you believe that Baal is God, then worship him!

- (2) If the condition leads the reader to think that the speaker is suggesting that the first part is true, then restate it as a statement that it is not true.

If Baal is not God, then you should not worship him!

But his wife replied to him, “**If Yahweh had desired to kill us**, he would not have taken from our hand the whole burnt offering and the offering. He would not have shown us all these things, and at this time would he have not allowed us to hear about this.” (Judges 13:23 ULT)

“**Yahweh does not want to kill us**, or he would not have received the burnt offering and the offering we gave him.”

- (3) If the condition is expressing something that did not happen but the speaker wanted it to happen, restate it as a wish.

“**If only we had died** by Yahweh’s hand in the land of Egypt, sitting by a pot of meat and eating bread to the full.” (Exodus 16b:3 ULT)

“**I wish we had died** by Yahweh’s hand in the land of Egypt...”

(4) If the condition is expressing something that did not happen, restate it as a negative statement.

“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)

“Woe to you, Chorazin! Woe to you, Bethsaida! The mighty deeds which were done in you **were not done** in Tyre and Sidon. But **if they had been done there, those people would have repented** long ago in sackcloth and ashes.”

(5) Often Factual and Contrary-to-Fact Conditions are used to make reasoned arguments for a change in behavior. If translators are struggling to know the best way to translate them, it could be helpful to discuss how this is done in their language community. If someone is trying to convince people to change their behavior, how do they do that? It may be possible to adapt similar strategies when translating these conditions.

But **if Baal is God**, worship him! (Story 19 Frame 6 OBS)

Is Baal the one who is truly God? Should you worship him?

“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)

“Woe to you, Chorazin! Woe to you, Bethsaida! You think that you are better than Tyre and Sidon, but you are not! **They would have repented** long ago in sackcloth and ashes at seeing the mighty deeds that you have seen! **You should be like them!**”

(Go back to: [Luke 7:39](#); [11:18](#); [11:19](#))

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: [Luke 1:7](#); [1:52](#); [1:53](#); [2:49](#); [3:14](#); [4:4](#); [6:49](#); [7:32](#); [7:44](#); [7:46](#); [9:22](#); [10:31](#); [10:32](#); [10:33](#); [12:50](#); [14:18](#); [14:26](#); [14:30](#); [18:33](#); [19:25](#); [19:39](#); [19:40](#); [19:48](#); [20:19](#); [21:14](#); [21:18](#); [21:36](#); [23:34](#); [24:11](#); [24:29](#))

Connect — Exception Clauses

Exceptional Relationship

This page answers the question: *How can I translate exception clauses?*

Description

Exceptional relationship connectors exclude one or more items or people from a group.

Reason This Is a Translation Issue

English indicates exceptional relationships by first describing a group (Part 1) and then stating what is not in that group by using words like “except,” “but not,” “other than,” “besides,” “unless,” “however ... not,” and “only” (Part 2). Some languages do not indicate in this way that one or more items or people are excluded from a group. Instead, they have other ways of doing this. In some languages this type of construction does not make sense because the exception in Part 2 seems to contradict the statement in Part 1. Translators need to understand who (or what) is in the group and who (or what) is excluded in order to be able to accurately communicate this in their language.

Examples From OBS and the Bible

God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4b ULT)

David attacked them from the twilight to the evening of the next day. **Not** a man escaped **except for** 400 young men, who rode on camels and fled. (1 Samuel 30:17 ULT)

The man said, “Let me go, for the dawn is breaking.” Jacob said, “I will **not** let you go **unless** you bless me.” (Genesis 32:26 ULT)

Translation Strategies

If the way that Exceptional Clauses are marked in the source language is also clear in your language, then translate the Exceptional Clauses in the same way.

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”

(2) Reverse the order of the clauses so that the exception is stated first, and then the larger group is named second.

Examples of Translation Strategy Applied

(1) Very often, the exception in Part 2 contradicts something that was negated in Part 1. In this case, the translator can phrase the same idea without the contradiction by deleting the negative and using a word like “**only**.”

David attacked them from the twilight to the evening of the next day. ****Not a man escaped except for 400 young men****, who rode on camels and fled. (1 Samuel 30:17 ULT)

- Part 1: (**Not** a man escaped)
- Part 2: (**except for** 400 young men)

David attacked them from the twilight to the evening of the next day. **Only** 400 young men escaped; they rode on camels and fled.

But if you will not redeem it, then tell me so that I may know, for there is **no one** to redeem it **besides** you, and I am after you. (Ruth 4:4 ULT)

But if you will not redeem it, then tell me so that I may know, for **you are first in line to redeem it [only you can redeem it]**, and I am after you.

The man said, "Let me go, for the dawn is breaking." Jacob said, "I will **not** let you go **unless** you bless me." (Genesis 32:26 ULT)

The man said, "Let me go, for the dawn is breaking." Jacob said, "I will let you go **only if** you bless me."

(2) Reverse the order of the clauses, so that the exception is stated first, and then the larger group is named second.

God told Adam that he could eat from **any** tree in the garden **except** from the tree of the knowledge of good and evil. (OBS Story 1 Frame 11)

God told Adam that he could **not** eat from the tree of the knowledge of good and evil, but he could eat from **any other** tree in the garden.

(Go back to: [Luke 4:26](#); [4:27](#); [8:51](#); [10:22](#); [11:29](#); [17:18](#))

Connect — Factual Conditions

Conditional Relationships

This page answers the question: *How can I translate factual conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words, “if ... then.” Often, however, the word “then” is not stated.

Factual Conditions

Description

A Factual Condition is a condition that sounds hypothetical but is already certain or true in the speaker’s mind. In English, a sentence containing a Factual Condition can use the words “even though,” “since,” or “this being the case” to indicate that it is a factual condition and not a hypothetical condition.

Reason This Is a Translation Issue

Some languages do not state something as a condition if it is certain or true. Translators from these languages may misunderstand the original languages and think that the condition is uncertain. This would lead to mistakes in their translations. Even if the translators understand that the condition is certain or true, the readers may misunderstand it. In this case, it would be best to translate it as a statement of fact rather than as a conditional statement.

Examples From OBS and the Bible

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

Elijah came near to all the people and said, “How long will you keep changing your mind? **If Yahweh is God**, follow him. But if Baal is God, then follow him.” Yet the people did not answer him a word. (1 Kings 18:21 ULT)

This sentence has the same construction as a hypothetical condition. The condition is “if Yahweh is God.” If that is true, then the Israelites should worship Yahweh. But the prophet Elijah does not question whether or not Yahweh is God. In fact, he is so certain that Yahweh is God that later in the passage he pours water all over his sacrifice. He is confident that God is real and that he will burn even an offering that is completely wet. Over and over again, the prophets taught that Yahweh is God, so the people should worship him. The people did not worship Yahweh, however, even though He is God. By putting the statement or instruction into the form of a Factual Condition, Elijah is trying to get the Israelites to understand more clearly what they should do.

“A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

Yahweh has said that he is a father and a master to Israel, so even though this sounds like a hypothetical condition because it begins with “if,” it is not hypothetical. This verse begins with the proverb that a son honors his father. Everyone knows that is right. But the Israelites are not honoring Yahweh. The other proverb in the verse says that a servant honors his master. Everyone knows that is right. But the Israelites are not honoring Yahweh, so it seems that he is not their master. But Yahweh is the master. Yahweh uses the form of a hypothetical condition to demonstrate that the Israelites are wrong. The second part of the condition that should occur naturally is not happening, even though the conditional statement is true.

Translation Strategies

If using the form of a hypothetical condition is confusing or would make the reader think that the speaker doubts what he is saying in the first part of the sentence, then use a statement instead. Words such as “since” or “you know that ...” or “it is true that ...” can be helpful to make the meaning clear.

Examples of Translation Strategies Applied

“**If** Yahweh is God, worship him!” (Story 19 Frame 6 OBS)

“**It is true that** Yahweh is God, so worship him!”

“A son honors his father, and a servant honors his master. **If** I, then, am a father, where is my honor? **If** I am a master, where is the reverence for me?” says Yahweh of hosts to you priests, who despise my name. (Malachi 1:6 ULT)

“A son honors his father, and a servant honors his master. **Since** I, then, am a father, where is my honor? **Since** I am a master, where is the reverence for me?”

(Go back to: [Luke 11:13](#); [11:20](#); [12:28](#); [16:31](#); [18:4](#); [19:8](#))

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if ... then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

- (1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.
- (2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)

If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.

... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)

... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

(Go back to: [Luke 4:3](#); [4:9](#); [10:28](#); [17:3](#); [17:4](#); [17:6](#); [20:29](#))

Connect — Reason-and-Result 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 the reason-result relationship?*

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: Luke 1:8; 1:9; 1:14; 1:15; 1:18; 1:22; 1:30; 1:37; 1:48; 1:65; 2:4; 2:5; 2:7; 2:42; 3:3; 4:37; 4:39; 5:19; 6:35; 6:43; 7:6; 7:29; 7:30; 8:22; 8:29; 8:33; 8:37; 8:40; 9:15; 11:6; 14:4; 14:5; 14:7; 15:2; 15:3; 15:12; 15:15; 15:20; 15:24; 15:26; 15:28; 16:2; 18:38; 19:3; 19:4; 19:6; 19:11; 19:17; 19:23; 19:43; 20:7; 20:8; 20:15; 20:19; 20:20; 20:42; 20:44; 21:9; 21:23; 21:26; 22:13; 22:24; 22:27; 22:29; 22:59; 22:71; 23:12; 23:15; 23:20; 23:24; 23:34; 23:53; 24:11; 24:26; 24:29; 24:34; 24:37; 24:39)

Connect — Sequential Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How do I translate clauses with a sequential time relationship?*

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: [Luke 1:24](#); [1:56](#); [1:57](#); [2:28](#); [2:44](#); [4:17](#); [4:28](#); [4:31](#); [5:29](#); [8:19](#); [19:37](#); [19:45](#); [20:45](#); [22:45](#); [23:1](#); [24:4](#))

Connect — Simultaneous Time Relationship

Time Relationships

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

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: [Luke 1:11](#); [1:21](#); [23:30](#))

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

It was raining, but I did not have an umbrella, so I got very wet.

Now I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- [Sequential Clause](#) — a time relationship between two events in which one happens and then the other happens.
- [Simultaneous Clause](#) — a time relationship between two or more events that occur at the same time.
- [Background Clause](#) — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- [Exceptional Relationship](#) — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- [Hypothetical Condition](#) — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- [Factual Condition](#) — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- [Contrary-to-Fact Condition](#) — a connection that sounds hypothetical but is already certain that it is not true. See also: [Hypothetical Statements](#).
- [Goal Relationship](#) — a logical relationship in which the second event is the purpose or goal of the first.
- [Reason and Result Relationship](#) — a logical relationship in which one event is the reason for the other event, the result.
- [Contrast Relationship](#) — one item is being described as different or in opposition to another.

Examples from the Bible

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

- (1) Use a connecting word (even if the ULT does not use one).
- (2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
- (3) Use a different connecting word.

Examples of Translation Strategies Applied

- (1) Use a connecting word (even if the ULT does not use one).

Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

- (2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

- (3) Use a different connecting word.

Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

Because of that, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven.
And whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

(Go back to: [Luke 12:2](#))

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: "".

- 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!**'

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](#)

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: [Luke 5:14](#); [8:38](#); [9:21](#); [17:20](#); [20:7](#); [23:6](#); [24:7](#))

Distinguishing Versus Informing or Reminding

Description

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

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]]

Some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that it is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
 - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the sentence is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
 - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

▮ The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

▮ A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

... for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is the reason that Abraham did not think that Sarah could bear a son. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age, and he was not telling anyone something new about her age. He simply did not think that a woman who was that old could bear a child.

I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

- (1) Put the information in another part of the sentence and add words that show its purpose.
- (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

- (1) Put the information in another part of the sentence and add words that show its purpose.

I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

>

Because idols are worthless, I hate those who serve them.

... for your **righteous** judgments are good. (Psalm 119:39b ULT)

... for your judgments are good **because they are righteous**.

Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child.

>

Can Sarah bear a son **even when she is 90 years old**?

I will call on Yahweh, **who is worthy to be praised**. (2 Samuel 22:4a ULT) There is only one Yahweh. The phrase “who is worthy to be praised” gives a reason for calling on Yahweh.

I will call on Yahweh, because **he is worthy to be praised**

(2) Use one of your language’s ways for expressing that this is just added information.

You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)

You are my Son. **I love you** and I am pleased with you.

Receiving my love, you are my Son. I am pleased with you.

Next we recommend you learn about:

[Double Negatives](#)

(Go back to: [Luke 20:27](#); [23:32](#))

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 English, a second negative in a clause cancels the first one, creating a positive sentence. So, “He is not unintelligent” means “He is intelligent.”
- In some languages, such as French and Spanish, two negative words in a clause do not cancel each other to become a positive. 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 double negative creates a stronger negative statement.
- In some languages, a 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, including the languages of the Bible, a double negative can produce a stronger positive meaning than a simple positive statement. So, “He is not unintelligent” can mean “He is very intelligent.” In this case, the double negative is actually the figure of speech called [litotes](#).

Biblical Greek can do all of the above. So to translate sentences with double negatives accurately and clearly in your language, you need to know what each double negative means in the Bible and how to express the same idea in your language.

Examples From the Bible

The Greek of John 15:5 says:

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν

Without me **not** you can do **nothing**

We cannot reproduce this double negative in the English ULT because in English, a second negative in a clause cancels the first one. In English, and perhaps in your language, we need to choose only one of the negatives and say either:

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

... in order **not** to be **unfruitful**. (Titus 3:14b ULT)

This means "in order to be fruitful."

A prophet is **not without** honor (Mark 6:4 ULT)

This means "a prophet is honored."

I do **not** want you to be **ignorant**. (1 Corinthians 12:1)

This means "I want you to be knowledgeable."

Translation Strategies

If the way that the double negative is used in the Bible is natural and has the same meaning as in your language, consider using it in the same way. Otherwise, you could consider these strategies:

(1) If the purpose of a double negative in the Bible is 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 negative statement, and if it would not do that in your language, remove one of the two negatives.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

Examples of Translation Strategies Applied

(1) If the purpose of a double negative in the Bible is 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 **cannot** 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 negative statement, and if it would not do that in your language, remove one of the two negatives.

χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν

Without me **not** you can do **nothing** (John 15:5)

Without me, you can do **nothing**.

or:

Without me, you **cannot** do anything.

(3) If the purpose of a double negative in the Bible is to make a stronger negative statement, and if it would not do that in your language, remove one of the two negatives and add a strengthening word.

...ἰῶτα ἓν ἢ μία κεραία **οὐ μὴ** παρέλθῃ ἀπὸ τοῦ νόμου (Matthew 5:18)

...iota one or one serif **not not** may pass away from the law

...**not even** one iota or one serif may pass away from the law

or:

...**certainly no** iota or serif may pass away from the law

Next we recommend you learn about:

[Verbs](#)

(Go back to: [Luke 1:15](#); [1:37](#); [5:34](#); [6:39](#); [7:45](#); [8:17](#); [9:36](#); [10:15](#); [10:19](#); [11:42](#); [12:2](#); [12:6](#); [14:26](#); [14:27](#); [14:33](#); [15:29](#); [17:1](#); [17:9](#); [18:29](#); [18:30](#); [20:40](#); [21:15](#); [21:18](#); [22:32](#); [22:35](#); [23:53](#))

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: [Luke 1:6](#); [1:14](#); [1:17](#); [1:20](#); [1:71](#); [1:79](#); [2:20](#); [2:25](#); [4:36](#); [8:15](#); [8:17](#); [8:45](#); [9:1](#); [9:25](#); [9:36](#); [9:41](#); [10:21](#); [10:41](#); [12:11](#); [12:14](#); [12:24](#); [13:31](#); [17:23](#); [20:20](#); [21:9](#); [21:15](#); [21:25](#); [23:50](#); [24:37](#); [24:41](#))

Ellipsis

Description

An ellipsis¹ 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:

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:

This page answers the question: *What is ellipsis ?*

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]]

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.

(Go back to: Luke 1:66; 5:19; 5:31; 5:32; 5:39; 6:7; 6:45; 6:49; 7:21; 7:42; 7:43; 8:10; 8:16; 8:27; 8:36; 9:8; 9:19; 9:58; 10:6; 10:27; 10:32; 11:12; 11:14; 11:17; 11:33; 12:2; 12:23; 12:28; 12:33; 12:51; 12:52; 13:9; 13:25; 13:34; 14:14; 14:18; 14:28; 16:26; 17:1; 17:28; 18:30; 20:7; 20:25; 20:30; 21:9; 21:10; 21:12; 21:38; 22:20; 22:35; 22:53; 23:15; 23:41; 23:55; 24:29; 24:35; 24:53)

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: [Luke 4:37](#); [11:53](#); [16:9](#); [21:37](#))

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.

... 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.

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]]

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: [Luke 1:34](#); [2:29](#); [8:43](#); [9:31](#); [12:20](#); [15:18](#); [15:21](#); [20:4](#); [20:5](#); [20:42](#); [22:22](#); [23:46](#))

Exclamations

Description

Exclamations are words or sentences that show strong feeling such as surprise, joy, fear, or anger. In the ULT and UST, they usually have an exclamation mark (!) at the end. The mark shows that it is an exclamation. The situation and the meaning of what the people said helps us understand what feelings they were expressing. In the example below from Matthew 8, the speakers were terribly afraid. In the example from Matthew 9, the speakers were amazed, because something happened that they had never seen before.

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-sentencetypes]]

Save us, Lord; we are about to die! (Matthew 8:25b ULT)

When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!" (Matthew 9:33 ULT)

Reason This Is a Translation Issue

Languages have different ways of showing that a sentence communicates strong emotion.

Examples From the Bible

Some exclamations have a word that shows feeling. The sentences below have "Oh" and "Ah." The word "oh" here shows the speaker's amazement.

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33 ULT)

The word "Alas" below shows that Gideon was very frightened.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, "**Alas**, O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!" (Judges 6:22 ULT)

Some exclamations start with a question word such as "how" or "why," even though they are not questions. The sentence below shows that the speaker is amazed at how unsearchable God's judgments are.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

Some exclamations in the Bible do not have a main verb. The exclamation below shows that the speaker is disgusted with the person he is speaking to.

You worthless person! (Matthew 5:22b ULT)

Translation Strategies

- (1) If an exclamation in your language needs a verb, add one. Often a good verb is "is" or "are."
- (2) Use an exclamation word from your language that shows the strong feeling.
- (3) Translate the exclamation word with a sentence that shows the feeling.
- (4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

Examples of Translation Strategies Applied

(1) If an exclamation in your language needs a verb, add one. Often a good verb is “is” or “are.”

You worthless person! (Matthew 5:22b ULT)

“You **are** such a worthless person!”

Oh, the depth of the riches both of the wisdom and the knowledge of God! (Romans 11:33b ULT)

“Oh, the riches of the wisdom and the knowledge of God **are** so deep!”

(2) Use an exclamation word from your language that shows the strong feeling. In the first suggested translation below, the word “wow” shows that they were astonished. In the second suggested translation, the expression “Oh no” shows that something terrible or frightening has happened.

They were extremely astonished, saying, “He has done everything well. He even makes the deaf hear and the mute speak.” (Mark 7:37 ULT)

“They were extremely astonished, saying, “**Wow!** He has done everything well. He even makes the deaf to hear and the mute to speak.””

Alas, oh my Lord Yahweh! For because of this I have seen the angel of Yahweh face to face! (Judges 6:22b ULT)

“**Oh no,** Lord Yahweh! I have seen the angel of Yahweh face to face!”

(3) Translate the exclamation word with a sentence that shows the feeling.

“**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

“Lord Yahweh, **what will happen to me?** For I have seen the angel of Yahweh face to face!”

“**Help,** Lord Yahweh! For I have seen the angel of Yahweh face to face!”

(4) Use a word that emphasizes the part of the sentence that brings about the strong feeling.

How unsearchable are his judgments, and his ways beyond discovering! (Romans 11:33b ULT)

“His judgments are **so** unsearchable and his ways are **far** beyond discovering!”

(5) If the strong feeling is not clear in the target language, then tell how the person felt.

When Gideon saw that he was the angel of Yahweh, Gideon lamented, “**Alas,** O my Lord Yahweh, for because of this I have seen the angel of Yahweh face to face!” (Judges 6:22 ULT)

Gideon understood that this was the angel of Yahweh. **He was terrified** and said, “**Alas,** Lord Yahweh! I have seen the angel of Yahweh face to face!”

(Go back to: [Luke 1:25](#); [12:24](#); [12:28](#); [12:49](#); [12:50](#); [13:34](#); [15:17](#); [18:24](#); [19:17](#); [19:25](#); [20:16](#))

Exclusive and Inclusive 'We'

Description

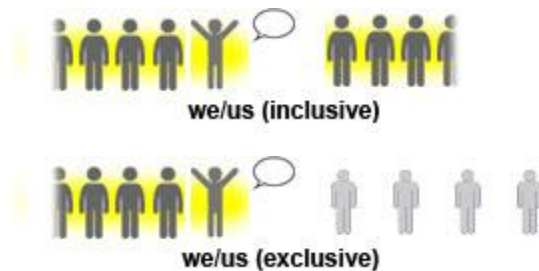
Some languages have more than one form of "we": an inclusive form that means "I and you" and an exclusive form that means "I and someone else but not you." The exclusive form excludes the person being spoken to. The inclusive form includes the person being spoken to and possibly others. This is also true for "us," "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.

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:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

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.



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: [Luke 1:1](#); [2:15](#); [3:8](#); [3:14](#); [7:5](#); [8:24](#); [9:33](#); [9:49](#); [9:54](#); [11:3](#); [12:41](#); [13:25](#); [13:26](#); [15:23](#); [16:26](#); [17:10](#); [18:28](#); [20:21](#); [20:28](#); [22:8](#); [22:9](#); [22:71](#); [23:2](#); [23:15](#); [23:18](#); [23:30](#); [23:39](#); [23:41](#); [24:20](#); [24:21](#); [24:22](#); [24:24](#); [24:29](#); [24:32](#))

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

- 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.

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:

[Making Assumed Knowledge and Implicit Information Explicit](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

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](#)

(Go back to: [Luke 1:43](#); [1:45](#); [2:29](#); [5:24](#); [6:5](#); [6:22](#); [7:34](#); [8:8](#); [9:22](#); [9:26](#); [9:27](#); [9:44](#); [9:58](#); [10:22](#); [11:30](#); [11:31](#); [11:32](#); [12:8](#); [12:10](#); [12:40](#); [13:34](#); [14:35](#); [15:4](#); [15:5](#); [15:6](#); [17:22](#); [17:24](#); [17:25](#); [17:26](#); [17:30](#); [18:8](#); [18:31](#); [18:32](#); [18:33](#); [19:9](#); [19:10](#); [21:27](#); [21:36](#); [22:22](#); [22:48](#); [22:69](#); [24:7](#))

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.

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: [Luke 5:30](#); [6:2](#); [6:31](#); [7:19](#); [7:20](#); [7:27](#); [8:8](#); [8:20](#); [8:30](#); [9:41](#); [10:3](#); [10:13](#); [10:15](#); [11:8](#); [11:9](#); [12:7](#); [12:34](#); [12:35](#); [13:24](#); [13:25](#); [13:26](#); [13:27](#); [13:34](#); [13:35](#); [14:12](#); [14:24](#); [14:35](#); [15:22](#); [15:23](#); [16:13](#); [16:26](#); [17:3](#); [17:6](#); [17:21](#); [19:26](#); [19:42](#); [19:43](#); [19:44](#); [22:31](#); [22:32](#); [24:6](#))

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](#)

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: [Luke 7:22](#); [10:11](#); [10:13](#); [10:14](#); [12:14](#); [19:30](#); [19:31](#); [19:33](#); [22:8](#); [22:10](#); [24:17](#); [24:25](#))

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.

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 Sadducees 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.

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]]

‘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: [Luke 1:3](#); [2:29](#); [10:21](#); [11:2](#); [18:11](#); [22:42](#))

Generic Noun Phrases

Description

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

This page answers the question: *What are generic noun phrases and how can I translate them?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-partsofspeech\]\]](#)

Can **a man** walk on hot coals without scorching his feet?
So is **the man who goes in to his neighbor's wife;**
the one who touches her will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

- (1) Use the word "the" in the noun phrase.
- (2) Use the word "a" in the noun phrase.
- (3) Use the word "any," as in "any person" or "anyone."
- (4) Use the plural form, as in "people."

(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word “the” in the noun phrase.

Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

“Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**.” (Proverbs 12:2)

(2) Use the word “a” in the noun phrase.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **a man** who refuses to sell grain.”

(3) Use the word “any,” as in “any person” or “anyone.”

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **any man** who refuses to sell grain.”

(4) Use the plural form, as in “people” (or in this sentence, “men”).

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **men** who refuse to sell grain”

(5) Use any other way that is natural in your language.

People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)

“People curse **whoever** refuses to sell grain.”

Next we recommend you learn about:

[When Masculine Words Include Women](#)

(Go back to: [Luke 21:10](#); [21:24](#); [21:29](#); [22:34](#); [22:36](#))

Go and Come

Description

This page answers the question: *What do I do if the word "go" or "come" is confusing in a certain sentence?*

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: [Luke 2:27](#); [13:6](#))

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:

(Go back to: Luke 1:17; 1:19; 1:35; 1:42; 1:60; 2:4; 2:13; 2:16; 2:47; 3:11; 3:16; 4:8; 4:12; 4:41; 5:5; 5:22; 5:30; 5:31; 6:3; 6:25; 6:48; 7:21; 7:22; 7:40; 7:43; 8:21; 9:19; 9:20; 9:41; 9:49; 10:27; 10:30; 10:41; 11:7; 11:27; 11:45; 11:49; 12:14; 13:2; 13:8; 13:14; 13:15; 13:25; 15:23; 15:29; 15:32; 16:24; 17:17; 17:20; 17:37; 19:37; 19:40; 20:3; 20:39; 21:15; 21:26; 21:27; 21:34; 22:51; 22:69; 23:3; 23:40; 23:51; 23:55; 24:18)

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:

[\[\[rc://en/ta/man/translate/translate-transliterate\]\]](#)

(Go back to: [Introduction to the Gospel of Luke](#)
Part 1: General Introduction
Outline of the book of Luke
 1. Dedication to Theophilus (1:1-4)
 2. Prologue
 * The birth of John the Baptist (1:5-80)
 * The birth and youth of Jesus (2:1-51)
 * The ministry of John the Baptist (3:1-20)
 * The baptism, genealogy, and temptation of Jesus (3:21-4:13)
 3. The teaching and healing ministry of Jesus in Galilee (4:14-9:50)
 4. Jesus teaches along his journey to Jerusalem
 * Judgment by God, and people’s judgments about Jesus (9:51-13:21)
 * Who will be part of the kingdom of God (13:22-17:10)
 * Responding to Jesus by welcoming or rejecting him (17:11-19:27)
 5. Jesus in Jerusalem
 * Jesus’ entry into Jerusalem (19:28-44)
 * Jesus teaches in the temple: conflict over his identity and authority (19:45-21:38)
 * Jesus’ death, burial, and resurrection (22:1-24:53)
What is the Gospel of Luke about?
 The Gospel of Luke is one of four books in the New Testament that describe the life and teachings of Jesus Christ. These books are called “Gospels,” which means “good news.” Their authors wrote about different aspects of who Jesus was and what he did. Luke wrote his Gospel for a person named Theophilus and dedicated it to him. Luke wrote an accurate description of the life and teachings of Jesus so that Theophilus would be certain that what he had been taught about Jesus was true. However, Luke expected that what he wrote would encourage all followers of Jesus.
How should the title of this book be translated?
 Translators may choose to call this book by its traditional title, “The Gospel of Luke” or “The Gospel According to Luke.” Or they may choose a different title, such as “The Good News About Jesus that Luke Wrote.” (See: [How to Translate Names](#))
Who wrote the book of Luke?
 This book does not give the name of its author. However, the same person who wrote this book also wrote the book of Acts, which is also dedicated to Theophilus. In parts of the book of Acts, the author uses the word “we.” This indicates that the author traveled with Paul. Most scholars think that Luke was this person traveling with Paul. Therefore, since early Christian times, most Christians have recognized Luke as the author of both the Gospel of Luke and the book of Acts.
 Luke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. Luke himself probably did not witness what Jesus said and did. But he tells Theophilus in his dedication that he talked to many people who did.
Part 2: Important Religious and Cultural Concepts
The kingdom of God
 “The kingdom of God” is a major concept in the Gospel of Luke. It 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](#))
Why does Luke write so much about the final week of Jesus’ life?
 Luke wrote much about Jesus’ final week. He wanted his readers to think deeply about Jesus’ final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))
What are the roles of women in the Gospel of Luke?
 Luke described women in a very positive way in his Gospel. For example, he often showed women being more faithful to God than most men. (See: [faithful](#), [faithfulness](#), [trustworthy](#))
Part 3: Important Translation Issues
What are the Synoptic Gospels?
 The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they tell the story of many of the same events. The word “synoptic” means to “see together.”
 Passages are considered “parallel” when they are the same or almost the same among two or three Gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.
Why does Jesus refer to himself as the “Son of Man”?
 In the Gospels, Jesus calls himself the “Son of Man.” This is a reference to Daniel 7:13-14. In that passage, there is a person who is described as like a “son of man.” That means that the person was someone who looked like a human being. God gave authority to this “son of man” to rule over the nations forever. All people will worship him forever.
 Jews of Jesus’ time did not use “Son of Man” as a title for anyone. But Jesus used it for

himself to help them understand who he truly was. (See: [Son of Man, son of man](#))\n\nTranslating the title “Son of Man” can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as “The Human One.” It may also be helpful to include a footnote to explain the title.\n\n### Major issues in the text of the book of Luke\n\nULT follows the readings of the most accurate ancient manuscripts of the Bible. However, there may already be older versions of the Bible in the translators’ regions that follow the readings of other manuscripts. In the most significant cases, the General Notes to the chapters in which these differences occur will discuss them and recommend approaches. (See: [Textual Variants](#)); [Luke 1:3; 1:5; 1:13; 1:16; 1:17; 1:19; 1:26; 1:27; 1:31; 1:33; 1:55; 2:1; 2:2; 2:22; 2:25; 2:36; 3:1; 3:3; 3:24; 3:25; 3:26; 3:27; 3:28; 3:29; 3:30; 3:31; 3:32; 3:33; 3:34; 3:35; 3:36; 3:37; 3:38; 4:1; 4:26; 4:27; 4:38; 5:1; 5:10; 5:21; 6:14; 6:15; 6:16; 7:11; 7:20; 7:40; 8:1; 8:2; 8:3; 8:22; 8:26; 8:30; 8:41; 9:1; 9:10; 9:12; 9:52; 10:13; 10:15; 10:18; 10:38; 10:39; 11:15; 11:18; 11:19; 11:30; 11:31; 11:51; 12:5; 12:27; 13:1; 13:4; 13:28; 16:20; 16:23; 17:26; 17:28; 17:29; 17:32; 18:31; 18:35; 18:37; 18:38; 19:1; 19:2; 19:29; 19:37; 20:27; 20:37; 20:41; 21:20; 21:21; 21:37; 22:1; 22:3; 22:8; 22:25; 22:31; 22:39; 22:47; 22:66; 23:1; 23:18; 23:26; 23:33; 23:35; 23:50; 23:51; 24:9; 24:10; 24:13; 24:18; 24:19; 24:33; 24:34; 24:44; 24:50\)](#)

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.

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.

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:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

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.

(Go back to: Luke 1:10; 1:65; 2:10; 2:37; 2:38; 3:21; 5:17; 5:28; 6:17; 6:19; 6:26; 6:41; 6:42; 8:37; 9:6; 9:25; 9:48; 9:58; 10:4; 10:20; 10:42; 11:6; 11:7; 11:42; 11:46; 12:1; 12:17; 12:41; 14:12; 14:24; 14:26; 14:29; 15:1; 15:17; 15:29; 16:16; 16:24; 17:10; 17:27; 17:29; 18:25; 19:7; 19:14; 19:44; 19:48; 20:6; 20:45; 21:6; 21:17; 21:22; 21:24; 21:36; 21:38; 23:1; 24:19; 24:25; 24:53)

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: Luke 5:36; 5:37; 6:29; 6:30; 10:13; 10:35; 11:5; 11:11; 11:12; 11:24; 12:39; 12:45; 12:46; 12:47; 12:48; 12:58; 12:59; 14:8; 14:28; 14:31; 15:4; 15:8; 16:30; 17:7; 17:31; 17:34; 17:35; 17:36; 19:31; 20:5; 20:6; 20:28; 20:29; 20:30; 20:31; 20:33; 22:67; 22:68; 23:35; 23:37)

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:

- 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.”)

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]]

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**

(Go back to: Luke 1:5; 1:7; 1:11; 1:13; 1:17; 1:18; 1:20; 1:23; 1:24; 1:25; 1:28; 1:31; 1:32; 1:33; 1:35; 1:36; 1:39; 1:42; 1:43; 1:47; 1:48; 1:50; 1:54; 1:55; 1:59; 1:65; 1:68; 1:70; 1:72; 1:75; 1:76; 1:78; 1:79; 1:80; 2:1; 2:4; 2:6; 2:9; 2:21; 2:22; 2:23; 2:25; 2:26; 2:27; 2:36; 2:37; 2:38; 2:42; 2:51; 3:7; 3:17; 3:23; 4:19; 4:21; 4:25; 4:31; 4:33; 4:34; 4:38; 4:39; 5:12; 5:27; 5:34; 5:35; 6:12; 6:20; 6:21; 6:22; 6:23; 6:24; 6:25; 6:26; 6:35; 7:1; 7:6; 7:9; 7:11; 7:16; 7:21; 7:26; 7:28; 7:35; 7:42; 8:1; 8:3; 8:4; 8:22; 8:23; 8:28; 8:35; 8:48; 9:22; 9:24; 9:27; 9:36; 9:38; 9:44; 9:51; 9:52; 10:1; 10:4; 10:5; 10:6; 10:7; 10:11; 10:12; 10:13; 10:21; 10:26; 10:30; 10:36; 11:21; 11:24; 11:27; 11:31; 11:43; 12:3; 12:12; 12:20; 12:39; 12:40; 12:46; 13:12; 13:23; 13:31; 13:32; 13:33; 13:35; 14:9; 14:10; 14:17; 14:18; 14:19; 14:26; 14:27; 15:12; 15:15; 15:17; 15:18; 15:19; 15:20; 15:21; 16:8; 16:23; 16:26; 16:29; 16:31; 17:4; 17:6; 17:13; 17:15; 17:18; 17:22; 17:26; 17:27; 17:28; 17:29; 17:30; 17:31; 18:5; 18:6; 18:7; 18:10; 18:12; 18:13; 18:14; 18:31; 19:2; 19:9; 19:28; 19:37; 19:42; 19:43; 19:44; 20:6; 20:17; 20:19; 20:34; 20:35; 20:36; 21:6; 21:10; 21:22; 21:23; 21:26; 22:14; 22:41; 22:43; 22:49; 22:51; 22:53; 22:60; 22:70; 23:3; 23:7; 23:29; 23:31; 23:42; 23:46; 23:51; 23:55; 24:1; 24:6; 24:12; 24:18; 24:19; 24:21; 24:31; 24:33; 24:36; 24:45)

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: [Luke 1:13](#); [1:30](#); [2:10](#); [5:13](#); [5:24](#); [5:27](#); [6:10](#); [7:14](#); [7:40](#); [8:54](#); [11:3](#); [11:4](#); [15:12](#); [15:19](#); [16:24](#); [17:5](#); [17:13](#); [18:3](#); [18:13](#); [18:38](#); [18:42](#); [19:17](#); [19:19](#); [20:2](#); [22:42](#); [23:18](#); [23:21](#); [23:30](#); [23:34](#); [23:42](#); [24:49](#))

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.

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-sentences\]\]](#)

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:

[\[\[rc://en/ta/man/translate/figs-order\]\]](#)
Distinguishing Versus Informing or Reminding

(Go back to: [Luke 2:11](#))

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: Luke 1:5; 1:8; 1:23; 1:39; 1:41; 1:59; 1:80; 2:1; 2:6; 2:15; 2:21; 2:46; 3:1; 3:21; 4:1; 4:14; 4:38; 5:1; 5:12; 5:17; 5:27; 6:1; 6:6; 6:12; 7:1; 7:11; 7:18; 7:36; 8:1; 8:22; 9:18; 9:28; 9:29; 9:33; 9:37; 9:51; 10:1; 10:38; 11:1; 11:14; 11:27; 11:37; 12:1; 13:31; 14:1; 14:25; 16:22; 17:11; 17:14; 18:35; 19:15; 19:29; 20:1; 21:1; 24:4; 24:13; 24:15; 24:30; 24:51)

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)

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.

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]]

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 his 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](#)

(Go back to: [Luke 1:5](#); [1:27](#); [2:1](#); [2:8](#); [2:25](#); [2:27](#); [2:36](#); [3:1](#); [4:33](#); [4:38](#); [5:10](#); [5:12](#); [5:18](#); [6:6](#); [6:27](#); [7:12](#); [7:36](#); [7:37](#); [8:27](#); [8:41](#); [8:43](#); [9:38](#); [9:39](#); [10:25](#); [10:30](#); [10:31](#); [10:32](#); [10:33](#); [10:38](#); [10:39](#); [11:37](#); [11:45](#); [12:13](#); [12:41](#); [13:1](#); [13:6](#); [13:11](#); [13:23](#); [13:31](#); [14:2](#); [14:15](#); [14:16](#); [15:1](#); [15:2](#); [15:11](#); [16:1](#); [16:14](#); [16:19](#); [16:20](#); [17:12](#); [18:2](#); [18:3](#); [18:9](#); [18:10](#); [18:18](#); [18:35](#); [19:2](#); [19:12](#); [20:1](#); [20:9](#); [20:20](#); [20:27](#); [20:39](#); [21:2](#); [22:47](#); [22:50](#); [22:55](#); [22:56](#); [22:58](#); [22:59](#); [23:4](#); [23:13](#); [23:26](#); [23:32](#); [23:50](#))

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 different something is from what it should be, or how someone else's belief about something is wrong or foolish. It is often humorous.

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]]

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 worshipping 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: [Luke 7 General Notes](#); [9:13](#); [10:21](#); [13:33](#); [Notes](#); [22:25](#); [22:64](#); [23:35](#); [23:38](#); [23:39](#))

Kinship

Description

This page answers the question: *What are kinship terms and how can I translate them?*

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. (Exodus 3:1a 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, “nevěstka” 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: [Luke 8:19](#))

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a **double negative** is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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: [Luke 1:33](#); [2:26](#); [2:37](#); [6:29](#); [6:43](#); [7:6](#); [7:23](#); [7:28](#); [9:3](#); [9:13](#); [9:27](#); [9:39](#); [9:50](#); [15:13](#))

Making Assumed Knowledge and Implicit Information Explicit

Description

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*

In order to understand this topic, it would be good to read:

[Assumed Knowledge and Implicit Information](#)

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

And Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

And Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) ... **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

He opened his mouth and taught them, saying, (Matthew 5:2 ULT)

He began to teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Next we recommend you learn about:

[When to Keep Information Implicit](#)

(Go back to: [Luke 1:31](#); [2:21](#); [4:5](#); [4:22](#); [7:38](#); [8:5](#); [8:24](#); [9:58](#); [13:19](#); [13:27](#); [14:20](#); [22:15](#))

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.

“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)

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:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

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**.

(Go back to: [Luke 2:37](#); [5:30](#); [5:33](#); [8:34](#); [9:58](#); [10:21](#); [10:27](#); [12:45](#); [13:26](#); [13:29](#); [16:16](#); [16:17](#); [16:29](#); [16:31](#); [18:7](#); [21:33](#); [24:39](#); [24:44](#))

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.

(Go back to: Luke 1:2; 1:5; 1:6; 1:8; 1:10; 1:12; 1:15; 1:16; 1:19; 1:20; 1:27; 1:31; 1:32; 1:33; 1:35; 1:36; 1:38; 1:41; 1:42; 1:44; 1:48; 1:51; 1:52; 1:54; 1:55; 1:58; 1:66; 1:67; 1:69; 1:72; 1:73; 1:76; 1:78; 1:79; 2:4; 2:10; 2:13; 2:19; 2:25; 2:31; 2:32; 2:34; 2:35; 2:40; 2:48; 2:51; Notes; 3:4; 3:5; 3:6; 3:8; 3:9; 3:15; 3:16; 3:17; 4:18; 4:25; Notes; 5:10; 5:12; 5:17; 5:18; 5:22; 5:35; 5:39; 6:4; 6:5; 6:23; 6:26; 6:35; 6:36; 6:37; 6:38; 6:39; 6:40; 6:41; 6:42; 6:43; 6:44; 6:45; 7:8; 7:12; 7:25; 7:27; 7:34; 7:37; 8:12; 8:13; 8:14; 8:15; 8:21; 8:41; 9:23; 9:30; 9:38; 9:39; 9:44; 9:47; 9:48; 9:49; 9:52; 9:54; 9:59; 9:60; 9:61; 9:62; 10:1; 10:2; 10:3; 10:6; 10:15; 10:16; 10:18; 10:19; 10:21; 10:25; 10:27; 11:4; 11:9; 11:10; 11:17; 11:18; 11:19; 11:22; 11:24; 11:31; 11:32; 11:34; 11:39; 11:41; 11:44; 11:46; 11:51; 11:52; 11:54; 12:1; 12:3; 12:5; 12:6; 12:8; 12:9; 12:15; 12:21; 12:25; 12:28; 12:32; 12:34; 12:45; 12:46; 12:49; 12:50; 12:56; 13:1; 13:4; 13:7; 13:11; 13:16; 13:24; 13:26; 13:29; 13:30; 13:32; 13:34; 13:35; Notes; 14:2; 14:7; 14:8; 14:9; 14:10; 14:12; 14:15; 14:27; 15:10; 15:18; 15:21; 15:22; 15:24; 15:29; 15:30; 15:32; 16:8; 16:15; 16:17; 16:24; 16:25; 16:27; 17:1; 17:2; 17:3; 17:21; 17:23; 17:37; 18:5; 18:14; 18:18; 18:22; 18:28; 18:31; 18:38; 19:2; 19:8; 19:9; 19:10; 19:19; 19:21; 19:22; 19:27; 19:38; 19:44; 19:46; 19:47; 19:48; 20:10; 20:11; 20:12; 20:15; 20:17; 20:18; 20:20; 20:21; 20:26; 20:28; 20:41; 20:43; 20:44; 20:46; 20:47; 21:3; 21:8; 21:14; 21:18; 21:24; 21:25; 21:34; 21:35; 21:36; 22:10; 22:19; 22:21; 22:31; 22:32; 22:42; 22:47; 22:53; 23:2; 23:5; 23:14; 23:28; 23:29; 23:31; 23:50; 23:54; 24:4; 24:7; 24:11; 24:16; 24:19; 24:21; 24:25; 24:32; 24:38; 24:39; 24:43; 24:49)

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: [Luke 1:2](#); [1:20](#); [1:29](#); [1:32](#); [1:37](#); [1:38](#); [1:48](#); [1:49](#); [1:51](#); [1:52](#); [1:64](#); [1:69](#); [1:70](#); [1:71](#); [1:74](#); [1:77](#); [1:78](#); [2:1](#); [2:25](#); [2:29](#); [2:30](#); [2:34](#); [2:38](#); [2:50](#); [3:2](#); [3:4](#); [3:6](#); [3:7](#); [4:21](#); [4:22](#); [4:32](#); [4:36](#); [4:43](#); [5:1](#); [5:5](#); [5:15](#); [6:21](#); [6:22](#); [6:25](#); [6:47](#); [6:48](#); [7:1](#); [7:7](#); [7:9](#); [7:32](#); [8:8](#); [8:11](#); [8:12](#); [8:13](#); [8:15](#); [8:21](#); [8:23](#); [8:25](#); [8:39](#); [8:43](#); [8:49](#); [9:3](#); [9:26](#); [9:28](#); [9:45](#); [9:48](#); [9:49](#); [9:58](#); [9:59](#); [9:61](#); [10:4](#); [10:5](#); [10:12](#); [10:13](#); [10:14](#); [10:15](#); [10:17](#); [10:39](#); [11:2](#); [11:6](#); [11:15](#); [11:16](#); [11:17](#); [11:20](#); [11:24](#); [11:28](#); [11:29](#); [11:30](#); [11:41](#); [11:50](#); [11:51](#); [11:54](#); [12:4](#); [12:10](#); [12:11](#); [12:33](#); [12:42](#); [12:49](#); [12:51](#); [12:52](#); [13:1](#); [13:16](#); [13:31](#); [13:34](#); [13:35](#); [14:23](#); [14:24](#); [14:35](#); [15:7](#); [15:25](#); [15:27](#); [15:30](#); [16:4](#); [16:8](#); [16:9](#); [16:11](#); [16:17](#); [16:19](#); [16:27](#); [16:29](#); [16:31](#); [17:20](#); [17:22](#); [17:25](#); [18:30](#); [18:32](#); [18:33](#); [19:9](#); [19:15](#); [19:22](#); [19:23](#); [19:30](#); [19:38](#); [19:41](#); [19:42](#); [20:14](#); [20:19](#); [20:20](#); [20:21](#); [20:22](#); [20:24](#); [20:25](#); [20:28](#); [20:34](#); [20:35](#); [20:37](#); [20:46](#); [20:47](#); [21:1](#); [21:5](#); [21:8](#); [21:10](#); [21:11](#); [21:12](#); [21:15](#); [21:17](#); [21:23](#); [21:24](#); [21:25](#); [21:28](#); [21:32](#); [21:33](#); [22:5](#); [22:7](#); [22:8](#); [22:11](#); [22:13](#); [22:15](#); [22:17](#); [22:18](#); [22:20](#); [22:21](#); [22:26](#); [22:30](#); [22:34](#); [22:35](#); [22:52](#); [22:53](#); [22:61](#); [22:66](#); [22:71](#); [Notes](#); [23:1](#); [23:2](#); [23:9](#); [23:23](#); [23:31](#); [23:38](#); [23:40](#); [23:44](#); [23:46](#); [24:7](#); [24:8](#); [24:11](#); [24:17](#); [24:19](#); [24:20](#); [24:25](#); [24:27](#); [24:29](#); [24:31](#); [24:35](#); [24:39](#); [24:40](#); [24:44](#); [24:46](#); [24:47](#); [24:49](#))

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.

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.

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]]

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**.

(Go back to: Luke 1:17; 1:52; 4:18; 5:32; 6:20; 6:24; 6:34; 6:35; 7:22; 7:28; 8:1; 9:1; 9:12; 9:60; 10:9; 10:21; 11:22; 11:26; 11:31; 11:32; 11:40; 12:20; 12:26; 12:46; 13:4; 13:9; 13:11; 13:30; 14:8; 14:13; 14:18; 14:21; 15:4; 15:7; 16:5; 16:11; 16:25; 16:30; 16:31; 17:9; 17:10; 18:11; 18:22; 18:27; 18:31; 19:10; 19:16; 19:18; 19:47; 20:12; 20:29; 20:30; 20:31; 20:35; 20:37; 20:38; 20:42; 21:1; 22:3; 22:26; 22:37; 22:47; 23:17; 23:31; 23:33; 23:35; 23:40; 23:41; 23:47; 23:48; 23:49; 24:5; 24:9; 24:18; 24:25; 24:44; 24:46)

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 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](#)
[Connecting Words and Phrases](#)
[Introduction of a New Event](#)
[Verse Bridges](#)

(Go back to: [Luke 3:21](#); [5:28](#); [8:29](#); [8:38](#); [10:2](#); [10:34](#))

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 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:

[\[\[rc://en/ta/man/translate/translate-numbers\]\]](#)

This is a list of workers that God gave to the church in their order.

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: [Luke 1:26](#); [1:59](#); [3:1](#); [9:22](#); [18:33](#); [19:16](#); [19:18](#); [20:12](#); [20:29](#); [20:30](#); [20:31](#); [23:22](#); [23:44](#); [24:1](#); [24:7](#); [24:21](#); [24:46](#))

Parables

A parable is a short story that teaches something(s) that is true, and delivers the lesson in a way that is easy to understand and hard to forget.

Description

A parable is a short story that is told to teach something(s) that is true. Though the events in a parable could happen, they did not actually happen. They are told only to teach the lesson(s) that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you identify what is a parable and what is an account of a real event.) Parables often use figures of speech such as [simile](#) and [metaphor](#).

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

Then he also told them a parable. "A blind man is not able to guide a blind man, is he? Would not both fall into a pit?" (Luke 6:39 ULT)

This parable teaches that if a person does not have spiritual understanding, he cannot help someone else to understand spiritual things.

Examples From the Bible

Neither do people light a lamp and put it under a basket but, rather, on the lampstand, and it shines for everyone in the house. Let your light shine before people in such a way that they see your good deeds and praise your Father who is in heaven. (Matthew 5:15-16 ULT)

This parable teaches us not to hide the way we live for God from other people.

>

Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all other seeds. But when it has grown, it is greater than the garden plants and becomes a tree, so that the birds of the air come and nest in its branches." (Matthew 13:31-32 ULT)

This parable teaches that the kingdom of God may seem small at first, but it will grow and spread throughout the world.

Translation Strategies

- (1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.
- (2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as "Jesus told this story about being generous."

Examples of Translation Strategies Applied

- (1) If a parable is hard to understand because it has unknown objects in it, you can replace the unknown objects with objects that people in your culture know. However, be careful to keep the lesson the same.

Jesus also said to them, "The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the **lampstand**?" (Mark 4:21 ULT)

If people do not know what a lampstand is, you could substitute something else that people put a light on so it can give light to the house.

Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on **a high shelf?**”

Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **sowed** in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

To sow seeds means to toss them so that they scatter on the ground. If people are not familiar with sowing, you can substitute planting.

Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and **planted** in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(2) If the teaching of the parable is unclear, consider telling a little about what it teaches in the introduction, such as “Jesus told this story about being generous.”

Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)

Jesus told them a parable about why they should witness openly. Jesus also said to them, “The lamp is not brought in order to put it under a basket, or under the bed, is it? Is it not so that it might be put on the lampstand?” (Mark 4:21 ULT)

Then Jesus presented another parable to them. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. It is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.” (Matthew 13:31-32 ULT)

Then Jesus presented another parable to them about how the kingdom of God grows. He said, “The kingdom of heaven is like a mustard seed which a man took and sowed in his field. This seed is indeed the smallest of all the seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the air come and nest in its branches.”

(Go back to: [Luke 5:36](#); [6:39](#); [7:41](#); [8:4](#); [8:16](#); [Notes](#); [10:30](#); [11:21](#); [11:33](#); [12:16](#); [12:35](#); [12:39](#); [12:42](#); [12:58](#); [13:6](#); [13:19](#); [13:21](#); [14:7](#); [14:16](#); [14:34](#); [Notes](#); [15:3](#); [15:11](#); [16:1](#); [16:19](#); [18:1](#); [18:9](#); [19:11](#); [20:9](#); [21:29](#))

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."

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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: [Luke 1:12](#); [1:33](#); [1:35](#); [1:47](#); [1:64](#); [1:72](#); [3:4](#); [6:27](#); [6:28](#); [6:44](#); [7:31](#); [8:24](#); [9:15](#); [10:26](#); [12:2](#); [12:33](#); [12:46](#); [12:48](#); [12:52](#); [12:53](#); [13:18](#); [13:25](#); [13:34](#); [16:13](#); [20:38](#); [21:10](#); [21:23](#); [23:29](#); [24:29](#))

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.

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-intro]]

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:

[Apostrophe](#)

[[rc://en/ta/man/translate/bita-part1]]

(Go back to: [Luke 1:12](#); [1:17](#); [1:54](#); [1:65](#); [1:68](#); [1:80](#); [2:1](#); [2:25](#); [2:34](#); [3:2](#); [3:22](#); [4:14](#); [4:28](#); [4:36](#); [4:37](#); [5:9](#); [5:13](#); [5:15](#); [5:26](#); [6:11](#); [6:19](#); [7:16](#); [7:17](#); [7:50](#); [8:37](#); [8:48](#); [9:32](#); [10:6](#); [11:49](#); [13:34](#); [17:19](#); [18:42](#); [19:9](#); [19:16](#); [19:18](#); [21:24](#); [21:34](#); [22:18](#); [23:23](#); [23:25](#); [23:45](#); [24:21](#))

Possession

Description

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.

- 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.
 - The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
 - The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
 - A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
 - The sickness of David - 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)
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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]]

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: [Luke 24:32](#))

Predictive Past

Description

The predictive past is a figure of speech that uses the past tense to refer to things that will happen in the future. This is sometimes done in prophecy to show that the event will certainly happen. It is also called the prophetic perfect.

Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Readers who are not aware of the past tense being used in prophecy to refer to future events may find it confusing.

Examples From the Bible

Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:1-2 ULT)

For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

But even Enoch, the seventh from Adam, prophesied about them, saying, "Look! The Lord came with thousands and thousands of his holy ones." (Jude 1:14 ULT)

Enoch was speaking of something that would happen in the future, but he used the past tense when he said "the Lord came."

Translation Strategies

If the past tense would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

- (1) Use the future tense to refer to future events.
- (2) If it refers to something in the immediate future, use a form that would show that.
- (3) Some languages may use the present tense to show that something will happen very soon.

Examples of Translation Strategies Applied

- (1) Use the future tense to refer to future events.

This page answers the question: *What is the predictive past?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/figs-intro\]\]](#)

[Verbs](#)

For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)

For to us a child **will be born**, to us a son **will be given**.

(2) If it refers to something that would happen very soon, use a form that shows that.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am about to deliver** over to you Jericho, its king, and its powerful soldiers."

(3) Some languages may use the present tense to show that something will happen very soon.

Yahweh said to Joshua, "See, I have delivered Jericho, and its king, and its powerful soldiers into your hand." (Joshua 6:2 ULT)

Yahweh said to Joshua, "See, I **am delivering** over to you Jericho, its king, and its powerful soldiers."

(Go back to: [Luke 13:35](#))

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.

(Go back to: [Luke 1:8](#); [1:41](#); [1:56](#); [2:28](#); [2:31](#); [2:41](#); [2:48](#); [4:2](#); [4:10](#); [5:14](#); [5:27](#); [5:29](#); [5:30](#); [5:33](#); [6:7](#); [6:9](#); [6:10](#); [6:13](#); [6:14](#); [6:17](#); [7:4](#); [7:9](#); [7:15](#); [7:24](#); [7:48](#); [8:4](#); [8:23](#); [8:28](#); [8:32](#); [8:38](#); [8:50](#); [8:53](#); [8:54](#); [9:33](#); [9:34](#); [9:42](#); [9:43](#); [9:46](#); [9:55](#); [10:8](#); [10:9](#);

10:10; 11:16; 12:16; 14:1; 14:4; 14:35; 16:2; 16:4; 17:18; 17:28; 18:15; 18:16; 18:23; 18:37; 20:40; 20:41; 21:7; 21:10;
21:12; 21:16; 21:21; 21:27; 22:4; 22:8; 22:33; 22:34; 22:55; 22:60; 22:63; 22:66; 23:5; 23:8; 23:14; 23:17; 23:18; 23:20;
23:29; 23:30; 23:31; 23:33; 23:34; 23:42; 23:43; 24:1; 24:5; 24:11; 24:13; 24:15; 24:18; 24:24; 24:30; 24:35; 24:36)

Proverbs

Description

Proverbs are short sayings that give wise advice or teach something that is generally true about life. People enjoy proverbs because they give a lot of wisdom in few words. Proverbs in the Bible often use metaphor and parallelism. Proverbs should not be understood as absolute and unchangeable laws. Rather, proverbs offer general advice to a person about how to live his life.

Hatred stirs up conflicts, but love covers over all offenses. (Proverbs 10:12 ULT)

Here is another example from the book of Proverbs.

Look at the ant, you lazy person, consider her ways, and be wise. It has no commander, officer, or ruler, yet it prepares its food in the summer, and during the harvest it stores up what it will eat. (Proverbs 6:6-8 ULT)

This page answers the question: *What are proverbs, and how can I translate them?*

In order to understand this topic, it would be good to read:

[Metaphor](#)

[Parallelism](#)

[\[\[rc://en/ta/man/translate/writing-intro\]\]](#)

Reason This Is a Translation Issue

Each language has its own ways of saying proverbs. There are many proverbs in the Bible. They need to be translated in the way that people say proverbs in your language so that people recognize them as proverbs and understand what they teach.

Examples From the Bible

A good name is to be chosen over great riches,
and favor is better than silver and gold. (Proverbs 22:1 ULT)

This means that it is better to be a good person and to have a good reputation than it is to have a lot of money.

Like vinegar on the teeth and smoke in the eyes,
so is the sluggard to those who send him. (Proverbs 10:26 ULT)

This means that a lazy person is very annoying to those who send him to do something.

The way of Yahweh protects those who have integrity,
but it is destruction for the wicked. (Proverbs 10:29 ULT)

This means that Yahweh protects people who do what is right, but he destroys those who are wicked.

Translation Strategies

If translating a proverb literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

- (1) Find out how people say proverbs in your language, and use one of those ways.
- (2) If certain objects in the proverb are not known to many people in your language group, consider replacing them

with objects that people know and that function in the same way in your language.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

(4) Give the same teaching but not in a form of a proverb.

Examples of Translation Strategies Applied

(1) Find out how people say proverbs in your language, and use one of those ways.

A good name is to be chosen over great riches,
and favor is better than silver and gold. (Proverbs 22:1 ULT)

Here are some ideas for ways that people might say a proverb in their language.

It is better to have a good name than to have great riches,
and to be favored by people than to have silver and gold.

Wise people choose a good name over great riches,
and favor over silver and gold.

Try to have a good reputation rather than great riches.

Will riches really help you?

I would rather have a good reputation.

(2) If certain objects in the proverb are not known to many people in your language group, consider replacing them with objects that people know and that function in the same way in your language.

Like **snow in summer** or rain in harvest,
so a fool does not deserve honor. (Proverbs 26:1 ULT)

It is not natural for **a cold wind to blow in the hot season** or for it to rain
in the harvest season;

And it is not natural to honor a foolish person.

(3) Substitute a proverb in your language that has the same teaching as the proverb in the Bible.

Do not boast about tomorrow,
for you do not know what a day may bring. (Proverbs 27:1a ULT)

Do not count your chickens before they hatch.

(4) Give the same teaching but not in a form of a proverb.

There is a generation that curses their father
and does not bless their mother.
There is a generation that is pure in their own eyes,

and yet they are not washed of their filth. (Proverbs 30:11-12 ULT)

People who do not respect their parents think that they are righteous,
and they do not turn away from their sin.

(Go back to: [Luke 4:23](#); [4:24](#); [5:31](#); [7:35](#); [10:7](#); [17:37](#))

Quotations and Quote Margins

Description

This page answers the question: *What are quote margins and where should I put them?*

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: [Luke 1:67](#))

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: ‘ ’ „ ” ‹ › ‹‹ ›› 7 — .

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

This page answers the question: *How can quotes be marked, especially when there are quotes within quotes?*

In order to understand this topic, it would be good to read:

[Direct and Indirect Quotations](#)

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: [Luke 3:4](#); [3:6](#); [3:10](#); [5:21](#); [7:39](#))

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: [Luke 3:4](#); [3:6](#); [3:8](#); [4:4](#); [4:8](#); [4:10](#); [4:11](#); [4:12](#); [4:23](#); [5:23](#); [7:20](#); [7:33](#); [7:34](#); [8:10](#); [10:5](#); [10:9](#); [10:11](#); [11:5](#); [11:6](#); [11:7](#); [11:24](#); [12:17](#); [12:18](#); [12:19](#); [12:20](#); [12:45](#); [12:54](#); [12:55](#); [13:7](#); [13:25](#); [13:26](#); [13:27](#); [13:32](#); [13:35](#); [14:17](#); [14:18](#); [14:19](#); [14:20](#); [14:22](#); [14:23](#); [14:24](#); [15:6](#); [15:9](#); [15:12](#); [15:17](#); [15:18](#); [15:19](#); [15:21](#); [15:22](#); [15:23](#); [15:24](#); [15:27](#); [15:29](#); [15:30](#); [15:31](#); [15:32](#); [16:2](#); [16:3](#); [16:4](#); [16:5](#); [16:6](#); [16:7](#); [16:24](#); [16:25](#); [16:26](#); [16:27](#); [16:28](#); [16:29](#); [16:30](#); [16:31](#); [17:4](#); [17:6](#); [17:7](#); [17:8](#); [17:10](#); [17:21](#); [17:23](#); [18:3](#); [18:4](#); [18:5](#); [18:11](#); [18:12](#); [18:13](#); [18:20](#); [19:13](#); [19:14](#); [19:16](#); [19:17](#); [19:18](#); [19:19](#); [19:20](#); [19:21](#); [19:22](#); [19:23](#); [19:24](#); [19:25](#); [19:26](#); [19:27](#); [19:31](#); [19:46](#); [20:5](#); [20:6](#); [20:13](#); [20:14](#); [20:17](#); [20:42](#); [20:43](#); [20:44](#); [22:11](#); [22:37](#); [23:29](#); [23:30](#))

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 its own place.**”

(Go back to: [Luke 20:42](#); [24:36](#); [24:39](#))

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 original 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

(Go back to: Luke 1:43; 1:66; 2:48; 2:49; 3:7; 4:22; 4:34; 4:36; 5:21; 5:22; 5:23; 5:30; 5:34; 6:2; 6:3; 6:9; 6:32; 6:33; 6:34; 6:39; 6:41; 6:42; 7:24; 7:25; 7:26; 7:31; 7:44; 7:49; 8:25; 8:28; 9:25; 9:41; 10:15; 10:26; 10:40; 11:11; 11:12; 11:13; 11:18; 11:19; 11:40; 12:6; 12:14; 12:20; 12:25; 12:26; 12:42; 12:51; 12:56; 12:57; 13:2; 13:4; 13:7; 13:15; 13:16; 13:18; 13:20; 14:3; 14:5; 14:28; 14:31; 14:34; 15:4; 15:8; 16:2; 16:11; 16:12; Notes; 17:7; 17:8; 17:9; 17:17; 17:18; 18:7; 18:8; 18:19; 18:26; 19:22; 19:23; 20:15; 20:17; 20:24; 20:41; 20:44; 22:27; 22:35; 22:46; 22:48; 22:52; 22:64; 22:71; 23:22; 23:31; 23:39; 23:40; 24:5; 24:18; 24:26; 24:32; 24:38)

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: [Luke 6:47](#); [6:49](#); [7:32](#); [10:3](#); [10:18](#); [11:36](#); [11:44](#); [12:36](#); [13:19](#); [13:21](#); [13:34](#); [17:6](#); [17:24](#); [17:29](#); [18:16](#); [18:17](#); [21:35](#); [22:31](#); [22:44](#); [22:52](#))

Singular Pronouns that refer to Groups

Description

The Bible was written in Hebrew, Aramaic and Greek. These 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. However, sometimes speakers in the Bible used the singular form of “you” even though they were speaking to a group of people. This is not obvious when you read the Bible in English because English does not have different forms that indicate where “you” is singular and where “you” is plural. But you may see this if you read a Bible in a language that does have distinct forms.

This page answers the question: *How do I translate singular pronouns that refer to groups of people?*

In order to understand this topic, it would be good to read:

[Forms of You](#)

[\[\[rc://en/ta/man/translate/figs-yousingular\]\]](#)

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun “he,” rather than with the plural pronoun “they.”

Finally, Old Testament speakers and writers also refer to actions that they performed as part of a group by saying ‘I did it when, really, the whole group was involved.

Reason This Is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of “you” will need to know whether the speaker was speaking to one person or to more than one.
- In some languages, it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples From the Bible

1 Now take heed that **you** do not do **your** acts of righteousness before people to be seen by them, otherwise **you** will not have a reward with **your** Father who is in heaven. 2 So when **you** give alms, do not sound a trumpet before **yourself** as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to **you**, they have received their reward. (Matthew 6:1-2 ULT)

Jesus said this to a crowd. He used “you” plural in verse 1, and “you” singular in the first sentence of verse 2. Then, in the last sentence, he used the plural again.

God spoke all these words: “I am Yahweh, **your** God, who brought **you** out of the land of Egypt, out of the house of slavery. **You** must have no other gods before me.” (Exodus 20:1-3 ULT)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

This is what Yahweh says,
 “For three sins of Edom,
 even for four,
 I will not turn away punishment,
 because **he** pursued **his** brother with the sword
 and cast off all pity.
His anger raged continually,
 and **his** wrath lasted forever.” (Amos 1:11 ULT)

Yahweh said these things about the nation of Edom, not about only one person.

And I arose in the night, myself and a few men with me. And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I entered by the gate of the valley, and I returned. (Nehemiah 2:12a,15 ULT)

Nehemiah makes clear that he brought other people with him on his inspection tour of the wall of Jerusalem. But as he describes the tour, he just says “I” did this and that.

Translation Strategies

(1) If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

- Whether you can use it may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.

Translation Strategies Applied

(1) If the singular form of the pronoun would not be natural when referring to a group of people, or if the readers would be confused by it, use the plural form of the pronoun.

This is what Yahweh says,
 “For three sins of Edom,
 even for four,
 I will not turn away punishment,
 because **he** pursued **his** brother with the sword
 and cast off all pity.
His anger raged continually,
 and **his** wrath lasted forever.” (Amos 1:11 ULT)

This is what Yahweh says,
 “For three sins of Edom,
 even for four,
 I will not turn away punishment,
 because **they** pursued **their brothers** with the sword
 and cast off all pity.
Their anger raged continually,
 and **their** wrath lasted forever.”

And I arose in the night, myself and a few men with me. And **I** was going up by the wadi at night, and **I** was looking intently at the wall. And **I** turned back, and **I** entered by the gate of the valley, and **I** returned. (Nehemiah 2:12a,15 ULT)

And I arose in the night, myself and a few men with me. ... And **we** were going up by the wadi at night and **we** were looking intently at the wall. And **we** turned back and **we** entered by the gate of the valley, and **we** returned.

Next we recommend you learn about:

[Forms of ‘You’ — Dual/Plural](#)

(Go back to: [Luke 4:8](#); [6:29](#); [6:30](#); [6:41](#); [6:42](#); [10:27](#); [11:34](#); [12:58](#); [12:59](#); [14:8](#); [17:3](#); [17:4](#); [18:20](#))

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: [Luke 1:13](#); [1:19](#); [1:31](#); [2:23](#); [2:29](#); [4:8](#); [4:12](#); [5:12](#); [10:27](#); [13:9](#); [13:12](#); [14:24](#); [17:4](#); [17:8](#); [19:31](#))

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: [Luke 5:8](#); [7:44](#); [7:45](#); [7:46](#); [8:28](#); [8:41](#); [8:47](#); [8:52](#); [9:5](#); [10:11](#); [10:13](#); [10:25](#); [11:31](#); [11:32](#); [13:28](#); [15:20](#); [15:22](#); [17:16](#); [18:13](#); [18:15](#); [Notes](#); [19:8](#); [19:35](#); [19:36](#); [20:17](#); [20:42](#); [20:46](#); [21:28](#); [22:30](#); [22:41](#); [22:47](#); [22:69](#); [23:27](#); [23:45](#); [23:48](#); [24:5](#); [24:50](#))

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.

■ **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary 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)

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]]

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: Luke 1:17; 1:46; 1:47; 1:79; 2:27; 2:30; 2:46; 3:20; 4:4; 4:11; 4:20; 6:45; 7:33; 8:37; 8:40; 8:51; 9:3; 9:9; 9:53; 9:62; 10:23; 10:38; 11:3; 11:18; 11:21; 11:27; 12:7; 12:19; 13:32; 14:1; 14:15; 15:8; 15:17; 15:22; 15:30; 16:3; 16:19; 17:22; 17:27; 17:28; 18:10; 19:45; 19:47; 20:1; 20:21; 20:28; 21:18; 21:24; 21:37; 21:38; 22:21; 22:40; 22:49; 22:53; 23:16; 23:17; 23:22; 23:29; 24:16; 24:20; 24:44; 24:46; 24:53)

Textual Variants

Description

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.

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:

[\[\[rc://en/ta/man/translate/translate-source-text\]\]](#)

[\[\[rc://en/ta/man/translate/translate-manuscripts\]\]](#)

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. 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 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 the Gospel of Luke](#)\n\n## [Part 1: General Introduction](#)\n\n### [Outline of the book of Luke](#)\n\n1. [Dedication to Theophilus \(1:1-4\)](#)\n2. [Prologue](#)\n * [The birth of John the Baptist \(1:5-80\)](#)\n * [The birth and youth of Jesus \(2:1-51\)](#)\n * [The ministry of John the Baptist \(3:1-20\)](#)\n * [The baptism, genealogy, and temptation of Jesus \(3:21-4:13\)](#)\n3. [The teaching and healing ministry of Jesus in Galilee \(4:14-9:50\)](#)\n4. [Jesus teaches along his journey to Jerusalem](#)\n * [Judgment by God, and people’s judgments about Jesus \(9:51-13:21\)](#)\n * [Who will be part of the kingdom of God \(13:22-17:10\)](#)\n * [Responding to Jesus by welcoming or rejecting him \(17:11-19:27\)](#)\n5. [Jesus in Jerusalem](#)\n * [Jesus’ entry into Jerusalem \(19:28-44\)](#)\n * [Jesus teaches in the temple: conflict over his identity and authority \(19:45-21:38\)](#)\n * [Jesus’ death, burial, and resurrection \(22:1-24:53\)](#)\n\n\n### [What is the Gospel of Luke about?](#)\n\nThe Gospel of Luke is one of four books in the New Testament that describe the life and teachings of Jesus Christ. These books are called “Gospels,” which means “good news.” Their authors wrote about different aspects of who Jesus was and what he did. Luke wrote his Gospel for a person named Theophilus and dedicated it to him. Luke wrote an accurate description of the life and teachings of Jesus so that Theophilus would be certain that what he had been taught about Jesus was true. However, Luke expected that what he wrote would encourage all followers of Jesus.\n\n### [How should the title of this book be translated?](#)\n\nTranslators may choose to call this book by its traditional title, “The Gospel of Luke” or “The Gospel According to Luke.” Or they may choose a different title, such as “The Good News About Jesus that Luke Wrote.” (See: [How to Translate Names](#))\n\n### [Who wrote the book of Luke?](#)\n\nThis book does not give the name of its author. However, the same person who wrote this book also wrote the book of Acts, which is also dedicated to Theophilus. In parts of the book of Acts, the author uses the word “we.” This indicates that the author traveled with Paul. Most scholars think that Luke was this

person traveling with Paul. Therefore, since early Christian times, most Christians have recognized Luke as the author of both the Gospel of Luke and the book of Acts.

Luke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. Luke himself probably did not witness what Jesus said and did. But he tells Theophilus in his dedication that he talked to many people who did.

Part 2: Important Religious and Cultural Concepts

The kingdom of God

“The kingdom of God” is a major concept in the Gospel of Luke. It 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](#))

Why does Luke write so much about the final week of Jesus’ life?

Luke wrote much about Jesus’ final week. He wanted his readers to think deeply about Jesus’ final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))

What are the roles of women in the Gospel of Luke?

Luke described women in a very positive way in his Gospel. For example, he often showed women being more faithful to God than most men. (See: [faithful](#), [faithfulness](#), [trustworthy](#))

Part 3: Important Translation Issues

What are the Synoptic Gospels?

The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they tell the story of many of the same events. The word “synoptic” means to “see together.”

Passages are considered “parallel” when they are the same or almost the same among two or three Gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.

Why does Jesus refer to himself as the “Son of Man”?

In the Gospels, Jesus calls himself the “Son of Man.” This is a reference to Daniel 7:13-14. In that passage, there is a person who is described as like a “son of man.” That means that the person was someone who looked like a human being. God gave authority to this “son of man” to rule over the nations forever. All people will worship him forever.

Jews of Jesus’ time did not use “Son of Man” as a title for anyone. But Jesus used it for himself to help them understand who he truly was. (See: [Son of Man](#), [son of man](#))

Translating the title “Son of Man” can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as “The Human One.” It may also be helpful to include a footnote to explain the title.

Major issues in the text of the book of Luke

ULT follows the readings of the most accurate ancient manuscripts of the Bible. However, there may already be older versions of the Bible in the translators’ regions that follow the readings of other manuscripts. In the most significant cases, the General Notes to the chapters in which these differences occur will discuss them and recommend approaches. (See: [Textual Variants](#)); [Luke 2 General Notes](#); [2:33](#); [Notes](#); [8:43](#); [Notes](#); [10:1](#); [10:17](#); [10:39](#); [Notes](#); [11:11](#); [Notes](#); [17:24](#); [17:36](#); [Notes](#); [18:24](#); [18:28](#); [Notes](#); [22:43](#); [22:44](#); [Notes](#); [23:17](#); [23:34](#))

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:

[\[\[rc://en/ta/man/translate/translate-transliterate\]\]](#)

[How to Translate Names](#)

(Go back to: Luke 1:9; 1:59; 1:63; 2:7; 2:12; 2:16; 3:1; 3:7; 3:17; 3:19; 4:9; 4:17; 4:20; 4:25; Notes; 5:18; 5:21; 5:29; 5:37; 6:1; 6:4; 6:6; 6:38; 6:41; 6:44; 6:48; 6:49; 7:14; 7:30; 7:32; 7:36; 7:37; 8:27; 8:31; 8:44; 9:3; 9:7; 9:13; 9:17; 9:33; 9:39; 9:58; 9:62; 10:3; 10:19; 10:25; 10:34; 11:9; 11:10; 11:12; 11:33; 11:37; 11:42; 11:44; 11:45; 11:46; 11:52; 12:1; 12:3; 12:6; 12:18; 12:24; 12:25; 12:27; 12:28; 12:33; 12:35; 12:36; 12:38; 12:58; 13:6; 13:8; 13:15; 13:19; 13:21; 13:25; 13:29; 13:32; 13:34; 14:2; 14:3; 14:8; 14:9; 14:10; 14:15; 14:19; 14:28; 14:29; 14:35; 15:16; 15:22; 15:23; 15:27; 15:30; 16:6; 16:7; 16:15; 17:1; 17:2; 17:6; 17:7; 17:8; 17:27; 17:31; 17:34; 17:35; 17:37; 18:3; 18:11; 18:25; 19:4; 19:23; 19:30; 19:33; 19:35; 19:36; 19:43; 20:9; 20:16; 21:29; 22:10; 22:12; 22:14; 22:19; 22:27; 22:31; 22:34; 22:36; 22:60; 22:61; 22:64; 23:21; 23:31; 23:33; 23:34; 23:53; 23:56; 24:30)

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)

This page answers the question: *Why are these concepts important in referring to God?*

In order to understand this topic, it would be good to read:

[\[\[rc://en/ta/man/translate/guidelines-faithful\]\]](#)

[\[\[rc://en/ta/man/translate/guidelines-sonofgod\]\]](#)

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: [Luke 1:32](#); [1:35](#); [2:49](#); [3:22](#); [4:3](#); [4:9](#); [4:41](#); [8:28](#); [9:26](#); [9:35](#); [10:21](#); [10:22](#); [11:2](#); [12:30](#); [12:32](#); [22:29](#); [22:42](#); [22:70](#); [23:34](#); [23:46](#); [24:49](#))

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.

This page answers the question: *What are verbs and what kinds of things are associated with them?*

In order to understand this topic, it would be good to read:

[[rc://en/ta/man/translate/figs-partsofspeech]]

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](#)

[Predictive Past](#)

(Go back to: [Luke 4:2](#); [10:25](#); [18:16](#); [20:37](#); [22:9](#); [23:32](#); [23:41](#); [24:5](#); [24:19](#); [24:28](#); [24:29](#); [24:32](#); [24:33](#))

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:

[\[\[rc://en/ta/man/translate/translate-bibleorg\]\]](http://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](http://translationstudio.org).

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: [Luke 1:54](#); [8:29](#); [21:15](#); [22:16](#); [22:18](#); [22:22](#); [22:37](#); [23:29](#))

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.

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)

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:

[\[\[rc://en/ta/man/translate/figs-pronouns\]\]](#)

[Generic Noun Phrases](#)

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.”

(Go back to: [Luke 2:14](#); [4:4](#); [5:8](#); [6:26](#); [6:31](#); [6:35](#); [6:39](#); [6:41](#); [6:45](#); [6:48](#); [6:49](#); [7:31](#); [9:25](#); [9:48](#); [11:24](#); [11:26](#); [11:31](#); [11:32](#); [11:44](#); [11:46](#); [11:47](#); [11:48](#); [12:8](#); [12:9](#); [12:36](#); [13:4](#); [13:19](#); [14:12](#); [14:24](#); [14:30](#); [15:4](#); [16:15](#); [17:3](#); [18:2](#); [18:4](#); [18:11](#); [19:30](#); [20:4](#); [20:6](#); [20:34](#); [20:36](#); [21:16](#); [21:26](#); [22:32](#))

When to Keep Information Implicit

Description

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

This page answers the question: *When should I not make implicit information explicit?*

In order to understand this topic, it would be good to read:

[Assumed Knowledge and Implicit Information](#)
[Making Assumed Knowledge and Implicit Information Explicit](#)

Examples From the Bible

From the eater came forth food;
and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

Jesus said to them, "Take heed and beware of the yeast of the Pharisees and Sadducees." They reasoned among themselves saying, "It is because we did not take bread." (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus' disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word "yeast" here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

"How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees." Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

(Go back to: [Luke 10:21](#))



unfoldingWord® Translation Words

Version 31

Aaron

Facts:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the [priest](#) priests for the people of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [priest](#), [Moses](#), [Israel](#))

Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

Examples from the Bible stories:

- **9:15** God warned Moses and **Aaron** that Pharaoh would be stubborn.
- **10:5** Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- **13:9** God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- **13:11** So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- **14:7** They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H0175, G00020

(Go back to: [Luke 1:5](#))

Abel

Facts:

Abel was Adam and Eve's second son. He was Cain's younger brother.

- Abel was a shepherd.
- Abel sacrificed some of his animals as an offering to God.
- God was pleased with Abel and his offerings.
- Adam and Eve's firstborn son Cain murdered Abel.

(Translation suggestions: [How to Translate Names](#))

(See also: Cain, [sacrifice](#), [shepherd](#))

Bible References:

- Genesis 4:2
- Genesis 4:9
- Hebrews 12:24
- Luke 11:49-51
- Matthew 23:35

Word Data:

- Strong's: H1893, G00060

(Go back to: [Luke 11:51](#))

Abijah

Facts:

Abijah was a king of Judah who reigned from 915 to 913 B.C. He was a son of King Rehoboam. There were also several other men named Abijah in the Old Testament:

- Samuel's sons Abijah and Joel were leaders over the people of Israel at Beersheba. Because Abijah and his brother were dishonest and greedy, the people asked Samuel to appoint a king to rule them instead.
- Abijah was one of the temple priests during the time of King David.
- Abijah was one of King Jeroboam's sons.
- Abijah was also a chief priest who returned with Zerubbabel to Jerusalem from the Babylonian captivity.

(Translation suggestions: [Translate Names](#))

Bible References:

- 1 Kings 15:3
- 1 Samuel 8:1-3
- 2 Chronicles 13:2
- 2 Chronicles 13:19
- Luke 1:5

Word Data:

- Strong's: H0029, G00070

(Go back to: [Luke 1:5](#))

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and didn’t want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: [adultery](#), desecrate, [desolate](#), false god, [sacrifice](#))

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

(Go back to: [Luke 16:15](#))

Abraham, Abram

Facts:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: [Translate Names](#))

(See also: Canaan, Chaldea, Sarah, [Isaac](#))

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- **4:6** When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **5:4** Then God changed **Abram's** name to **Abraham**, which means "father of many."
- **5:5** About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- **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."
- **6:1** When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- **6:4** After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- **21:2** God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

(Go back to: [Luke 1:55](#); [1:73](#); [3:8](#); [3:34](#); [13:16](#); [13:28](#); [16:22](#); [16:23](#); [16:24](#); [16:25](#); [16:29](#); [16:30](#); [19:9](#); [20:37](#))

abyss, bottomless pit

Definition:

The term "abyss" refers to a very large, deep hole or chasm that has no bottom.

- In the Bible, "the abyss" is a place of punishment.
- For example, when Jesus commanded evil spirits to come out of a man, they begged him not to send them to the abyss.
- The word "abyss" could also be translated as "bottomless pit" or "deep chasm."
- This term should be translated differently from "hades," "sheol," or "hell."

(See Also: [Hades](#), hell, [punish](#))

Bible References:

- Luke 8:30-31
- Romans 10:7

Word Data:

- Strong's: G00120, G54210

(Go back to: [Luke 8:31](#))

accuse, accused, accuser, accusation

Definition:

The terms “accuse” and “accusation” refer to blaming someone for doing something wrong. A person who accuses others is an “accuser.”

- A false accusation is when a charge against someone is not true, as when Jesus was falsely accused of wrongdoing by the leaders of the Jews.
- In the New Testament book of Revelation, Satan is called “the accuser.”

Bible References:

- Acts 19:40
- Hosea 4:4
- Jeremiah 2:9-11
- Luke 6:6-8
- Romans 8:33

Word Data:

- Strong's: H3198, H6818, G14580, G21470, G25960, G27240

(Go back to: [Luke 3:14](#); [6:7](#); [23:2](#); [23:10](#); [23:14](#))

Adam

Facts:

Adam was the first person whom God created. He and his wife Eve were made in the image of God.

- God formed Adam from dirt and breathed life into him.
- Adam's name sounds similar to the Hebrew word for "red dirt" or "ground."
- The name "Adam" is the same as the Old Testament word for "mankind" or "human being."
- All people are descendants of Adam and Eve.
- Adam and Eve disobeyed God. This separated them from God and caused sin and death to come into the world.

(Translation suggestions: [How to Translate Names](#))

(See also: [death](#), descendant, Eve, image of God, [life](#))

Bible References:

- 1 Timothy 2:14
- Genesis 3:17
- Genesis 5:1
- Genesis 11:5
- Luke 3:38
- Romans 5:15

Examples from the Bible stories:

- **1:9** Then God said, "Let us make human beings in our image to be like us."
- **1:10** This man's name was **Adam**. God planted a garden where **Adam** could live, and put him there to care for it.
- **1:12** Then God said, "It is not good for man to be alone." But none of the animals could be **Adam's** helper.
- **2:11** And God clothed **Adam** and Eve with animal skins.
- **2:12** So God sent **Adam** and Eve away from the beautiful garden.
- **49:8** When **Adam** and Eve sinned, it affected all of their descendants.
- **50:16** Because **Adam** and Eve disobeyed God and brought sin into this world, God cursed it and decided to destroy it.

Word Data:

- Strong's: H0120, G00760

(Go back to: [Luke 3:38](#))

adultery, adulterous, adulterer, adulteress

Definition:

The term “adultery” refers to a sin that occurs when a married person has sexual relations with someone who is not that person’s spouse. Both of them are guilty of adultery. The term “adulterous” describes this kind of behavior or any person who commits this sin.

- The term “adulterer” refers generally to any person who commits adultery.
- Sometimes the term “adulteress” is used to specify that it was a woman who committed adultery.
- Adultery breaks the promises that a husband and wife made to each other in their covenant of marriage.
- God commanded the Israelites to not commit adultery.

Translation Suggestions:

- If the target language does not have one word that means “adultery,” this term could be translated with a phrase such as “having sexual relations with someone else’s wife” or “being intimate with another person’s spouse.”
- Some languages may have an indirect way of talking about adultery, such as “sleeping with someone else’s spouse” or “being unfaithful to one’s wife.” (See: [euphemism](#))

(See also: [commit](#), [covenant](#), sexual immorality, sleep with, [faithful](#))

Bible References:

- Exodus 20:14
- Hosea 4:1-2
- Luke 16:18
- Matthew 5:28
- Matthew 12:39
- Revelation 2:22

Examples from the Bible stories:

- **13:6** “Do not commit **adultery**.”
- **28:2** Do not commit **adultery**.
- **34:7** “The religious leader prayed like this, ‘Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, **adulterers**, or even like that tax collector.’”

Word Data:

- Strong’s: H5003, H5004, G34280, G34290, G34300, G34310, G34320

(Go back to: [Luke 16:18](#); [18:11](#); [18:20](#))

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: [Satan](#))

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong's: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

(Go back to: [Luke 1:71](#); [1:74](#); [6:27](#); [6:35](#); [10:19](#); [12:58](#); [18:3](#); [19:27](#); [19:43](#); [20:43](#))

advice, advise, advisor, counsel, counselor, counsels

Definition:

The terms “counsel” and “advice” have the same meaning and refer to helping someone decide wisely about what to do in a certain situation. A wise “counselor” or “advisor” is someone who gives advice or counsel that will help a person make right choices.

- Kings often have official advisors or counselors to help them decide important matters that affect the people they are ruling.
- Sometimes the advice or counsel that is given is not good. Evil advisors may urge a king to take action or make a decree that will harm him or his people.
- Depending on the context, “advice” or “counsel” could also be translated as “help in deciding” or “warnings” or “exhortations” or “guidance.”
- The action, to “counsel” could be translated as to “advise” or to “make suggestions” or to “exhort.”
- Note that “counsel” is a different word than “council,” which refers to a group of people.

(See also: [exhort](#), [Holy Spirit](#), [wise](#))

Bible References:

Word Data:

- Strong's: H1697, H1847, H1875, H1884, H1907, H3272, H3289, H3982, H4156, H4431, H5475, H5779, H6440, H6963, H6098, H7592, H8458, G10110, G10120, G11060, G48230, G48250

(Go back to: [Luke 14:31](#))

afflict, affliction, distress

Definition:

The term “afflict” means to cause someone distress or suffering. An “affliction” is the disease, emotional grief, or other disaster that results from this.

- Sometimes God afflicted his people with sickness or other hardships with the intention for them to repent of their sins and turn back to him.
- God caused afflictions or plagues to come on the people of Egypt because their king refused to obey God.
- To “be afflicted with” means to suffer from some kind of distress, such as a disease, persecution, or emotional grief.
- In some Old Testament contexts, the idea of “afflicting oneself” or “afflicting one’s soul” means to abstain from eating food.

Translation Suggestions:

- To “afflict” someone could be translated as “cause someone to experience troubles” or “cause someone to suffer” or “cause suffering to come.”
- A phrase like “afflict someone with leprosy” could be translated as “cause someone to be sick with leprosy.”
- When a disease or disaster is sent to “afflict” people or animals, this could be translated as “cause suffering to.”
- Depending on the context, the term “affliction” could be translated as “calamity” or “sickness” or “suffering” or “great distress.”
- The phrase “afflicted with” could also be translated as “suffering from” or “sick with.”

(See also: [leprosy](#), [plague](#), [suffer](#))

Bible References:

- 2 Thessalonians 1:6
- Amos 5:12
- Colossians 1:24
- Exodus 22:22-24
- Genesis 12:17-20
- Genesis 15:12-13
- Genesis 29:32

Word Data:

- Strong's: H0205, H3013, H3905, H3906, H6031, H6039, H6040, H6041, H6862, H6869, H6887, H7451, H7489, G23460, G23470, G38040

(Go back to: [Luke 7:21](#))

age, aged

Definition:

The term “age” refers to the number of years a person has lived. It also used to refer generally to a time period.

- Other words used to express an extended period of time include “era” and “season.”
- Jesus refers to “this age” as the present time when evil, sin, and disobedience fill the earth.
- There will be a future age when righteousness will reign over a new heaven and a new earth.

Translation Suggestions:

- Depending on the context, the term “age” could also be translated as “era” or “number of years old” or “time period” or “time.”
- The phrase “at a very old age” could be translated as “at many years old” or “when he was very old” or “when he had lived a very long time.”
- The phrase “this present evil age” means “during this time right now when people are very evil.”

Bible References:

- 1 Chronicles 29:28
- 1 Corinthians 2:7
- Hebrews 6:5
- Job 5:26

Word Data:

- Strong's: G01650, G10740

(Go back to: [Luke 16:8](#); [18:30](#); [20:34](#); [20:35](#))

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

(Go back to: [Luke 17:18](#))

alms

Definition:

The term “alms” refers to money, food, or other things that are given to help poor people.

- Often the giving of alms was seen by people as something that their religion required them to do in order to be righteous.
- Jesus said that giving alms should not be done publicly for the purpose of getting other people to notice.
- This term could be translated as “money” or “gifts to poor people” or “help for the poor.”

Bible References:

- Acts 3:1-3
- Matthew 6:1
- Matthew 6:3

Word Data:

- Strong's: G16540

(Go back to: [Luke 11:41](#); [12:33](#))

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: [altar of incense](#), false god, grain offering, [sacrifice](#))

Bible References:

- Genesis 8:20
- Genesis 22:9
- James 2:21
- Luke 11:49-51
- Matthew 5:23
- Matthew 23:19

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.
- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

(Go back to: [Luke 1:11](#); [11:51](#))

altar of incense, incense altar

Facts:

The altar of incense was a piece of furniture on which a priest would burn incense as an offering to God. It was also called the golden altar.

- The altar of incense was made of wood, and its top and sides were covered with gold. It was about a half meter long, a half meter wide, and one meter tall.
- At first it was kept in the tabernacle. Then it was kept in the temple.
- Every morning and evening a priest would burn incense on it.
- This can also be translated as “altar for burning incense” or “golden altar” or “incense burner” or “incense table.”

(Translation suggestions: [How to Translate Names](#))

(See also: [incense](#))

Bible References:

- Luke 1:11-13

Word Data:

- Strong's: H4196, H7004, G23680, G23790

(Go back to: [Luke 1:11](#))

amazed, amazement, astonished, marvel, marveled, marvelous, wonder, dumbfounded

Definition:

All these terms refer to being very surprised because of something extraordinary that happened.

- Some of these words are translations of Greek expressions that mean “struck with amazement” or “standing outside of (oneself).” These expressions show how very surprised or shocked the person was feeling. Other languages might also have ways to express this.
- Usually the event that caused the wonder and amazement was a miracle, something only God could do.
- The meaning of these terms can also include feelings of confusion because what happened was totally unexpected.
- Other ways to translate these words could be “extremely surprised” or “very shocked.”
- Related words include “marvelous” (amazing, wonderful), “amazement,” and “astonishment.”
- In general, these terms are positive and express that the people were happy about what had happened.

(See also: [miracle](#), [sign](#))

Bible References:

- Acts 8:9-11
- Acts 9:20-22
- Galatians 1:6
- Mark 2:10-12
- Matthew 7:28
- Matthew 15:29-31
- Matthew 19:25

Word Data:

- Strong's: H0926, H2865, H3820, H4159, H6313, H6381, H6382, H6383, H6395, H8074, H8429, H8539, H8540, H8541, G06390, G15680, G15690, G16050, G16110, G18390, G22840, G22850, G22960, G22970, G22980, G40230, G45920, G50590

(Go back to: [Luke 1:21](#); [1:63](#); [2:18](#); [2:33](#); [2:47](#); [2:48](#); [4:22](#); [4:32](#); [4:36](#); [5:9](#); [5:26](#); [7:9](#); [8:25](#); [8:56](#); [9:43](#); [11:14](#); [11:38](#); [20:26](#); [24:22](#); [24:41](#))

amen, truly

Definition:

The term “amen” is a word used to emphasize or call attention to what a person has said. It is often used at the end of a prayer. Sometimes it is translated as “truly.”

- When used at the end of a prayer, “amen” communicates agreement with the prayer or expresses a desire that the prayer be fulfilled.
- In his teaching, Jesus used “amen” to emphasize the truth of what he said. He often followed that by “and I say to you” to introduce another teaching that related to the previous teaching.
- When Jesus uses “amen” this way, some English versions (and the ULT) translate this as “verily” or “truly.”
- Another word meaning “truly” is sometimes translated as “surely” or “certainly” and is also used to emphasize what the speaker is saying.

Translation Suggestions:

- Consider whether the target language has a special word or phrase that is used to emphasize something that has been said.
- When used at the end of a prayer or to confirm something, “amen” could be translated as “let it be so” or “may this happen” or “that is true.”
- When Jesus says, “truly I tell you,” this could also be translated as “Yes, I tell you sincerely” or “That is true, and I also tell you.”
- The phrase “truly, truly I tell you” could be translated as “I tell you this very sincerely” or “I tell you this very earnestly” or “what I am telling you is true.”

(See also: [fulfill](#), [true](#))

Bible References:

- Deuteronomy 27:15
- John 5:19
- Jude 1:24-25
- Matthew 26:33-35
- Philemon 1:23-25
- Revelation 22:20-21

Word Data:

- Strong's: H0543, G02810

(Go back to: [Luke 4:24](#); [12:37](#); [18:17](#); [18:29](#); [21:32](#); [23:43](#))

ancestor, father, fathered, forefather, grandfather

Definition:

The term “father” refers to a person’s male parent.

- The terms “father” and “forefather” are often used to refer to a male ancestor(s) of a certain person or people group. This could also be translated a “ancestor” or “ancestral father.”
- The expression “the father of” can figuratively refer to a person who is the leader a group of related people or the source of something. For example, in Genesis 4 “the father of all who live in tents” could mean, “the first clan leader of the first people who ever lived in tents.”
- The apostle Paul figuratively called himself the “father” of those he had helped to become Christians through sharing the gospel with them.

Translation Suggestions

- When talking about a father and his literal son, this term should be translated using the usual term to refer to a father in the language.
- “God the Father” should also be translated using the usual, common word for “father.”
- When referring to forefathers, this term could be translated as “ancestors” or “ancestral fathers.”
- When Paul refers to himself figuratively as a father to believers in Christ, this could be translated as “spiritual father” or “father in Christ.”
- Sometimes the word “father” can be translated as “clan leader,” depending on the context.
- The phrase “father of all lies” could be translated as “source of all lies” or “the one from whom all lies come.”

(See also: [God the Father](#), [son](#), [Son of God](#))

Bible References:

- Acts 7:2
- Acts 7:32
- Acts 7:45
- Acts 22:3
- Genesis 31:30
- Genesis 31:42
- Genesis 31:53
- Hebrews 7:4-6
- John 4:12
- Joshua 24:3-4
- Malachi 3:7
- Mark 10:7-9
- Matthew 1:7
- Matthew 3:9
- Matthew 10:21
- Matthew 18:14
- Romans 4:12

Word Data:

- Strong’s: H0001, H0002, H0025, H0369, H0539, H1121, H1730, H1733, H2524, H3205, H3490, H4940, H5971, H7223, G05400, G10800, G37370, G39620, G39640, G39660, G39670, G39700, G39710, G39950, G42450, G42690, G46130

(Go back to: [Luke 1:17](#); [1:32](#); [1:55](#); [1:59](#); [1:62](#); [1:67](#); [1:72](#); [1:73](#); [2:33](#); [2:48](#); [3:8](#); [6:23](#); [6:26](#); [8:51](#); [9:42](#); [9:59](#); [11:11](#); [11:47](#); [11:48](#); [12:53](#); [14:26](#); [15:12](#); [15:17](#); [15:18](#); [15:20](#); [15:21](#); [15:22](#); [15:27](#); [15:28](#); [15:29](#); [16:24](#); [16:27](#); [16:30](#); [18:20](#))

Andrew

Facts:

Andrew was one of twelve men whom Jesus chose to be his closest disciples (later called apostles).

- Andrew's brother was Simon Peter. Both of them were fishermen.
- Peter and Andrew were fishing in the Sea of Galilee when Jesus called them to be his disciples.
- Before Peter and Andrew met Jesus, they had been disciples of John the Baptizer.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- John 1:40
- Mark 1:17
- Mark 1:29-31
- Mark 3:17-19
- Matthew 4:19
- Matthew 10:2-4

Word Data:

- Strong's: G04060

(Go back to: [Luke 6:14](#))

angel, archangel

Definition:

An angel is a powerful spirit being whom God created. Angels exist to serve God by doing whatever he tells them to do. The term “archangel” refers to the angel who rules or leads all the other angels.

- The word “angel” literally means “messenger.”
- The term “archangel” literally means “chief messenger.” The only angel referred to in the Bible as an “archangel” is Michael.
- In the Bible, angels gave messages to people from God. These messages included instructions about what God wanted the people to do.
- Angels also told people about events that were going to happen in the future or events that had already happened.
- Angels have God’s authority as his representatives and sometimes in the Bible they spoke as if God himself was speaking.
- Other ways that angels serve God are by protecting and strengthening people.
- A special phrase, “angel of Yahweh,” has more than one possible meaning: (1) It may mean “angel who represents Yahweh” or “messenger who serves Yahweh.” (2) It may refer to Yahweh himself, who looked like an angel as he talked to a person. Either one of these meanings would explain the angel’s use of “I” as if Yahweh himself was talking.

Translation Suggestions:

- Ways to translate “angel” could include “messenger from God” or “God’s heavenly servant” or “God’s spirit messenger.”
- The term “archangel” could be translated as “chief angel” or “head ruling angel” or “leader of the angels.”
- Also consider how these terms are translated in a national language or another local language.
- The phrase “angel of Yahweh” should be translated using the words for “angel” and “Yahweh.” This will allow for different interpretations of that phrase. Possible translations could include “angel from Yahweh” or “angel sent by Yahweh” or “Yahweh, who looked like an angel.”

(See also: [How to Translate Unknowns](#))

(See also: [chief](#), [head](#), [messenger](#), [Michael](#), [ruler](#), [servant](#))

Bible References:

- 2 Samuel 24:16
- Acts 10:3-6
- Acts 12:23
- Colossians 2:18-19
- Genesis 48:16
- Luke 2:13
- Mark 8:38
- Matthew 13:50
- Revelation 1:20
- Zechariah 1:9

Examples from the Bible stories:

- **2:12** God placed large, powerful **angels** at the entrance to the garden to keep anyone from eating the fruit of the tree of life.
- **22:3** The **angel** responded to Zechariah, "I was sent by God to bring you this good news."
- **23:6** Suddenly, a shining **angel** appeared to them (the shepherds), and they were terrified. The **angel** said, "Do not be afraid, because I have some good news for you."
- **23:7** Suddenly, the skies were filled with **angels** praising God.
- **25:8** Then **angels** came and took care of Jesus.
- **38:12** Jesus was very troubled and his sweat was like drops of blood. God sent an **angel** to strengthen him.
- **38:15** "I could ask the Father for an army of **angels** to defend me."

Word Data:

- Strong's: H0047, H0430, H4397, H4398, H8136, G00320, G07430, G24650

(Go back to: [Luke 1:11](#); [1:13](#); [1:18](#); [1:19](#); [1:26](#); [1:28](#); [1:30](#); [1:34](#); [1:35](#); [1:38](#); [2:9](#); [2:10](#); [2:13](#); [2:15](#); [2:21](#); [4:10](#); [9:26](#); [12:8](#); [12:9](#); [15:10](#); [16:22](#); [20:36](#); [24:23](#))

anguish

Definition:

The term “anguish” refers to severe pain or distress.

- Anguish can be physical or emotional pain or distress.
- Often people who are in extreme anguish will show it in their face and behaviors.
- For example, a person in severe pain or anguish might grit his teeth or cry out.
- The term “anguish” could also be translated as “emotional distress” or “deep sorrow” or “severe pain.”

Bible References:

- Jeremiah 6:24
- Jeremiah 19:9
- Job 15:24
- Luke 16:24
- Psalms 116:3-4

Word Data:

- Strong's: H2342, H2470, H2479, H3708, H4164, H4689, H4691, H5100, H6695, H6862, H6869, H7267, H7581, G09280, G36000, G49280

(Go back to: [Luke 16:24](#); [16:25](#))

Annas

Facts:

Annas was the Jewish high priest in Jerusalem for 10 years, from approximately AD 6 to AD 15. Then he was removed from the high priesthood by the Roman government, although he continued to be an influential leader among the Jews.

- Annas was father-in-law to Caiaphas, the official high priest during the ministry of Jesus.
- When Jesus was being arrested, Annas's son-in-law Caiaphas was the official high priest. Annas is also mentioned as a high priest, however, because he was a former high priest who still had power and authority over the people.
- During his trial before the Jewish leaders, Jesus was first brought to Annas for questioning.

(Translation suggestions: [How to Translate Names](#))

(See also: [high priest](#), [priest](#))

Bible References:

- Acts 4:5-7
- John 18:22-24
- Luke 3:2

Word Data:

- Strong's: G04520

(Go back to: [Luke 3:2](#))

anoint, anointed, anointing

Definition:

The term “anoint” means to rub or pour oil on a person or object. Sometimes the oil was mixed with spices, giving it a sweet, perfumed smell. In biblical times, there were several reasons for anointing someone with oil.

- In the Old Testament, priests, kings, and prophets were anointed with oil to set them apart for special service to God. (This and the other uses are symbolic actions, see [Symbolic Action](#).)
- Objects such as altars or the tabernacle were also anointed with oil to show that they were to be used to worship and glorify God.
- In the New Testament, sick people were anointed with oil for their healing.
- The New Testament records two times that Jesus was anointed with perfumed oil by a woman, as an act of worship. One time Jesus commented that in doing this she was preparing him for his future burial.
- After Jesus died, his friends prepared his body for burial by anointing it with oils and spices.
- The titles “Messiah” (Hebrew) and “Christ” (Greek) mean “the Anointed (One).”
- Jesus the Messiah is the one who was chosen and anointed as a Prophet, High Priest, and King.
- In biblical times, a woman might anoint herself with perfume to make herself more sexually attractive.

Translation Suggestions:

- Depending on the context, the term “anoint” could be translated as “pour oil on” or “put oil on” or “consecrate by pouring perfumed oil on.”
- To “be anointed” could be translated as “be consecrated with oil.” or “be appointed” or “be consecrated.”
- In some contexts the term “anoint” could be translated as “appoint.”
- A phrase like “the anointed priest,” could be translated as “the priest who was consecrated with oil” or “the priest who was set apart by the pouring on of oil.”

(See also: [Christ](#), [consecrate](#), [high priest](#), [King of the Jews](#), [priest](#), [prophet](#))

Bible References:

- 1 John 2:20
- 1 John 2:27
- 1 Samuel 16:2-3
- Acts 4:27-28
- Amos 6:5-6
- Exodus 29:5-7
- James 5:13-15

Word Data:

- Strong's: H0047, H0430, H1101, H1878, H3323, H4397, H4398, H4473, H4886, H4888, H4899, H5480, H8136, G00320, G02180, G07430, G14720, G20250, G34620, G55450, G55480

(Go back to: [Luke 4:18](#); [7:38](#); [7:46](#))

apostle, apostleship

Definition:

The “apostles” were men sent by Jesus to preach about God and his kingdom. The term “apostleship” refers to the position and authority of those who were chosen as apostles.

- The word “apostle” means “someone who is sent out for a special purpose.” The apostle has the same authority as the one who sent him.
- Jesus’ twelve closest disciples became the first apostles. Other men, such as Paul and James, also became apostles.
- By God’s power, the apostles were able to boldly preach the gospel and heal people, and were able to force demons to come out of people.

Translation Suggestions:

- The word “apostle” can also be translated with a word or phrase that means “someone who is sent out” or “sent-out one” or “person who is called to go out and preach God’s message to people.”
- It is important to translate the terms “apostle” and “disciple” in different ways.
- Also consider how this term was translated in a Bible translation in a local or national language. (See [How to Translate Unknowns](#))

(See also: [authority](#), [disciple](#), [James \(son of Zebedee\)](#), [Paul](#), [the twelve](#))

Bible References:

- Jude 1:17-19
- Luke 9:12-14

Examples from the Bible stories:

- **26:10** Then Jesus chose twelve men who were called his **apostles**. The **apostles** traveled with Jesus and learned from him.
- **30:1** Jesus sent his **apostles** to preach and to teach people in many different villages.
- **38:2** Judas was one of Jesus’ **apostles**. He was in charge of the **apostles’** money bag, but he loved money and often stole from the bag.
- **43:13** The disciples devoted themselves to the **apostles’** teaching, fellowship, eating together, and prayer.
- **46:8** Then a believer named Barnabas took Saul to the **apostles** and told them how Saul had preached boldly in Damascus.

Word Data:

- Strong’s: G06510, G06520, G24910, G53760, G55700

(Go back to: [Luke 6:13](#); [9:10](#); [11:49](#); [17:5](#); [22:14](#); [24:10](#))

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong's: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

(Go back to: [Luke 2:34](#); [10:1](#); [12:14](#); [12:42](#); [12:44](#); [12:46](#))

ark

Definition:

The term “ark” literally refers to a rectangular wooden box that is made to hold or protect something. An ark can be large or small, depending on what it is being used for.

- In the English Bible, the word “ark” is first used to refer to the very large, rectangular, wooden boat that Noah built to escape the worldwide flood. The ark had a flat bottom, a roof, and walls.
- Ways to translate this term could include “very large boat” or “barge” or “cargo ship” or “large, box-shaped boat.”
- The Hebrew word that is used to refer to this huge boat is the same word used for the basket or box that held baby Moses when his mother put him in the Nile River to hide him. In that case it is usually translated as “basket.”
- In the phrase “ark of the covenant,” a different Hebrew word is used for “ark.” This could be translated as “box” or “chest” or “container.”
- When choosing a term to translate “ark,” it is important in each context to consider what size it is and what it is being used for.

(See also: ark of the covenant, [basket](#))

Bible References:

- 1 Peter 3:20
- Exodus 16:33-36
- Exodus 30:6
- Genesis 8:4-5
- Luke 17:27
- Matthew 24:37-39

Word Data:

- Strong's: H0727, H8392, G27870

(Go back to: [Luke 17:27](#))

armor, armory

Definition:

The term "armor" refers to the equipment a soldier uses to fight in a battle and protect himself from enemy attacks. It is also used in a figurative way to refer to spiritual armor.

- Parts of a soldier's armor include a helmet, a shield, a breastplate, leg coverings, and a sword.
- Using the term figuratively, the apostle Paul compares physical armor to spiritual armor that God gives the believer to help him fight spiritual battles.
- The spiritual armor God gives his people to fight against sin and Satan includes truth, righteousness, the gospel of peace, faith, salvation, and the Holy Spirit.
- This could be translated with a term that means "soldier gear" or "protective battle clothing" or "protective covering" or "weapons."

(See also: [faith](#), [Holy Spirit](#), [peace](#), [save](#), [spirit](#))

Bible References:

- 1 Samuel 31:9-10
- 2 Samuel 20:8
- Ephesians 6:11
- Jeremiah 51:3-4
- Luke 11:22
- Nehemiah 4:15-16

Word Data:

- Strong's: H2290, H2488, H3627, H4055, H5402, G36960, G38330

(Go back to: [Luke 11:22](#))

ash, ashes

Facts:

The term “ash” (or “ashes”) refers to the grey powdery substance that is left behind after wood is burned.

- In ancient times, sitting in ashes was a sign of mourning or grieving. When grieving, it was the custom to wear rough, scratchy sackcloth and sit in ashes or put ashes on the head.
- Putting ashes on the head was also a sign of humiliation or embarrassment.
- An “ash heap” is a pile of ashes.
- Sometimes the word “dust” is used with the term “ashes” in the phrase, “dust and ashes.” This phrase can be translated as “dust and ashes” or simply as “ashes.”
- When translating “ashes,” use the word in the target language that refers to the burned-up remains after wood has burned.

(See also: [fire](#), [sackcloth](#))

Bible References:

- 1 Kings 20:10
- Jeremiah 6:26
- Psalms 102:9
- Psalms 113:7

Word Data:

- Strong's: H0080, H0665, H1854, H6083, H6368, H7834, G28680, G47000, G50770, G55220

(Go back to: [Luke 10:13](#))

Asher

Facts:

Asher was Jacob's eighth son. He was Zilpah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Asher" or "Asher."
- His name sounds similar to a Hebrew word meaning "blessed, happy."
- The tribe of Asher settled in the northwest corner of Canaan, on the Mediterranean Sea. When used as the name of a region of land, the term "Asher" refers to the land given to the tribe of Asher.

(Translation suggestions: [How to Translate Names](#))

(See also: [twelve tribes of Israel](#), [Jacob](#), [Zilpah](#))

Bible References:

- Genesis 30:13
- 1 Chronicles 2:1-2
- 1 Kings 4:16
- Ezekiel 48:1-3
- Luke 2:36-38

Word Data:

- Strong's: H0836

(Go back to: [Luke 2:36](#))

asleep, fall asleep, sleep, sleeper, sleepless

Definition:

These terms can have figurative meanings relating to death.

- To “sleep” or “be asleep” can be a metaphor meaning to “be dead.” (See: Metaphor)
- The expression “fall asleep” means start sleeping, or, figuratively, die.
- To “sleep with one’s fathers” means to die, as one’s ancestors have, or to be dead, as one’s ancestors are.

Translation Suggestions:

- To “fall asleep” could be translated as to “suddenly become asleep” or to “start sleeping” or to “die,” depending on its meaning.
- Note: It is especially important to keep the figurative expression in contexts where the audience did not understand the meaning. For example, when Jesus told his disciples that Lazarus was “sleeping” they thought he meant that Lazarus was just sleeping naturally. In this context, it would not make sense to translate this as “he died.”
- Some project languages may have a different expression for death or dying which could be used if the expressions “sleep” and “asleep” do not make sense.

Bible References:

- 1 Kings 18:27-29
- 1 Thessalonians 4:14
- Acts 7:60
- Daniel 12:2
- Psalms 44:23
- Romans 13:11

Word Data:

- Strong's: H1957, H3462, H3463, H7290, H7901, H8139, H8142, H8153, H8639, G08790, G18520, G18530, G25180, G28370, G52580

(Go back to: [Luke 8:23](#); [8:52](#); [9:32](#); [22:45](#); [22:46](#))

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: [hyperbole](#))
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: [council](#))

Bible References:

- 1 Kings 8:14
- Acts 7:38
- Ezra 10:12-13
- Hebrews 12:22-24
- Leviticus 4:20-21
- Nehemiah 8:1-3

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

(Go back to: [Luke 5:15](#); [8:4](#); [22:66](#); [24:33](#))

astray, go astray, went astray, lead astray, stray

Definition:

The terms “stray” and “go astray” mean to disobey God’s will. People who are “led astray” have allowed other people or circumstances to influence them to disobey God.

- The word “astray” gives a picture of leaving a clear path or a place of safety to go down a wrong and dangerous path.
- Sheep who leave the pasture of their shepherd have “strayed.” God compares sinful people to sheep who have left him and “gone astray.”

Translation Suggestions:

- The phrase “go astray” could be translated as “go away from God” or “take a wrong path away from God’s will” or “stop obeying God” or “live in a way that goes away from God.”
- To “lead someone astray” could be translated as “cause someone to disobey God” or “influence someone to stop obeying God” or “cause someone to follow you down a wrong path.”

(See also: [disobey](#), [shepherd](#))

Bible References:

- 1 John 3:7
- 2 Timothy 3:13
- Exodus 23:4-5
- Ezekiel 48:10-12
- Matthew 18:13
- Matthew 24:5
- Psalms 58:3
- Psalms 119:110

Word Data:

- Strong’s: H5080, H7683, H7686, H8582, G41050, G53510

(Go back to: [Luke 21:8](#); [23:2](#); [23:14](#))

authority

Definition:

The term “authority” usually refers to a position of influence, responsibility, or rule over another person.

- Kings and other governing rulers have authority over the people they are ruling.
- The word “authorities” can refer to people, governments, or organizations that have authority over others.
- The word “authorities” can also refer to spirit beings who have power over people who have not submitted themselves to God’s authority.
- Masters have authority over their servants or slaves. Parents have authority over their children.
- Governments have the authority or right to make laws that govern their citizens.

Translation Suggestions:

- The term “authority” can also be translated as “control” or “right” or “qualifications.”
- Sometimes “authority” is used with the meaning of “power.”
- When “authorities” is used to refer to people or organizations who rule people, it could also be translated as “leaders” or “rulers” or “powers.”
- The phrase “by his own authority” could also be translated as “with his own right to lead” or “based on his own qualifications.”
- The expression, “under authority” could be translated as “responsible to obey” or “having to obey others’ commands.”

(See also: dominion, [king](#), [ruler](#), [power](#))

Bible References:

- Colossians 2:10
- Esther 9:29
- Genesis 41:35
- Jonah 3:6-7
- Luke 12:5
- Luke 20:1-2
- Mark 1:22
- Matthew 8:9
- Matthew 28:19
- Titus 3:1

Word Data:

- Strong’s: H8633, G08310, G14130, G18490, G18500, G20030, G27150, G52470

(Go back to: [Luke 4:6](#); [4:32](#); [4:36](#); [5:24](#); [7:8](#); [9:1](#); [10:19](#); [12:5](#); [12:11](#); [19:17](#); [20:2](#); [20:8](#); [20:20](#); [22:25](#); [22:53](#); [23:7](#))

avenge, avenger, revenge, vengeance

Definition:

To “avenge” or “take revenge” or “execute vengeance” is to punish someone in order to pay him back for the harm he did. The act of avenging or taking revenge is “vengeance.”

- Usually “avenge” implies an intent to see justice done or to right a wrong,
- When referring to people, the expression “take revenge” or “get revenge” usually involves wanting to get back at the person who did the harm.
- When God “takes vengeance” or “executes vengeance,” he is acting in righteousness because he is punishing sin and rebellion.

Translation Suggestions:

- The expression to “avenge” could also be translated as to “right a wrong” or to “get justice for.”
- When referring to human beings, to “take revenge” could be translated as “pay back” or “hurt in order to punish” or “get back at.”
- Depending on the context, “vengeance” could be translated as “punishment” or “punishment of sin” or “payment for wrongs done.” If a word meaning “retaliation” is used, this would apply to human beings only.
- When God says, “take my vengeance,” this could be translated by “punish them for wrongs done against me” or “cause bad things to happen because they have sinned against me.”
- When referring to God’s vengeance, make sure it is clear that God is right in his punishment of sin.

(See also: [punish](#), [just](#), [righteous](#))

Bible References:

- 1 Samuel 24:12-13
- Ezekiel 25:15
- Isaiah 47:3-5
- Leviticus 19:17-18
- Psalms 18:47
- Romans 12:19

Word Data:

- Strong’s: H1350, H3467, H5358, H5359, H5360, H8199, G15560, G15570, G15580, G37090

(Go back to: [Luke 18:3](#); [18:5](#); [18:7](#); [18:8](#); [21:22](#))

ax

Definition:

An ax is tool used for cutting or chopping trees or wood.

- An ax usually has a long wooden handle with a large metal blade attached to the end.
- If your culture has a tool that is similar to an ax, the name of that tool could be used to translate “ax.”
- Other ways to translate this term could include “tree-cutting tool” or “wooden tool with blade” or “long-handled wood-chopping tool.”
- In one Old Testament event, the blade of an ax fell into a river, so it is best if the tool that is described has a blade that can come loose from the wooden handle.

Bible References:

- 1 Kings 6:7-8
- 2 Kings 6:5
- Judges 9:48-49
- Luke 3:9
- Matthew 3:10
- Psalm 35:3

Word Data:

- Strong's: H1631, H4621, H7134, G05130

(Go back to: [Luke 3:9](#))

banquet

Definition:

A banquet is large, formal meal that usually includes several food courses.

- In ancient times, kings often served banquet meals to entertain political leaders and other important guests.
- This could also be translated as “elaborate meal” or “important feast” or “multi-course meal.”

Bible References:

- Daniel 5:10
- Isaiah 5:11-12
- Jeremiah 16:8
- Luke 5:29-32
- Song of Songs 2:3-4

Word Data:

- Strong's: H4960, H4961, H8354, G11730, G14030

(Go back to: [Luke 5:29](#); [14:13](#))

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: [Luke 3:3](#); [3:7](#); [3:12](#); [3:16](#); [3:21](#); [7:29](#); [7:30](#); [12:50](#); [20:4](#))

Barabbas

Facts:

Barabbas was a prisoner in Jerusalem at the time when Jesus was arrested.

- Barabbas was a criminal who had committed crimes of murder and rebellion against the Roman government.
- When Pontius Pilate offered to either release Barabbas or Jesus, the people chose Barabbas.
- So Pilate allowed Barabbas to go free, but condemned Jesus to be killed.

(Translation suggestions: [How to Translate Names](#))

(See also: [Pilate](#), Rome)

Bible References:

- John 18:40
- Luke 23:19
- Mark 15:7
- Matthew 27:15-16

Word Data:

- Strong's: G09120

(Go back to: [Luke 23:18](#))

barren, dry

Definition:

To be “barren” means to not be fertile or fruitful.

- Soil or land that is barren is not able to produce any plants.
- A woman who is barren is one who is physically unable to conceive or bear a child.

Translation Suggestions:

- When “barren” is used to refer to land, it could be translated as “not fertile” or “unfruitful” or “without plants.”
- When it is referring to a barren woman, it could be translated as “childless” or “not able to bear children” or “unable to conceive a child.”

Bible References:

- 1 Samuel 2:5
- Galatians 4:27
- Genesis 11:30
- Job 3:7

Word Data:

- Strong's: H4420, H6115, H6135, H6723, H7921, G06920, G47230

(Go back to: [Luke 1:7](#); [1:36](#); [23:29](#))

Bartholomew

Facts:

Bartholomew was one of Jesus' twelve apostles.

- Along with the other apostles, Bartholomew was sent out to preach the gospel and do miracles in Jesus' name.
- He was also one of those who saw Jesus return to heaven.
- A few weeks after that, he was with the other apostles in Jerusalem at Pentecost when the Holy Spirit came upon them.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [good news](#), [Holy Spirit](#), [miracle](#), [Pentecost](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19

Word Data:

- Strong's: G09180

(Go back to: [Luke 6:14](#))

basket, basketfuls

Definition:

The term “basket” refers to a container made of woven material.

- In biblical times, baskets were probably woven with strong plant materials, such as wood from peeled tree branches or twigs.
- A basket could be coated with a waterproof substance so that it could float.
- When Moses was a baby, his mother made a waterproof basket to put him in and floated it among the reeds of the Nile River.
- The word translated as “basket” in that story is the same word that is translated as “ark” referring to the boat that Noah built. The common meaning of its use in these two contexts may be “floating container.”

(See also: [ark](#), [Moses](#), Nile River, [Noah](#))

Bible References:

- 2 Corinthians 11:33
- Acts 9:25
- Amos 8:1
- John 6:13-15
- Judges 6:19-20
- Matthew 14:20

Word Data:

- Strong's: H0374, H1731, H1736, H2935, H3619, H5536, H7991, G28940, G34260, G45530, G47110

(**Go back to:** [Luke 9:17](#); [11:33](#))

bear, bearer, carry

Facts:

The term “bear” literally means “carry” something. There are also many figurative uses of this term.

- When speaking of a woman who will bear a child, this means “give birth to” a child.
- To “bear a burden” means to “experience difficult things.” These difficult things could include physical or emotional suffering.
- A common expression in the Bible is “bear fruit,” which means “produce fruit” or “have fruit.”
- The expression “bear witness” means “testify” or “report what one has seen or experienced.”
- The statement that “a son will not bear the iniquity of his father” means that he “will not be held responsible for” or “will not be punished for” his father’s sins.
- In general, this term could be translated as “carry” or “be responsible for” or “produce” or “have” or “endure,” depending on the context.

(Translation suggestions: [Translate Names](#))

(See also: [burden](#), [Elisha](#), [endure](#), [fruit](#), [iniquity](#), [report](#), [sheep](#), [strength](#), [testimony](#), [testimony](#))

Bible References:

- Lamentations 3:27

Word Data:

- Strong’s: H2232, H3201, H3205, H5375, H5445, H5449, H6030, H6509, H6779, G01420, G04300, G09410, G10800, G16270, G25920, G31400, G41600, G47220, G48280, G50410, G50880, G53420, G54090, G55760

(Go back to: [Luke 1:13](#); [1:31](#); [1:57](#); [4:11](#); [7:14](#); [9:41](#); [10:4](#); [11:27](#); [13:9](#); [14:27](#); [22:10](#); [23:29](#))

beast

Facts:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: [Metaphor](#))
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: [authority](#), Daniel, livestock, [nation](#), [power](#), [reveal](#), [Beelzebul](#))

Bible References:

- 1 Corinthians 15:32
- 1 Samuel 17:44
- 2 Chronicles 25:18
- Jeremiah 16:1-4
- Leviticus 7:21
- Psalms 49:12-13

Word Data:

- Strong's: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

(Go back to: [Luke 10:34](#))

Beelzebul

Facts:

Beelzebul is another name for Satan, or the devil. It is also sometimes spelled, "Beelzebub."

- This name literally means "lord of flies" which means "ruler over demons." But it is best to translate this term close to the original spelling rather than translate the meaning.
- It could also be translated as "Beelzebul the devil" to make it clear who is being referred to.
- This name is related to the name of the false god "Baal-zebub" of Ekron.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), Ekron, [Satan](#))

Bible References:

- Luke 11:15
- Mark 3:22
- Matthew 10:25
- Matthew 12:25

Word Data:

- Strong's: G09540

(Go back to: [Luke 11:15](#); [11:18](#); [11:19](#))

beg, beggar, needy

Definition:

The term “beg” means to urgently ask someone for something. It often refers to asking for money, but it is also commonly used to refer to pleading for something.

- Often people beg or plead when they strongly need something, but don't know if the other person will give them what they ask for.
- A “beggar” is someone who regularly sits or stands in a public place to ask people for money.
- Depending on the context, this term could be translated as “plead” or “urgently ask” or “demand money” or “regularly ask for money.”

(See also: plead)

Bible References:

- Luke 16:20
- Mark 6:56
- Matthew 14:36
- Psalm 45:12-13

Examples from the Bible stories:

- **10:4** God sent frogs all over Egypt. Pharaoh **begged** Moses to take away the frogs.
- **29:8** “The king called the servant and said, ‘You wicked servant! I forgave your debt because you **begged** me.’”
- **32:7** The demons **begged** Jesus, “Please do not send us out of this region!” There was a herd of pigs feeding on a nearby hill. So, the demons **begged** Jesus, “Please send us into the pigs instead!”
- **32:10** The man who used to have the demons **begged** to go along with Jesus.
- **35:11** His father came out and **begged** him to come and celebrate with them, but he refused.
- **44:1** One day, Peter and John were going to the Temple. As they approached the Temple gate, they saw a crippled man who was **begging** for money.

Word Data:

- Strong's: H0034, H7592, G01540, G18710, G43190, G44340

(Go back to: [Luke 5:12](#); [7:3](#); [7:4](#); [8:28](#); [8:31](#); [8:32](#); [8:38](#); [8:41](#); [9:38](#); [9:40](#); [16:3](#); [18:35](#))

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: [Luke 1:20](#); [1:45](#); [8:12](#); [8:13](#); [8:50](#); [Notes](#); [9:41](#); [20:5](#); [22:67](#); [24:25](#))

beloved

Definition:

The term “beloved” is an expression of affection that describes someone who is loved and dear to someone else.

- The term “beloved” literally means “loved (one)” or “(who is) loved.”
- God refers to Jesus as his “beloved Son.”
- In their letters to Christian churches, the apostles frequently address their fellow believers as “beloved.”

Translation Suggestions:

- This term could also be translated as “loved” or “loved one” or “well-loved,” or “very dear.”
- In the context of talking about a close friend, this could be translated as “my dear friend” or “my close friend.” In English it is natural to say “my dear friend, Paul” or “Paul, who is my dear friend.” Other languages may find it more natural to order this in a different way.
- Note that the word “beloved” comes from the word for God’s love, which is unconditional, unselfish, and sacrificial.

(See also: [love](#))

Bible References:

- 1 Corinthians 4:14
- 1 John 3:2
- 1 John 4:7
- Mark 1:11
- Mark 12:6
- Revelation 20:9
- Romans 16:8
- Song of Songs 1:14

Word Data:

- Strong’s: H0157, H1730, H2532, H3033, H3039, H4261, G00250, G00270, G52070

(Go back to: [Luke 3:22](#); [20:13](#))

Bethany

Facts:

The town of Bethany was located at the base of the eastern slope of the Mount of Olives, about 2 miles east of Jerusalem.

- Bethany was near the road that ran between Jerusalem and Jericho.
- Jesus often visited Bethany where his close friends Lazarus, Martha, and Mary lived.
- Bethany is especially known as the place where Jesus raised Lazarus from the dead.

(Translation suggestions: [How to Translate Names](#))

(See also: [Jericho](#), [Jerusalem](#), [Lazarus](#), [Martha](#), [Mary \(sister of Martha\)](#), [Mount of Olives](#))

Bible References:

- John 1:26-28
- Luke 24:50-51
- Mark 11:1
- Matthew 21:15-17

Word Data:

- Strong's: G09630

(Go back to: [Luke 19:29](#); [24:50](#))

Bethlehem, Ephrathah

Facts:

Bethlehem was a small city in the land of Israel, near the city of Jerusalem. It was also known as “Ephrathah,” which was probably its original name.

- Bethlehem has been called the “city of David,” since King David was born there.
- The prophet Micah said that the Messiah would come from “Bethlehem Ephrathah.”
- Fulfilling that prophecy, Jesus was born in Bethlehem, many years later.
- The name “Bethlehem” means “house of bread” or “house of food.”

(See also: Caleb, [David](#), Micah)

Bible References:

- Genesis 35:16
- John 7:42
- Matthew 2:6
- Matthew 2:16
- Ruth 1:2
- Ruth 1:21

Examples from the Bible stories:

- **17:2** David was a shepherd from the town of **Bethlehem**.
- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a virgin. The prophet Micah said that he would be born in the town of **Bethlehem**.
- **23:4** Joseph and Mary had to make a long journey from where they lived in Nazareth to **Bethlehem** because their ancestor was David whose hometown was **Bethlehem**.
- **23:6** “The Messiah, the Master, has been born in **Bethlehem!**”

Word Data:

- Strong's: H0376, H0672, H1035, G09650

(Go back to: [Luke 2:4](#); [2:15](#))

betray, betrayer

Definition:

The term “betray” means to act in a way that deceives and harms someone. A “betrayer” is a person who betrays a friend who was trusting him.

- Judas was “the betrayer” because he told the Jewish leaders how to capture Jesus.
- The betrayal by Judas was especially evil because he was an apostle of Jesus who received money in exchange for giving the Jewish leaders information that would result in Jesus’ unjust death.

Translation Suggestions:

- Depending on the context, the term “betray” could be translated as “deceive and cause harm to” or “turn over to the enemy” or “treat treacherously.”
- The term “betrayer” could be translated as “person who betrays” or “double dealer” or “traitor.”

(See also: [Judas Iscariot](#), Jewish leaders, [apostle](#))

Bible References:

- Acts 7:52
- John 6:64
- John 13:22
- Matthew 10:4
- Matthew 26:22

Examples from the Bible stories:

- **21:11** Other prophets foretold that those who killed the Messiah would gamble for his clothes and he would be **betrayed** by a friend. The prophet Zechariah foretold that the friend would be paid thirty silver coins as payment for **betraying** the Messiah.
- **38:2** After Jesus and the disciples arrived in Jerusalem, Judas went to the Jewish leaders and offered to **betray** Jesus to them in exchange for money.
- **38:3** The Jewish leaders, led by the high priest, paid Judas thirty silver coins to **betray** Jesus.
- **38:6** Then Jesus said to the disciples, “One of you will **betray** me.” * * **38:6** Jesus said, “The person to whom I give this piece of bread is the **betrayer**.”
- **38:13** When he returned the third time, Jesus said, “Wake up! My **betrayer** is here.”
- **38:14** Then Jesus said, “Judas, do you **betray** me with a kiss?”
- **39:8** Meanwhile, Judas, the **betrayer**, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: H7411, G38600, G42730

(Go back to: [Luke 6:16](#))

bind, bond, bound

Definition:

The term “bind” means to tie something or fasten it securely. Something that is tied or joined together is called a “bond.” The term “bound” is the past tense of this term.

- To be “bound” means to have something tied or wrapped around something else.
- In a figurative sense, a person can be “bound” to a vow, which means he is “required to fulfill” what he promised to do.
- The term “bonds” refers to anything that binds, confines, or imprisons someone. It usually refers to physical chains, fetters or ropes that keep a person from being free to move.
- In Bible times, bonds such as ropes or chains were used to attach prisoners to the wall or floor of a stone prison.
- The term “bind” can also be used to talk about wrapping cloth around a wound to help it heal.
- A dead person would be “bound” with cloth in preparation for burial.
- The term “bond” is used figuratively to refer to something, such as sin, that controls or enslaves someone.
- A bond can also be a close relationship between people in which they support each other emotionally, spiritually and physically. This applies to the bond of marriage.
- For example, a husband and wife are “bound” or tied to each other. It is a bond that God does not want broken.

Translation Suggestions:

- The term “bind” could also be translated as “tie” or “tie up” or “wrap (around).”
- Figuratively, it could be translated as to “restrain” or to “prevent” or to “keep from (something).”
- A special use of “bind” in Matthew 16 and 18 means “forbid” or “not permit.”
- The term “bonds” could be translated as “chains” or “ropes” or “shackles.”
- Figuratively the term “bond” could be translated as “knot” or “connection” or “close relationship.”
- The phrase “bond of peace” means “being in harmony, which brings people in closer relationship to each other” or “the tying together that peace brings.”
- To “bind up” could be translated as “wrap around” or “put a bandage on.”
- To “bind” oneself with a vow could be translated as “promise to fulfill a vow” or “commit to fulfill a vow.”
- Depending on the context, the term “bound” could also be translated as “tied” or “tied up” or “chained” or “obligated (to fulfill)” or “required to do.”

(See also: [fulfill](#), [peace](#), [prison](#), [servant](#), [vow](#))

Bible References:

- Leviticus 8:7

Word Data:

- Strong's: H0247, H0481, H0519, H0615, H0631, H0632, H0640, H1366, H1367, H1379, H2280, H2706, H3256, H3533, H3729, H4147, H4148, H4205, H4562, H5650, H5656, H5659, H6029, H6123, H6616, H6696, H6872, H6887, H7194, H7405, H7573, H7576, H8198, H8244, H8379, G02540, G03310, G03320, G11950, G11960, G11980, G11990, G12100, G13970, G13980, G14010, G14020, G26110, G26150, G37340, G37840, G38140, G40190, G40290, G43850, G48860, G48870, G52650

(Go back to: [Luke 8:29](#); [10:34](#); [13:16](#))

blameless

Definition:

The term “blameless” literally means “without blame.” It is used to refer to a person who obeys God wholeheartedly, but it does not mean that the person is sinless.

- Abraham and Noah were considered blameless before God.
- A person who has a reputation for being “blameless” behaves in a way that honors God.
- According to one verse, a person who is blameless is “one who fears God and turns away from evil.”

Translation Suggestions:

- This could also be translated as “with no fault to his character” or “completely obedient to God” or “avoiding sin” or “keeping away from evil.”

Bible References:

- 1 Thessalonians 2:10
- 1 Thessalonians 3:11-13
- 2 Peter 3:14
- Colossians 1:22
- Genesis 17:1-2
- Philippians 2:15
- Philippians 3:6

Word Data:

- Strong's: H5352, H5355, H8535, G02730, G02740, G02980, G02990, G03380, G04100, G04230

(Go back to: [Luke 1:6](#))

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: dishonor, slander)

Bible References:

- 1 Timothy 1:12-14
- Acts 6:11
- Acts 26:9-11
- James 2:5-7
- John 10:32-33
- Luke 12:10
- Mark 14:64
- Matthew 12:31
- Matthew 26:65
- Psalms 74:10

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

(Go back to: [Luke 5:21](#); [Notes](#); [12:10](#); [22:65](#); [23:39](#))

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: [praise](#))

Bible References:

- 1 Corinthians 10:16
- Acts 13:34
- Ephesians 1:3
- Genesis 14:20
- Isaiah 44:3
- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- **1:7** God saw that it was good and he **blessed** them.
- **1:15** God made Adam and Eve in his own image. He **blessed** them and told them, “Have many children and grandchildren and fill the earth.”
- **1:16** So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- **4:4** “I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you.”
- **4:7** Melchizedek **blessed** Abram and said, “May God Most High who owns heaven and earth **bless** Abram.”

- **7:3** Isaac wanted to give his **blessing** to Esau.
- **8:5** Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong's: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

(Go back to: [Luke 1:42](#); [1:45](#); [1:48](#); [1:64](#); [1:68](#); [2:28](#); [2:34](#); [6:20](#); [6:21](#); [6:22](#); [6:28](#); [7:23](#); [9:16](#); [10:23](#); [11:27](#); [11:28](#); [12:37](#); [12:38](#); [12:43](#); [13:35](#); [14:14](#); [14:15](#); [19:38](#); [23:29](#); [24:30](#); [24:50](#); [24:51](#); [24:53](#))

blood

Definition:

The term “blood” refers to the red liquid that comes out of a person’s skin when there is an injury or wound. Blood brings life-giving nutrients to a person’s entire body. In the Bible, the term “blood” is often used figuratively to mean “life” and/or several other concepts.

- When people made sacrifices to God, they killed an animal and poured its blood on the altar. This symbolized the sacrifice of the animal’s life to pay for people’s sins.
- The expression “flesh and blood” refers to human beings.
- The expression “own flesh and blood” refers to people who are biologically related.

Translation Suggestions:

- This term should be translated with the term that is used for blood in the target language.
- The expression “flesh and blood” could be translated as “people” or “human beings.”
- Depending on the context, the expression “my own flesh and blood” could be translated as “my own family” or “my own relatives” or “my own people.”
- If there is an expression in the target language that is used with this meaning, that expression could be used to translate “flesh and blood.”

(See also: bloodshed; [flesh](#); [life](#))

Bible References:

- 1 John 1:7
- 1 Samuel 14:32
- Acts 2:20
- Acts 5:28
- Colossians 1:20
- Galatians 1:16
- Genesis 4:11
- Psalms 16:4
- Psalms 105:28-30

Examples from the Bible stories:

- **8:3** Before Joseph’s brothers returned home, they tore Joseph’s robe and dipped it in goat’s **blood**.
- **10:3** God turned the Nile River into **blood**, but Pharaoh still would not let the Israelites go.
- **11:5** All the houses of the Israelites had **blood** around the doors, so God passed over those houses and everyone inside was safe. They were saved because of the lamb’s **blood**.
- **13:9** The **blood** of the animal that was sacrificed covered the person’s sin and made that person clean in God’s sight.
- **38:5** Then Jesus took a cup and said, “Drink this. It is my **blood** of the New Covenant that is poured out for the forgiveness of sins.”
- **48:10** When anyone believes in Jesus, the **blood** of Jesus takes away that person’s sin, and God’s punishment passes over him.

Word Data:

- Strong’s: H1818, H5332, G01290, G01300, G01310

(Go back to: [Luke 8:43](#); [8:44](#); [11:50](#); [11:51](#); [13:1](#); [22:20](#))

Boaz

Facts:

Boaz was an Israelite man who lived during the time when there were judges ruled Israel. He married a Moabite woman named Ruth and became both the great grandfather of King David and an ancestor of Jesus Christ.

- He was a relative of an Israelite woman named Naomi who had returned to Israel after her husband and sons died in Moab.
- Boaz “redeemed” Naomi’s widowed daughter-in-law Ruth by marrying her and giving her a future with a husband and children.

(Translation suggestions: [How to Translate Names](#))

(See also: Moab, [redeem](#), Ruth)

Bible References:

- 1 Chronicles 2:12
- 2 Chronicles 3:17
- Luke 3:30-32
- Matthew 1:5
- Ruth 2:4

Word Data:

- Strong’s: H1162

(Go back to: [Luke 3:32](#))

body

Definition:

The term “body” refers to the physical body of a person or animal. This term is also used figuratively to refer to an object or to a group consisting of individual members.

- Often the term “body” refers to a dead person or animal. Sometimes this is referred to as a “dead body” or a “corpse.”
- When Jesus said to the disciples at his last Passover meal, “This (bread) is my body,” he was referring to his physical body that would be “broken” (killed) to pay for their sins.
- In the Bible, Christians as a group are referred to as the “body of Christ.”
- Just as a physical body has many parts, the “body of Christ” has many individual members.
- Each individual believer has a special function in the body of Christ to help the whole group work together to serve God and bring him glory.
- Jesus is also referred to as the “head” (leader) of the “body” of his believers. Just as a person’s head tells his body what to do, so Jesus is the one who guides and directs Christians as members of his “body.”

Translation Suggestions:

- The best way to translate this term would be with the word that is most commonly used to refer to a physical body in the project language. Make sure that the word used is not an offensive term.
- When referring collectively to believers, for some languages it may be more natural and accurate to say “spiritual body of Christ.”
- When Jesus says, “This is my body,” it is best to translate this literally, with a note to explain it if needed.
- Some languages may have a separate word when referring to a dead body, such as “corpse” for a person or “carcass” for an animal. Make sure the word used to translate this makes sense in the context and is acceptable.

(See also: [head](#), [hand](#); [face](#); [loins](#); [righthand](#); [tongue](#))

Bible References:

- 1 Chronicles 10:12
- 1 Corinthians 5:5
- Ephesians 4:4
- Judges 14:8
- Numbers 6:6-8
- Psalm 31:9
- Romans 12:5

Word Data:

- Strong’s: H0990, H1320, H1460, H1465, H1472, H1480, H1655, H3409, H4191, H5038, H5085, H5315, H6106, H6297, H7607, G44300, G49540, G49830, G55590

(Go back to: [Luke 3:22](#); [11:34](#); [11:36](#); [12:4](#); [12:22](#); [12:23](#); [17:37](#); [22:19](#); [23:52](#); [23:55](#); [24:3](#); [24:23](#))

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: [humble](#), [worship](#))

Bible References:

- 2 Kings 5:18
- Exodus 20:5
- Genesis 24:26
- Genesis 44:14
- Isaiah 44:19
- Luke 24:5
- Matthew 2:11
- Revelation 3:9

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

(Go back to: [Luke 5:8](#); [5:12](#); [8:28](#); [8:41](#); [8:47](#); [17:16](#); [24:5](#))

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term “loaf” occurs by itself, it means “loaf of bread.”
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called “unleavened bread” in the Bible. The ancient Israelites ate “unleavened bread” during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: [Synecdoche](#)) Many times the term “bread” can be translated more generally as “food.”
- The phrase “bread of the presence” refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as “bread showing that God lived among them.”
- The term “bread from heaven” refers to the special white food called “manna” that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the “bread that came down from heaven” and the “bread of life.”

(See also: [Passover](#), [tabernacle](#), [temple](#), [unleavened bread](#), [yeast](#))

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

(Go back to: [Luke 4:3](#); [4:4](#); [6:4](#); [7:33](#); [9:3](#); [9:13](#); [9:16](#); [11:3](#); [11:5](#); [14:1](#); [14:15](#); [15:17](#); [22:19](#); [24:30](#); [24:35](#))

bridegroom

Definition:

In a marriage ceremony, the bridegroom is the **man** who will marry the bride (the **woman**).

- In the Jewish culture during Bible times, the ceremony was centered around the bridegroom coming to get his bride.
- In the Bible, Jesus is figuratively called the "Bridegroom" who will someday come for his "Bride," the Church.
- Jesus compared his disciples to the friends of the bridegroom who celebrate while the bridegroom is with them, but who will be sad when he is gone.

(See also: bride)

Bible References:

- Isaiah 62:5
- Joel 2:15-16
- John 3:30
- Luke 5:35
- Mark 2:19
- Mark 2:20
- Matthew 9:15

Word Data:

- Strong's: H2860, G35660

(Go back to: [Luke 5:34](#); [5:35](#))

brother

Definition:

The term “brother” refers to a male sibling who shares at least one biological parent.

- In the Old Testament, the term “brothers” is also used as a general reference to relatives or associates, such as members of the same tribe, clan, occupation, or people group. When used in this way, the term can refer to both men and women.
- In the New Testament, the apostles often use the term “brothers” to refer to fellow Christians, including both men and women.
- A few times in the New Testament, the apostles used the term “sister” when referring specifically to a fellow Christian who was a woman, or to emphasize that both men and women are being included. For example, James emphasizes that he is talking about all believers when he refers to “a brother or sister who is in need of food or clothing.”

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological brother, unless this would give wrong meaning.
- In the Old Testament especially, when “brothers” is used very generally to refer to members of the same family, clan, or people group, possible translations could include “relatives” or “clan members” or “fellow Israelites.”
- In the context of referring to a fellow believer in Christ, this term could be translated as “brother in Christ” or “spiritual brother.”
- If both males and females are being referred to and “brother” would give a wrong meaning, then a more general kinship term could be used that would include both males and females.
- Other ways to translate this term so that it refers to both male and female believers could be “fellow believers” or “Christian brothers and sisters.”
- Make sure to check the context to determine whether only men are being referred to, or whether both men and women are included.

(See also: [apostle](#), [God the Father](#), [sister](#), [spirit](#))

Bible References:

- Acts 7:26
- Genesis 29:10
- Leviticus 19:17
- Nehemiah 3:1
- Philippians 4:21
- Revelation 1:9

Word Data:

- Strong's: H0251, H0252, H0264, H1730, H2992, H2993, H2994, H7453, G00800, G00810, G23850, G24550, G25000, G46130, G53600, G55690

(Go back to: [Luke 3:1](#); [3:19](#); [6:14](#); [6:41](#); [6:42](#); [Notes](#); [8:19](#); [8:20](#); [8:21](#); [12:13](#); [14:12](#); [14:26](#); [15:27](#); [15:32](#); [16:28](#); [17:3](#); [18:29](#); [20:28](#); [20:29](#); [21:16](#); [22:32](#))

burden, load, heavy, hard work, hard labor, utterances

Definition:

A burden is a heavy load. It literally refers to a physical load such as a work animal would carry. The term “burden” also has several figurative meanings:

- A burden can refer to a difficult duty or important responsibility that a person has to do. He is said to be “bearing” or “carrying” a “heavy burden.”
- A cruel leader may put difficult burdens on the people he is ruling, for example by forcing them to pay large amounts of taxes.
- A person who does not want to be a burden to someone does not want to cause that other person any trouble.
- The guilt of a person’s sin is a burden to him.
- The “burden of the Lord” is a figurative way of referring to a “message from God” that a prophet must deliver to God’s people.
- The term “burden” can be translated by “responsibility” or “duty” or “heavy load” or “message,” depending on the context.

Bible References:

- 2 Thessalonians 3:6-9
- Galatians 6:1-2
- Galatians 6:3
- Genesis 49:15
- Matthew 11:30
- Matthew 23:4

Word Data:

- Strong’s: H2960, H3053, H4614, H4853, H4864, H5445, H5447, H5448, H5449, H5450, H6006, G00040, G09160, G09220, G23470, G25990, G26550, G54130

(Go back to: [Luke 9:32](#); [11:46](#); [21:34](#))

bury, buried, burial

Definition:

The term “bury” refers to putting an object (usually a dead body) into a hole or other burial place and then covering it with dirt or stones, etc. The term “burial” is the act of burying something, or it can be used to describe a place where something has been buried.

- Often people bury a dead body by placing it into a deep hole in the ground and then covering it with dirt.
- Sometimes the dead body is placed in a box-like structure, such as a coffin, before burying it.
- In Bible times, dead people were often buried in a cave or similar place. After Jesus died, his body was wrapped in cloths and placed in a stone tomb that was sealed with a large boulder.
- The terms “burial place” or “burial room” or “burial chamber” or “burial cave” always refer to a place where a dead body is buried.
- Other things can also be buried, such as when Achan buried silver and other things that he had stolen from Jericho.
- The phrase “buried his face” usually means “covered his face with his hands.”
- Sometimes the word “hide” can mean “bury” as when Achan hid things in the ground that he had stolen from Jericho. This meant he buried them in the ground.

(See also: [Jericho](#), [tomb](#))

Bible References:

- 2 Kings 9:9-10
- Genesis 35:4-5
- Jeremiah 25:33
- Luke 16:22
- Matthew 27:7
- Psalm 79:1-3

Word Data:

- Strong's: H6900, H6912, H6913, G17790, G17800, G22900, G49160, G50270

(Go back to: [Luke 9:59](#); [9:60](#); [16:22](#))

Caesar

Facts:

The term "Caesar" was the name or title used by many of the rulers of the Roman Empire. In the Bible, this name refers to three different Roman rulers.

- The first Roman ruler named Caesar was "Caesar Augustus," who was ruling during the time that Jesus was born.
- About thirty years later, at the time when John the Baptist was preaching, Tiberius Caesar was the ruler of the Roman Empire.
- Tiberius Caesar was still ruling Rome when Jesus told the people to pay Caesar what was due him and to give to God what is due him.
- When Paul appealed to Caesar, this referred to the Roman emperor, Nero, who also had the title "Caesar."
- When "Caesar" is used by itself as a title, it can also be translated as: "the Emperor" or "the Roman Ruler."
- In names such as Caesar Augustus or Tiberius Caesar, "Caesar" can be spelled close to the way a national language spells it.

(Translation suggestions: [How to Translate Names](#))

(See also: [king](#), Paul, Rome)

Bible References:

- Acts 25:6
- Luke 2:1
- Luke 20:23-24
- Luke 23:2
- Mark 12:13-15
- Matthew 22:17
- Philippians 4:22

Word Data:

- Strong's: G25410

(Go back to: [Luke 2:1](#); [3:1](#); [20:22](#); [20:24](#); [20:25](#); [23:2](#))

Caiaphas

Facts:

Caiaphas was the high priest of Israel during the time of John the Baptist and Jesus.

- Caiaphas played a major role in the trial and condemnation of Jesus.
- The high priests Annas and Caiaphas were at the trial of Peter and John when they were arrested after healing a crippled man.
- Caiaphas is the one who said that it was better for one man to die for the whole nation than for the whole nation to perish. God caused him to say this as a prophecy about how Jesus would die to save his people.

(Translation suggestions: [How to Translate Names](#))

(See also: [Annas](#), [high priest](#))

Bible References:

- Acts 4:5-7
- John 18:12
- Luke 3:2
- Matthew 26:3-5
- Matthew 26:57-58

Word Data:

- Strong's: G25330

(Go back to: [Luke 3:2](#))

call, call out

Definition:

The terms “call” and “call out” usually mean to speak loudly, but the term “call” can also mean to name or summon a person. There are also some other meanings.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- Often in the Bible, “call” has a meaning of “summon” or “command to come” or “request to come.”
- God calls people to come to him and be his people. This is their “calling.”
- When God “calls” people, it means that God has appointed or chosen people to be his children, to be his servants and proclaimers of his message of salvation through Jesus.
- This term is also used in the context of naming someone. For example, “His name is called John,” means “He is named John” or “His name is John.”
- To be “called by the name of” means that someone is given the name of someone else. God says that he has called his people by his name.
- A different expression, “I have called you by name” means that God has specifically chosen that person.

Translation Suggestions:

- The term “call” could be translated by a word that means “summon,” which includes the idea of being intentional or purposeful in calling.
- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- When the Bible says that God has “called” us to be his servants, this could be translated as “specially chose us” or “appointed us” to be his servants.
- “You must call his name” can also be translated as “you must name him.”
- “His name is called” could also be translated as “his name is” or “he is named.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.
- The expression “your calling” could be translated as “your purpose” or “God’s purpose for you” or “God’s special work for you.”
- To “call on the name of the Lord” could be translated as “seek the Lord and depend on him” or “trust in the Lord and obey him.”
- To “call for” something could be translated by “demand” or “ask for” or “command.”
- The expression “you are called by my name” could be translated as “I have given you my name, showing that you belong to me.”
- When God says, “I have called you by name,” this could be translated as “I know you and have chosen you.”

(See also: [pray](#), [cry](#))

Bible References:

- 1 Kings 18:24
- 1 Thessalonians 4:7
- 2 Timothy 1:9
- Ephesians 4:1
- Galatians 1:15
- Matthew 2:15
- Philippians 3:14

Word Data:

- Strong's: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

(Go back to: [Luke 1:13](#); [1:31](#); [1:32](#); [1:35](#); [1:36](#); [1:59](#); [1:60](#); [1:61](#); [1:76](#); [2:4](#); [2:21](#); [2:23](#); [5:32](#); [6:13](#); [6:15](#); [6:46](#); [7:11](#); [7:18](#); [7:32](#); [8:2](#); [8:8](#); [9:1](#); [9:10](#); [13:12](#); [15:6](#); [15:9](#); [15:19](#); [15:21](#); [15:26](#); [16:2](#); [16:5](#); [18:16](#); [18:19](#); [19:13](#); [19:15](#); [19:29](#); [20:37](#); [20:44](#); [21:37](#); [22:1](#); [22:3](#); [22:25](#); [23:13](#); [23:33](#))

camel

Definition:

A camel is a large, four legged animal with one or two humps on its back. (See also: [How to Translate Unknowns](#))

- In Bible times, the camel was the largest animal found in Israel and the surrounding regions.
- The camel was used mainly for carrying people and burdens.
- Some people groups also used camels for food but not the Israelites because God said that camels were unclean and were not to be eaten.
- Camels were valuable because they could move swiftly in the sand and could live without food and water for several weeks at a time.

(See also: [burden](#), [clean](#))

Bible References:

- 1 Chronicles 5:21
- 2 Chronicles 9:1-2
- Exodus 9:1-4
- Mark 10:25
- Matthew 3:4
- Matthew 19:23-24

Word Data:

- Strong's: H1581, G25740

(Go back to: [Luke 18:25](#))

Capernaum

Facts:

Capernaum was a fishing village on the northwest shore of the Sea of Galilee.

- Jesus lived in Capernaum whenever he was teaching in Galilee.
- Several of his disciples were from Capernaum.
- Jesus also did many miracles in this city, including bringing a dead girl back to life.
- Capernaum was one of three cities that Jesus publicly rebuked because their people rejected him and did not believe his message. He warned them that God would punish them for their unbelief.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Sea of Galilee](#))

Bible References:

- John 2:12
- Luke 4:31
- Luke 7:1
- Mark 1:21
- Mark 2:2
- Matthew 4:12-13
- Matthew 17:24-25

Word Data:

- Strong's: G25840

(Go back to: [Luke 4:23](#); [4:31](#); [7:1](#); [10:15](#))

captive, captivate, captivity, catch

Definition:

The terms “captive” and “captivity” refer to people who have been captured and forced to live somewhere they do not want to live, such as in a foreign country.

- The Israelites from the kingdom of Judah were held captive in the kingdom of Babylonia for 70 years.
- Captives are often required to work for the people or nation that captured them.
- Daniel and Nehemiah were Israelite captives who worked for the Babylonian king.
- The expression to “take captive” is another way of talking about capturing someone.
- The expression, “carry you away captive” could also be translated as “force you to live as captives” or “take you away to another country as prisoners.”
- In a figurative sense, the apostle Paul tells Christians to “take captive” every thought and make it obedient to Christ.
- He also talks about how a person can be “taken captive” by sin, which means he is “controlled by” sin.

Translation Suggestions

- Depending on the context, to be “held captive” could also be translated by, “not allowed to be free” or “kept in prison” or “forced to live in a foreign country.”
- The expression, “led captive” or “taken captive” could be translated as “captured” or “imprisoned” or “forced to go to a foreign land.”
- The term “captives” could also be translated as “people who were captured” or “enslaved people.”
- Depending on the context, “captivity” could also be translated as “imprisonment” or “exile” or “forced stay in a foreign country.”

(See also: Babylon, exile, [prison](#), [seize](#))

Bible References:

- 2 Corinthians 10:5
- Isaiah 20:4
- Jeremiah 43:3
- Luke 4:18

Word Data:

- Strong's: H1123, H1473, H1540, H1546, H1547, H7617, H7622, H7628, H7633, H7686, G01610, G01620, G01630, G01640, G22210

(Go back to: [Luke 4:18](#); [21:24](#))

cast out, driving out, throw out

Definition:

To “cast out” or “drive out” someone or something means to force that person or thing to go away.

- The term “cast” means the same thing as “throw.” To cast a net means to throw the net into the water.
- In a figurative sense, “cast out” or “cast away” someone can mean to reject that person and send him away.

Translation Suggestions:

- Depending on the context, other ways to translate this could include, “force out” or “send away” or “get rid of.”
- To “cast out demons” could be translated as “cause the demons to leave” or “drive the evil spirits out” or “expel the demons” or “command the demon to come out.”
- To “cast out” someone from a synagog or church could be translated as “banish them” or “put them out.”

(See also: [demon](#), [demon-possessed](#), [lots](#))

Bible References:

- Acts 7:17-19
- Mark 3:13-16
- Mark 9:29
- Matthew 7:21-23
- Matthew 9:32-34
- Matthew 12:24
- Matthew 17:19-21

Word Data:

- Strong's: H1272, H1644, H1920, H3423, H7971, H7993, G15440

(Go back to: [Luke 4:29](#); [6:22](#); [6:42](#); [9:40](#); [9:49](#); [11:14](#); [11:15](#); [11:18](#); [11:19](#); [11:20](#); [13:28](#); [13:32](#); [19:45](#); [20:12](#); [20:15](#))

centurion

Definition:

A centurion was a Roman army officer who had a group of 100 soldiers under his command.

- This could also be translated with a term that means “leader of a hundred men” or “army leader” or “officer in charge of a hundred.”
- One Roman centurion came to Jesus to request healing for his servant.
- The centurion in charge of Jesus’ crucifixion was amazed when he witnessed how Jesus died.
- God sent a centurion to Peter so that Peter could explain to him the good news about Jesus.

(See also: Rome)

Bible References:

- Acts 10:1
- Acts 27:1
- Acts 27:42-44
- Luke 7:4
- Luke 23:47
- Mark 15:39
- Matthew 8:7
- Matthew 27:54

Word Data:

- Strong’s: G15430, G27600

(Go back to: [Luke 7 General Notes](#); [7:2](#); [7:6](#); [23:47](#))

chaff

Definition:

Chaff is a dry protective covering of a grain seed. The chaff is not good for food so people separate it from the seed and throw it away.

- Often, the chaff is separated from the seed by throwing the heads of grain up into the air. The wind blows the chaff away and the seed falls on the ground. This process is called “winnowing.”
- In the Bible, this term is also used figuratively to refer to evil people and evil, worthless things.

(See also: [grain](#), [wheat](#), [winnow](#))

Bible References:

- Daniel 2:35
- Job 21:18
- Luke 3:17
- Matthew 3:12

Word Data:

- Strong's: H2842, H4671, H5784, H8401, G08920

(Go back to: [Luke 3:17](#))

chief, leader

Definition:

The term "chief" refers to the most powerful or most important leader of a particular group.

- Examples of this include, "chief musician," "chief priest," and "chief tax collector." and "chief ruler."
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as "chiefs" of their family clans. In this context, the term "chief" could also be translated as "leader" or "head father."
- When used to describe a noun, this term could be translated as "leading" or "ruling," as in "leading musician" or "ruling priest."

(See also: [head](#), [chief priests](#), [priest](#), [tax collector](#))

Bible References:

- Daniel 1:11-13
- Ezekiel 26:15-16
- Luke 19:2
- Psalm 4:1

Word Data:

- Strong's: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

(Go back to: [Luke 19:47](#))

children, child, offspring

Definition:

The term “child” (plural “children”) refers to the offspring of a man and woman. The term is often used more generally to refer to anyone who is young in age and is not yet a fully grown adult. The term “offspring” is a general reference to the biological descendants of people or animals.

- In the Bible, disciples or followers are sometimes called “children.”
- Often the term “children” is used to refer to a person’s descendants.
- Often in the Bible, “offspring” has the same meaning as “children” or “descendants.”
- The term “seed” is sometimes used figuratively to refer to offspring.
- The phrase “children of” can refer to being characterized by something. Some examples of this would be:
 - children of the light
 - children of obedience
 - children of the devil
- This term can also refer to the Church. For example, sometimes the New Testament refers to people who believe in Jesus as “children of God.”

Translation Suggestions:

- The term “children” could be translated as “descendants” when it is referring to a person’s great-grandchildren or great-great-grandchildren, etc.
- Depending on the context, “children of” could be translated as “people who have the characteristics of” or “people who behave like.”
- If possible, the phrase, “children of God” should be translated literally since an important biblical theme is that God is our heavenly Father. A possible translation alternate would be, “people who belong to God” or “God’s spiritual children.”
- When Jesus calls his disciples “children,” this could also be translated as “dear friends” or “my beloved disciples.”
- When Paul and John refer to believers in Jesus as “children,” this could also be translated as “dear fellow believers.”
- The phrase, “children of the promise” could be translated as “people who have received what God promised them.”

(See also: descendant, [seed](#), [promise](#), [son](#), [spirit](#), [believe](#), [beloved](#))

Bible References:

- 1 John 2:28
- 3 John 1:4
- Galatians 4:19
- Genesis 45:11
- Joshua 8:34-35
- Nehemiah 5:5
- Acts 17:29
- Exodus 13:11-13
- Genesis 24:7
- Isaiah 41:8-9
- Job 5:25
- Luke 3:7
- Matthew 12:34

Word Data:

- Strong's: H1069, H1121, H1123, H1129, H1323, H1397, H1580, H2029, H2030, H2056, H2138, H2145, H2233, H2945, H3173, H3205, H3206, H3208, H3211, H3243, H3490, H4392, H5209, H5271, H5288, H5290, H5759, H5764, H5768, H5953, H6185, H6363, H6529, H6631, H7908, H7909, H7921, G07300, G08150, G10250, G10640, G10810, G10850, G14710, G34390, G35150, G35160, G38080, G38120, G38130, G38160, G50400, G50410, G50420, G50430, G50440, G52060, G52070, G53880

(Go back to: [Luke 1:7](#); [1:17](#); [1:41](#); [1:44](#); [1:59](#); [1:66](#); [1:76](#); [1:80](#); [2:12](#); [2:16](#); [2:17](#); [2:27](#); [2:40](#); [2:48](#); [3:7](#); [3:8](#); [7:32](#); [7:35](#); [8:51](#); [8:54](#); [9:38](#); [9:47](#); [9:48](#); [10:21](#); [11:7](#); [11:13](#); [13:34](#); [14:26](#); [15:31](#); [16:25](#); [18:15](#); [18:16](#); [18:17](#); [18:29](#); [19:44](#); [20:28](#); [20:31](#); [23:28](#))

chosen, choose, chosen people, Chosen One, elect

Definition:

The term “the elect” literally means “chosen ones” or “chosen people” and refers to those whom God has appointed or selected to be his people. “Chosen One” or “Chosen One of God” is a title that refers to Jesus, who is the chosen Messiah.

- The term “choose” means to select something or someone or to decide something. It is often used to refer to God appointing people to belong to him and to serve him.
- To be “chosen” means to be “selected” or “appointed” to be or do something.
- God chose people to be holy, to be set apart by him for the purpose of bearing good spiritual fruit. That is why they are called “the chosen (ones)” or “the elect.”
- The term “chosen one” is sometimes used in the Bible to refer to certain people such as Moses and King David whom God had appointed as leaders over his people. It is also used to refer to the nation of Israel as God’s chosen people.
- The phrase “the elect” is an older term that literally means “the chosen ones” or “the chosen people.” This phrase in the original language is plural when referring to believers in Christ.
- In older English Bible versions, the term “elect” is used in both the Old and New Testaments to translate the word for “chosen one(s).” More modern versions use “elect” only in the New Testament, to refer to people who have been saved by God through faith in Jesus. Elsewhere in the Bible text, they translate this word more literally as “chosen ones.”

Translation Suggestions:

- It is best to translate “elect” with a word or phrase that means “chosen ones” or “chosen people.” This could also be translated as “people whom God chose” or “the ones God appointed to be his people.”
- The phrase “who were chosen” could also be translated as “who were appointed” or “who were selected” or “whom God chose.”
- “I chose you” could be translated as “I appointed you” or “I selected you.”
- In reference to Jesus, “Chosen One” could also be translated as “God’s chosen One” or “God’s specially appointed Messiah” or “the One God appointed (to save people).”

(See also: [appoint](#), [Christ](#))

Bible References:

- 2 John 1:1
- Colossians 3:12
- Ephesians 1:3-4
- Isaiah 65:22-23
- Luke 18:7
- Matthew 24:19-22
- Romans 8:33

Word Data:

- Strong’s: H0970, H0972, H0977, H1262, H1305, H4005, H6901, G01380, G01400, G15860, G15880, G15890, G19510, G37240, G44000, G44010, G47580, G48990, G55000

(Go back to: [Luke 6:13](#); [9:35](#); [10:42](#); [14:7](#); [18:7](#); [23:35](#))

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: [Luke 2:11](#); [2:26](#); [3:15](#); [4:41](#); [Notes](#); [9:20](#); [20:41](#); [22:67](#); [23:2](#); [23:35](#); [23:39](#); [24:26](#); [24:46](#))

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.
- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.
- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”
- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.
- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: [How to Translate Unknowns](#))

(See also: [Abraham, covenant](#))

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48

- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1
- Acts 11:3
- Romans 2:27
- Galatians 5:3
- Ephesians 2:11
- Philippians 3:3
- Colossians 2:11
- Colossians 2:13

Examples from the Bible stories:

- **5:3** "You must **circumcise** every male in your family."
- **5:5** That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong's: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

(Go back to: [Luke 1:59](#); [2:21](#))

cistern, well

Definition:

The terms “well” and “cistern” refer to two different kinds of sources for water in Bible times.

- A well is a deep hole dug into the ground so that underground water can flow into it.
- A cistern is a deep hole dug into rock that was used as a holding tank for collecting rain water.
- Cisterns were usually dug into rock and sealed with plaster to keep the water in. A “broken cistern” happened when the plaster became cracked so that the water leaked out.
- Cisterns were often located in the courtyard area of people’s homes to catch the rainwater that would run off the roof.
- Wells were often located where they could be accessed by several families or a whole community.
- Because water was very important for both people and livestock, the right to use a well was often a cause of strife and conflict.
- Both wells and cisterns were usually covered with a large stone to prevent anything falling in it. Often there was a rope with a bucket or pot attached to it to bring the water up to the surface.
- Sometimes a dry cistern was used as a place to imprison someone, such as happened to Joseph and Jeremiah.

Translation Suggestions:

- Ways to translate “well” could include “deep water hole” or “deep hole for spring water” or “deep hole for drawing water.”
- The term “cistern” could be translated as “stone water pit” or “deep and narrow pit for water” or “underground tank for holding water.”
- These terms are similar in meaning. The main difference is that a well continually receives water from underground springs, whereas a cistern is a holding tank for water that usually comes from rain.

(See also: Jeremiah, [prison](#), strife)

Bible References:

- 1 Chronicles 11:17
- 2 Samuel 17:17-18
- Genesis 16:14
- Luke 14:4-6
- Numbers 20:17

Word Data:

- Strong's: H0875, H0883, H0953, H1360, H4599, H4726, H4841, G40770, G54210

(Go back to: [Luke 14:5](#))

citizen, citizenship

Definition:

A citizen is someone who lives in a specific city, country, or kingdom. It especially refers to someone who is recognized officially as being a legal resident of that place.

- Depending on the context, this could also be translated as “inhabitant” or “official resident.”
- A citizen could live in a region that is part of a larger kingdom or empire that is governed by a king, emperor, or other ruler. For example, Paul was a citizen of the Roman Empire, which consisted of many different provinces; Paul lived in one of those provinces.
- In a figurative sense, believers in Jesus are called “citizens” of heaven in the sense that they will live there someday. Like a citizen of a country, Christians belong to God’s kingdom.

(See: [kingdom](#), Paul, province, Rome)

Bible References:

- Acts 21:39-40
- Isaiah 3:3
- Luke 15:15
- Luke 19:14

Word Data:

- Strong’s: H6440, G41750, G41770, G48470

(Go back to: [Luke 15:15](#); [19:14](#))

city of David

Facts:

The term "city of David" is another name for both Jerusalem and Bethlehem.

- Jerusalem is where David lived while he ruled Israel.
- Bethlehem is where David was born.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [Bethlehem](#), [Jerusalem](#))

Bible References:

- 1 Kings 8:1-2
- 2 Samuel 5:6-7
- Isaiah 22:8-9
- Luke 2:4
- Nehemiah 3:14-15

Word Data:

- Strong's: H1732, H5892, G11380, G41720

(Go back to: [Luke 2:4](#); [2:11](#))

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: [Luke 4:27](#); [4:33](#); [5:12](#); [5:13](#); [5:14](#); [6:18](#); [7:22](#); [8:29](#); [9:42](#); [Notes](#); [11:39](#); [11:41](#); [17:14](#); [17:17](#))

clothe, clothed, clothes, clothing, unclothed, garments

Definition:

When used figuratively in the Bible, “clothed with” means to be endowed or equipped with something. To “clothe oneself with something means to seek to have a certain character quality.

- In the same way that clothing is external to your body and is visible to all, when you are “clothed” with a certain character quality, others can readily see it. To “clothe yourself with kindness” means to let your actions be so characterized by kindness that it is easily seen by everyone.
- To be “clothed with power from on high” means to have power given to you.
- This term is also used to express negative experiences, such as “clothed with shame” or “clothed with terror.”

Translation Suggestions:

- If possible, it is best to keep the literal figure of speech, “clothe yourselves with.” Another way to translate this could be “put on” if this refers to putting on clothes.
- If that does not give the correct meaning, other ways to translate “clothed with” could be “showing” or “manifesting” or “filled with” or “having the quality of.”
- The term “clothe yourself with” could also be translated as “cover yourself with” or “behave in a way that shows.”

Bible References:

- Luke 24:49

Word Data:

- Strong's: H0899, H3680, H3736, H3830, H3847, H3848, H4055, H4374, H5497, H8008, H8071, H8516, G02940, G14630, G15620, G17370, G17420, G17460, G19020, G20660, G22240, G24390, G24400, G40160, G47490, G55090

(Go back to: [Luke 5:36](#); [6:29](#); [7:25](#); [8:27](#); [8:35](#); [8:44](#); [12:22](#); [12:23](#); [12:27](#); [12:28](#); [15:22](#); [16:19](#); [19:35](#); [19:36](#); [22:36](#); [23:11](#); [23:34](#); [24:4](#); [24:49](#))

comfort, comforts, comforter, uncomforted

Definition:

The terms “comfort” and “comforter” refer to helping someone who is suffering physical or emotional pain.

- A person who comforts someone is called a “comforter.”
- In the Old Testament, the term “comfort” is used to describe how God is kind and loving to his people and helps them when they are suffering.
- In the New Testament, it says that God will comfort his people through the Holy Spirit. Those who receive the comfort are then enabled to give the same comfort to others who are suffering.
- The expression “comforter of Israel” referred to the Messiah who would come to rescue his people.
- Jesus referred to the Holy Spirit as the “Comforter” who helps believers in Jesus.

Translation Suggestions:

- Depending on the context, “comfort” could also be translated as “ease the pain of” or “help (someone) overcome grief” or “encourage” or “console.”
- A phrase such as “our comfort” could be translated as “our encouragement” or “our consoling of (someone)” or “our help in times of grieving.”
- The term “comforter” could be translated as “person who comforts” or “someone who helps ease pain” or “person who encourages.”
- When the Holy Spirit is called “the Comforter” this could also be translated as “the Encourager” or “the Helper” or “the One who helps and guides.”
- The phrase “comforter of Israel” could be translated as “the Messiah, who comforts Israel.”
- An expression like, “they have no comforter” could also be translated as “No one has comforted them” or “There is no one to encourage or help them.”

(See also: [encourage](#), [Holy Spirit](#))

Bible References:

- 1 Thessalonians 5:8-11
- 2 Corinthians 1:4
- 2 Samuel 10:1-3
- Acts 20:11-12

Word Data:

- Strong's: H2505, H5150, H5162, H5165, H5564, H8575, G03020, G38700, G38740, G38750, G38880, G38900, G39310

(Go back to: [Luke 2:25](#); [6:24](#); [16:25](#))

command, commandment

Definition:

The term "command" means to order someone to do something. The term "commandment" refers to the thing that a person is commanded to do.

- The term "commandment" sometimes refers to certain commands of God which are more formal and permanent, such as the "Ten Commandments."
- A command can be positive ("Honor your parents") or negative ("Do not steal").
- To "take command" means to "take control" or "take charge" of something or someone.

Translation Suggestions

- It is best to translate this term differently from the term, "law." Also compare with the definitions of "decree" and "statute."
- Some translators may prefer to translate "command" and "commandment" with the same word in their language.
- Others may prefer to use a special word for commandment that refers to lasting, formal commands that God has made.

(See [decree](#), [statute](#), [law](#), Ten Commandments)

Bible References:

- Luke 1:6
- Matthew 1:24
- Matthew 22:38
- Matthew 28:20
- Numbers 1:17-19
- Romans 7:7-8

Word Data:

- Strong's: H0559, H0560, H0565, H1296, H1696, H1697, H1881, H2706, H2708, H2710, H2941, H2942, H2951, H3027, H3982, H3983, H4406, H4662, H4687, H4929, H4931, H4941, H5057, H5713, H5749, H6213, H6310, H6346, H6490, H6673, H6680, H7101, H7218, H7227, H7262, H7761, H7970, H8269, G12630, G12910, G12960, G12970, G12990, G16900, G17780, G17810, G17850, G20030, G20040, G20080, G20360, G27530, G30560, G37260, G38520, G38530, G43670, G44830, G44870, G55060

(Go back to: [Luke 1:6](#); [4:36](#); [5:14](#); [8:25](#); [8:29](#); [8:31](#); [8:56](#); [9:21](#); [14:22](#); [15:29](#); [17:9](#); [17:10](#); [18:20](#); [18:40](#); [23:56](#))

commit, committed, commitment

Definition:

The terms “commit” and “commitment” refers to making a decision or promising to do something.

- A person who promises to do something is also described as being “committed” to doing it.
- To “commit” to someone a certain task means to assign that task to that person. For example, in 2 Corinthians Paul says that God has “committed” (or “given”) to us the ministry of helping people be reconciled to God.
- The terms “commit” and “committed” also often refer to doing a certain wrong action such as “commit a sin” or “commit adultery” or “commit murder.”
- The expression “committed to him the task” could also be translated as “gave him the task” or “entrusted to him the task” or “assigned the task to him.”
- The term “commitment” could be translated by, “task that was given” or “promise that was made.”

(See also: [adultery](#), [faithful](#), [promise](#), [sin](#))

Bible References:

- 1 Chronicles 28:7
- 1 Peter 2:21-23
- Jeremiah 2:12-13
- Matthew 13:41
- Psalm 58:2

Word Data:

- Strong's: H0539, H0817, H1361, H1497, H1500, H1540, H1556, H2181, H2388, H2398, H2399, H2403, H4560, H4603, H5003, H5753, H5766, H5771, H6213, H6466, H7683, H7760, H7847, G02640, G20380, G27160, G34290, G34310, G38600, G38720, G39080, G41020, G41600, G42030

(Go back to: [Luke 12:48](#); [23:46](#))

companion, fellow worker, friend

Facts:

The term “companion” refers to a person who goes with someone else or who is associated with someone else, such as in a friendship or marriage. The term “fellow worker” refers to someone who works with another person.

- Companions go through experiences together, share meals together, and support and encourage each other.
- Depending on the context, this term could also be translated with a word or phrase that means, “friend” or “fellow traveler” or “supporting-person who goes with” or “person who works with.”

Bible References:

- Ezekiel 37:16
- Hebrews 1:9
- Proverbs 2:17
- Psalms 38:11-12

Word Data:

- Strong's: H0251, H0441, H2269, H2270, H2273, H2278, H3674, H3675, H4828, H7453, H7462, H7464, G28440, G33530, G48980, G49040

(Go back to: [Luke 5:7](#))

compassion, compassionate

Definition:

The term "compassion" refers to a feeling of concern for people, especially for those who are suffering. A "compassionate" person cares about other people and helps them.

- The word "compassion" refers to caring about people in need, as well as taking action to help them.
- The Bible says that God is compassionate, that is, he is full of love and mercy.

Translation Suggestions:

- Ways of translating "compassion" could include, "deep caring" or "pity" or "helpful mercy."
- The term "compassionate" could also be translated as "caring and helpful" or "deeply loving and merciful."

Bible References:

- Daniel 1:8-10
- Hosea 13:14
- James 5:9-11
- Jonah 4:1-3
- Mark 1:41
- Romans 9:14-16

Word Data:

- Strong's: H2550, H7349, H7355, H7356, G16530, G33560, G36270, G46970, G48340, G48350

(Go back to: [Luke 7:13](#); [10:33](#); [15:20](#))

conceive, conception

Definition:

The terms “conceive” and “conception” usually refer to becoming pregnant with a child. It can also be used for animals that become pregnant.

- The phrase “conceive a child” could be translated as “become pregnant” or some other term that is an acceptable way of referring to this.
- The related term “conception” could be translated as “beginning of a pregnancy” or “moment of becoming pregnant.”
- These terms can also refer to creating something or thinking of something, such as an idea, a plan, or a task. Ways to translate this could include, “think of” or “plan” or “create,” depending on the context.
- Sometimes this term can be used figuratively as in, “when sin is conceived” which means “when sin is first thought of” or “at the very start of a sin” or “when a sin first begins.”

(See also: [create](#), [womb](#))

Bible References:

- Genesis 21:1-4
- Hosea 2:4-5
- Job 15:35
- Luke 1:24-25
- Luke 2:21

Word Data:

- Strong's: H2029, H2030, H2032, H2232, H2254, H2803, H3179, G10800, G17220, G28450, G48150

(Go back to: [Luke 1:24](#); [1:31](#); [1:36](#); [2:21](#))

condemn, condemned, condemnation

Definition:

The terms “condemn” and “condemnation” refer to judging someone for doing something wrong.

- Often the word “condemn” includes punishing that person for what they did wrong.
- Sometimes “condemn” means to falsely accuse someone or to judge someone harshly.
- The term “condemnation” refers to the act of condemning or accusing someone.

Translation Suggestions:

- Depending on the context, this term could be translated as “harshly judge” or “criticize falsely.”
- The phrase “condemn him” could be translated as “judge that he is guilty” or “state that he must be punished for his sin.”
- The term “condemnation” could be translated as “harsh judging” or “declaring to be guilty” or “punishment of guilt.”

(See also: [judge](#), [punish](#))

Bible References:

- 1 John 3:20
- Job 9:29
- John 5:24
- Luke 6:37
- Matthew 12:7
- Proverbs 17:15-16
- Psalms 34:22
- Romans 5:16

Word Data:

- Strong's: H6064, H7034, H7561, H8199, G01760, G08430, G26070, G26130, G26310, G26320, G26330, G29170, G29190, G29200, G52720, G60480

(Go back to: [Luke 6:37](#); [11:31](#); [11:32](#); [20:47](#))

confess, confession

Definition:

To confess means to admit or assert that something is true. A "confession" is a statement or admission that something is true.

- The term "confess" can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate "confess" could include, "admit" or "testify" or "declare" or "acknowledge" or "affirm."
- Different ways to translate "confession" could be, "declaration" or "testimony" or "statement about what we believe" or "admitting sin."

(See also: [faith](#), [testimony](#))

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

(Go back to: [Luke 12:8](#))

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: [devour](#), [wrath](#))

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

(Go back to: [Luke 9:54](#))

cornerstone

Definition:

The term “cornerstone” refers to a large stone that has been specially cut and placed in the corner of the foundation of a building.

- All the other stones of the building are measured and placed in relation to the cornerstone.
- It is very important for the strength and stability of the whole structure.
- In the New Testament, the Assembly of believers is metaphorically compared to a building which has Jesus Christ as its “cornerstone.”
- In the same way that the cornerstone of a building supports and determines the position of the whole building, so Jesus Christ is the cornerstone on which the Assembly of believers is founded and supported.

Translation Suggestions:

- The term “cornerstone” could also be translated as “main building stone” or “foundation stone.”
- Consider whether the target language has a term for a part of a building’s foundation that is the main support. If so, this term could be used.
- Another way to translate this would be, “a foundation stone used for the corner of a building.”
- It is important to keep the fact that this is a large stone, used as a solid and secure building material. If stones are not used for constructing buildings, there may be another word that could be used that means “large stone” (such as “boulder”) but it should also have the idea of being well-formed and made to fit.

Bible References:

- Acts 4:11
- Ephesians 2:20
- Matthew 21:42
- Psalms 118:22

Word Data:

- Strong’s: H0068, H6438, H7218, G02040, G11370, G27760, G30370

(Go back to: [Luke 20:17](#))

corrupt witness, false report, false testimony, false witness

Definition:

The terms “false witness” and “corrupt witness” refer to a person who says untrue things about a person or an event, usually in a formal setting such as a court.

- A “false testimony” or “false report” is the actual lie that is told.
- To “bear false witness” means to lie or give a false report about something.
- The Bible gives several accounts in which false witnesses were hired to lie about someone in order to have that person punished or killed.

Translation Suggestions:

- To “bear false witness” or “give a false testimony” could be translated as “testify falsely” or “give a false report about someone” or “speak falsely against someone” or “lie.”
- When “false witness” refers to a person, it could be translated as “person who lies” or “one who testifies falsely” or “someone who says things that are not true.”

(See also: [testimony](#), [true](#))

Bible References:

- Deuteronomy 19:19
- Exodus 20:16
- Matthew 15:18-20
- Matthew 19:18-19
- Proverbs 14:5-6
- Psalms 27:11-12

Word Data:

- Strong's: H5707, H6030, H7650, H8267, G19650, G31440, G55710, G55750, G55760, G55770

(Go back to: [Luke 18:20](#))

council

Definition:

A council is a group of people who meet to discuss, give advice, and make decisions about important matters.

- A council is usually organized in an official and somewhat permanent way for a specific purpose, such as making decisions about legal matters.
- The “Jewish Council” in Jerusalem, also known as the “Sanhedrin,” had 70 members, which included Jewish leaders such as chief priests, elders, scribes, Pharisees, and Sadducees who met regularly to decide matters of Jewish law. It was this council of religious leaders who put Jesus on trial and decided that he should be killed.
- There were also smaller Jewish councils in other cities.
- The apostle Paul was brought before a Roman council when he was arrested for teaching the gospel.
- Depending on the context, the word “council” could also be translated as “legal assembly” or “political assembly.”
- To be “in council” means to be in a special meeting to decide something.
- Note that this is a different word than “counsel,” which means “wise advice.”

(See also: [assembly](#), [counsel](#), [Pharisee](#), [law](#), [priest](#), [Sadducee](#), [scribe](#))

Bible References:

- Acts 7:57-58
- Acts 24:20
- John 3:2
- Luke 22:68
- Mark 13:9
- Matthew 5:22
- Matthew 26:59

Word Data:

- Strong's: H4186, H5475, G10100, G48240, G48920

(Go back to: [Luke 22:66](#); [23:50](#))

court, courtyard

Definition:

The terms "courtyard" and "court" refer to an enclosed area that is open to the sky and surrounded by walls. The term "court" also refers to a place where judges decide legal and criminal matters.

- The tabernacle was surrounded by one courtyard which was enclosed by walls made of thick, cloth curtains.
- The temple complex had three inner courtyards: one for the priests, one for Jewish men, and one for Jewish women.
- These inner courtyards were surrounded by a low stone wall that separated them from an outer courtyard where Gentiles were permitted to worship.
- The courtyard of a house was an open area in the middle of the house.
- The phrase "king's court" can refer to his palace or to a place in his palace where he makes judgments.
- The expression, "courts of Yahweh" is a figurative way of referring to Yahweh's dwelling place or to the place where people go to worship Yahweh.

Translation Suggestions:

- The term "courtyard" could be translated as "enclosed space" or "walled-in land" or "temple grounds" or "temple enclosure."
- Sometimes the term "temple" may need to be translated as "temple courtyards" or "temple complex" so that it is clear that the courtyards are being referred to, not the temple building.
- The expression, "courts of Yahweh" could be translated as "place where Yahweh lives" or "place where Yahweh is worshiped."
- The term used for a king's court could also be used to refer to Yahweh's court.

(See also: [Gentile](#), [judge](#), [king](#), [tabernacle](#), [temple](#))

Bible References:

- 2 Kings 20:4-5
- Exodus 27:9
- Jeremiah 19:14-15
- Luke 22:55
- Matthew 26:69-70
- Numbers 3:26
- Psalms 65:4

Word Data:

- Strong's: H1004, H1508, H2691, H5835, H7339, H8651, G08330, G42590

(Go back to: [Luke 22:55](#))

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”
- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: [covenant](#), [promise](#))

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26

- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- **4:9** Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- **5:4** "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- **6:4** After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- **7:10** "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- **13:2** God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- **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."
- **15:13** Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- **21:5** Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. 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. The Messiah would start the **New Covenant**.
- **21:14** Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the **New Covenant** that is poured out for the forgiveness of sins. Do this to remember me every time you drink it."
- **48:11** But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

(Go back to: [Luke 1:72](#); [Notes](#); [22:20](#))

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: [How to Translate Unknowns](#))

(See also: [yoke](#))

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9
- 2 Chronicles 11:15
- 2 Chronicles 15:10-11
- Matthew 22:4
- Luke 13:15
- Luke 14:5
- Hebrews 9:13

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

(Go back to: [Luke 13:15](#); [14:5](#); [14:19](#); [15:23](#); [15:27](#); [15:30](#))

create, created, creation, creator

Definition:

The term "create" means to make something or to cause something to be. Whatever is created is called a "creation." God is called the "Creator" because he caused everything in the entire universe to come into existence.

- When this term is used to refer to God creating the world, it means he made it out of nothing.
- When human beings "create" something, it means they made it out of things that already existed.
- Sometimes "create" is used in a figurative way to describe something abstract, such as creating peace, or creating a pure heart in someone.
- The term "creation" can refer to the very beginning of the world when God first created everything. It can also be used to refer generally to everything that God created. Sometimes the word "creation" refers more specifically to just the people in the world.

Translation Suggestions:

- Some languages may have to directly say that God created the world "out of nothing" to make sure this meaning is clear.
- The phrase, "since the creation of the world" means "since the time when God created the world."
- A similar phrase, "at the beginning of creation" could be translated as "when God created the world at the beginning of time," or "when the world was first created."
- To preach the good news to "all creation" means to preach the good news to "all people everywhere on earth."
- The phrase "Let all creation rejoice" means "Let everything that God created rejoice."
- Depending on the context, "create" could be translated as "make" or "cause to be" or "make out of nothing."
- The term "the Creator" could be translated as "the One who created everything" or "God, who made the whole world."
- Phrases like "your Creator" could be translated as "God, who created you."

(See also: [God](#), [good news](#), [world](#))

Bible References:

- 1 Corinthians 11:9-10
- 1 Peter 4:17-19
- Colossians 1:15
- Galatians 6:15
- Genesis 1:1
- Genesis 14:19-20

Word Data:

- Strong's: H3335, H4639, H6213, H6385, H7069, G20410, G26020, G26750, G29360, G29370, G29390, G41600, G54800

(Go back to: [Luke 11:50](#))

crime, criminal

Definition:

The term "crime" usually refers to a sin that involves breaking the law of a country or state. The term "criminal" refers to someone who has committed a crime.

- Types of crimes include such things as killing a person or stealing someone's property.
- A criminal is usually captured and kept in some form of captivity such as a prison.
- In Bible times, some criminals became fugitives, wandering from place to place to escape people who wanted to harm them out of revenge for their crime.

(See also: [thief](#))

Bible References:

- 2 Timothy 2:9
- Hosea 6:8-9
- Job 31:26-28
- Luke 23:32
- Matthew 27:23-24

Word Data:

- Strong's: H2154, H2400, H4639, H5771, H7563, H7564, G25560, G25570, G44670

(Go back to: [Luke 23:32](#); [23:33](#); [23:39](#))

cross

Definition:

In Bible times, a cross was an upright wooden post stuck into the ground, with a horizontal wooden beam attached to it near the top.

- During the time of the Roman Empire, the Roman government would execute criminals by tying or nailing them to a cross and leaving them there to die.
- Jesus was falsely accused of crimes he did not commit and the Romans put him to death on a cross.
- Note that this is a completely different word from the verb “cross” that means to go over to the other side of something, such as a river or lake.

Translation Suggestions:

- This term could be translated using a term in the target language that refers to the shape of a cross.
- Consider describing the cross as something on which people were killed, using phrases such as “execution post” or “tree of death.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [crucify](#), Rome)

Bible References:

- 1 Corinthians 1:17
- Colossians 2:15
- Galatians 6:12
- John 19:18
- Luke 9:23
- Luke 23:26
- Matthew 10:38
- Philippians 2:8

Examples from the Bible stories:

- **40:1** After the soldiers mocked Jesus, they led him away to crucify him. They made him carry the **cross** on which he would die.
- **40:2** The soldiers brought Jesus to a place called “the Skull” and nailed his arms and feet to the **cross**.
- **40:5** The Jewish leaders and the other people in the crowd mocked Jesus. They said to him, “If you are the Son of God, come down from the **cross** and save yourself! Then we will believe you.”
- **49:10** When Jesus died on the **cross**, he received your punishment.
- **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: G47160

(Go back to: [Luke 9:23](#); [14:27](#); [23:26](#))

crucify, crucified

Definition:

The term "crucify" means to execute someone by attaching him to a cross and leaving him there to suffer and die in great pain.

- The victim was either tied to the cross or nailed to it. Crucified people died from blood loss or from suffocation.
- The ancient Roman Empire frequently used this method of execution to punish and kill people who were terrible criminals or who had rebelled against the authority of their government.
- The Jewish religious leaders asked the Roman governor to order his soldiers to crucify Jesus. The soldiers nailed Jesus to a cross. He suffered there for six hours, and then died.

Translation Suggestions:

- The term "crucify" could be translated as "kill on a cross" or "execute by nailing to a cross."

(See also: [cross](#), Rome)

Bible References:

- Acts 2:23
- Galatians 2:20-21
- Luke 23:20-22
- Luke 23:34
- Matthew 20:17-19
- Matthew 27:23-24

Examples from the Bible stories:

- **39:11** But the Jewish leaders and the crowd shouted, "**Crucify** him (Jesus)!"
- **39:12** Pilate became afraid that the crowd would begin to riot, so he ordered his soldiers to **crucify** Jesus. played a major role in the crucifixion of Jesus Christ.
- **40:1** After the soldiers mocked Jesus, they led him away to **crucify** him. They made him carry the cross on which he would die.
- **40:4** Jesus was **crucified** between two robbers.
- **43:6** "Men of Israel, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know. But you **crucified** him!"
- **43:9** "You **crucified** this man, Jesus."
- **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!"

Word Data:

- Strong's: G03880, G43620, G47170, G49570

(Go back to: [Luke 23:21](#); [23:23](#); [23:33](#); [24:7](#); [24:20](#))

cry, cry out, outcry

Definition:

The terms “cry” or “cry out” usually mean to say something loudly or urgently. Someone can “cry out” in pain, distress, anger, or fear, often with the intent of asking for help.

- The phrase “cry out” can also mean to shout or to call out with the intent of asking for help.
- It can also mean to pray.
- This term could also be translated as “exclaim loudly” or “urgently ask for help,” depending on the context.
- An expression such as, “I cry out to you” could be translated as “I call to you for help” or “I urgently ask you for help.”

(See also: [call](#), [plead](#), [pray](#))

Bible References:

- Job 27:9
- Mark 5:5-6
- Mark 6:48-50
- Psalm 22:1-2

Word Data:

- Strong's: H1058, H2199, H2201, H6030, H6463, H6670, H6682, H6817, H6818, H6873, H6963, H7121, H7123, H7321, H7440, H7442, H7723, H7737, H7768, H7771, H7775, H8663, G03100, G03490, G08630, G09940, G09950, G19160, G20190, G27990, G28050, G28960, G29050, G29060, G29290, G43770, G54550

(Go back to: [Luke 1:42](#); [3:4](#); [4:33](#); [4:41](#); [8:28](#); [8:54](#); [9:38](#); [9:39](#); [16:24](#); [18:7](#); [18:38](#); [18:39](#); [19:40](#); [23:18](#); [23:21](#); [23:46](#))

cure, cured, heal, healed, healing, healer, health, healthy, unhealthy

Definition:

The terms "heal" and "cure" both mean to cause a sick, wounded, or disabled person to be healthy again.

- A person who is "healed" or "cured" has been "made well" or "made healthy."
- Healing can happen naturally since God gave our bodies the ability to recover from many kinds of wounds and diseases. This kind of healing usually happens slowly.
- However, certain conditions, such as being blind or paralyzed, and certain serious diseases, such as leprosy, however do not heal on their own. When people are healed of these things, it is a miracle that usually happens suddenly.
- For example, Jesus healed many people who were blind or lame or diseased, and they became well right away.
- The apostles also healed people miraculously, such as when Peter caused a crippled man to immediately be able to walk.

(See also: [miracle](#))

Bible References:

- Acts 5:16
- Acts 8:6
- Luke 5:13
- Luke 6:19
- Luke 8:43
- Matthew 4:23-25
- Matthew 9:35
- Matthew 13:15

Examples from the Bible stories:

- **19:14** One of the miracles happened to Naaman, an enemy commander, who had a horrible skin disease. He had heard of Elisha so he went and asked Elisha to **heal** him.
- **21:10** He (Isaiah) also predicted that the Messiah would **heal** sick people and those who could not hear, see, speak, or walk.
- **26:6** Jesus continued saying, "And during the time of the prophet Elisha, there were many people in Israel with skin diseases. But Elisha did not **heal** any of them. He only **healed** the skin disease of Naaman, a commander of Israel's enemies."
- **26:8** They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and Jesus **healed** them.
- **32:14** She had heard that Jesus had **healed** many sick people and thought, "I'm sure that if I can just touch Jesus' clothes, then I will be **healed**, too!"
- **44:3** Immediately, God **healed** the lame man, and he began to walk and jump around, and to praise God.
- **44:8** Peter answered them, "This man stands before you **healed** by the power of Jesus the Messiah."
- **49:2** Jesus did many miracles that prove he is God. He 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.

Word Data:

- Strong's: H0724, H1369, H1455, H2280, H2421, H2896, H3545, H4832, H4974, H7495, H7499, H7500, H7725, H7965, H8549, H8585, H8644, H0622, G12950, G17430, G23220, G23230, G23860, G23900, G23920, G25110, G36470, G49820, G51980, G51990

(Go back to: [Luke 4:23](#); [4:40](#); [5:15](#); [5:17](#); [6:7](#); [6:18](#); [6:19](#); [7:7](#); [7:21](#); [8:2](#); [8:36](#); [8:43](#); [8:47](#); [8:48](#); [9:1](#); [9:2](#); [9:6](#); [9:11](#); [9:42](#); [10:9](#); [13:14](#); [13:32](#); [14:3](#); [14:4](#); [17:15](#); [17:19](#); [18:42](#); [22:51](#))

curse, cursed, cursing

Definition:

The term "curse" means to cause negative things to happen to the person or thing that is being cursed.

- A curse can be a statement that harm will happen to someone or something.
- To curse someone can also be an expression of desire that bad things will happen to them.
- It can also refer to the punishment or other negative things that someone causes to happen to someone.

Translation Suggestions:

- This term could be translated as "cause bad things to happen to" or "declare that something bad will happen to" or "swear to cause evil things to happen to."
- In the context of God sending curses on his disobedient people, it could be translated as "punish by allowing bad things to happen."
- The term "cursed" when used to describe people could be translated as "(this person) will experience much trouble."
- The phrase "cursed be" could be translated as "May (this person) experience great difficulties."
- The phrase, "Cursed is the ground" could be translated as "The soil will not be very fertile."
- However, if the target language has the phrase "cursed be" and it has the same meaning, then it is good to keep the same phrase.

(See also: [bless](#))

Bible References:

- 1 Samuel 14:24-26
- 2 Peter 2:12-14
- Galatians 3:10
- Galatians 3:14
- Genesis 3:14
- Genesis 3:17
- James 3:10
- Numbers 22:6
- Psalms 109:28

Examples from the Bible stories:

- **2:9** God said to the snake, "You are **cursed!**"
- **2:11** "Now the ground is **cursed**, and you will need to work hard to grow food."
- **4:4** "I will bless those who bless you and **curse** those who **curse** you."
- **39:7** Then Peter vowed, saying, "May God **curse** me if I know this man!"
- **50:16** Because Adam and Eve disobeyed God and brought sin into this world, God **cursed** it and decided to destroy it.

Word Data:

- Strong's: H0422, H0423, H0779, H1288, H2763, H2764, H3994, H5344, H6895, H7043, H7045, H7621, H8381, G03310, G03320, G06850, G19440, G25510, G26520, G26530, G26710, G26720, G60350

(Go back to: [Luke 6:28](#))

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: holy place, tabernacle, [temple](#))

Bible References:

- Hebrews 10:20
- Leviticus 4:17
- Luke 23:45
- Matthew 27:51
- Numbers 4:5

Word Data:

- Strong's: H1852, H3407, H4539, H6532, H7050, G26650

(Go back to: [Luke 23:45](#))

cut off, cut down

Definition:

The expression “be cut off” is an expression that means to be excluded, banished or isolated from the main group. It can also refer to being killed as an act of divine judgment for sin.

- In the Old Testament, disobeying God’s commands resulted in being cut off, or separated, from God’s people and from his presence.
- God also said he would “cut off” or destroy the non-Israelite nations, because they did not worship or obey him and were enemies of Israel.
- The expression “cut off” is also used to refer to God causing a river to stop flowing.

Translation Suggestions:

- The expression “be cut off” could be translated as “be banished” or “be sent away” or “be separated from” or “be killed” or “be destroyed.”
- Depending on the context, to “cut off” could be translated as to “destroy” or to “send away” or to “separate from” or to “destroy.”
- In the context of flowing waters being cut off, this could be translated as “were stopped” or “were caused to stop flowing” or “were divided.”
- The literal meaning of cutting something with a knife should be distinguished from the figurative uses of this term.

Bible References:

- Genesis 17:14
- Judges 21:6
- Proverbs 23:18

Word Data:

- Strong’s: H1214, H1219, H1438, H1494, H1504, H1629, H1820, H2686, H3582, H3772, H5243, H5352, H6789, H7088, H7096, H7112, H7113, G06090, G08510, G15810

(Go back to: [Luke 3:9](#); [13:7](#); [13:9](#))

Cyrene

Facts:

Cyrene was a Greek city on the north coast of Africa on the Mediterranean Sea, directly south of the island of Crete.

- In New Testament times, both Jews and Christians lived in Cyrene.
- Cyrene is probably most well-known in the Bible as the home city of a man named Simon who carried the cross of Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: Crete)

Bible References:

- Acts 11:19-21
- Matthew 27:32-34

Word Data:

- Strong's: G29560, G29570

(Go back to: [Luke 23:26](#))

darkness

Definition:

The term "darkness" literally means an absence of light. There are also several figurative meanings of this term:

- As a metaphor, "darkness" means "impurity" or "evil" or "spiritual blindness."
- It also refers to anything related to sin and moral corruption.
- The expression "dominion of darkness" refers to all that is evil and ruled by Satan.
- The term "darkness" can also be used as a metaphor for death. (See: [Metaphor](#))
- People who do not know God are said to be "living in darkness," which means they do not understand or practice righteousness.
- God is light (righteousness) and the darkness (evil) cannot overcome that light.
- The place of punishment for those who reject God is sometimes referred to as "outer darkness."

Translation Suggestions:

- It is best to translate this term literally, with a word in the project language that refers to the absence of light. This could also be a term that refers to the darkness of a room with no light or to the time of day when there is no light.
- For the figurative uses, it is also important to keep the image of darkness in contrast to light, as a way to describe evil and deception in contrast to goodness and truth.
- Depending on the context, other ways to translate this could be, "darkness of night" (as opposed to "light of day") or "not seeing anything, like at night" or "evil, like a dark place".

(See also: corrupt, dominion, [kingdom](#), [light](#), [redeem](#), [righteous](#))

Bible References:

- 1 John 1:6
- 1 John 2:8
- 1 Thessalonians 5:5
- 2 Samuel 22:12
- Colossians 1:13
- Isaiah 5:30
- Jeremiah 13:16
- Joshua 24:7
- Matthew 8:12

Word Data:

- Strong's: H0652, H0653, H2816, H2821, H2822, H2825, H3990, H3991, H4285, H5890, H6205, G22170, G46520, G46530, G46550, G46560

(Go back to: [Luke 1:79](#); [11:34](#); [11:35](#); [11:36](#); [12:3](#); [22:53](#); [23:44](#); [23:45](#))

David

Facts:

David was the second king of Israel and he loved and served God. He was the main writer of the book of Psalms.

- When David was still a young boy caring for his family's sheep, God chose him to become the next king of Israel.
- David became a great fighter and led the Israelite army in battles against their enemies. His defeat of Goliath the Philistine is well known.
- King Saul tried to kill David, but God protected him, and made him king after Saul's death.
- David committed a terrible sin, but he repented and God forgave him.
- Jesus, the Messiah, is called the "Son of David" because he is a descendant of King David.

(Translation suggestions: [How to Translate Names](#))

(See also: Goliath, Philistines, Saul (OT))

Bible References:

- 1 Samuel 17:12-13
- 1 Samuel 20:34
- 2 Samuel 5:2
- 2 Timothy 2:8
- Acts 2:25
- Acts 13:22
- Luke 1:32
- Mark 2:26

Examples from the Bible stories:

- **17:2** God chose a young Israelite named **David** to be king after Saul. **David** was a shepherd from the town of Bethlehem. ... **David** was a humble and righteous man who trusted and obeyed God.
- **17:3** **David** was also a great soldier and leader. When **David** was still a young man, he fought against a giant named Goliath.
- **17:4** Saul became jealous of the people's love for **David**. Saul tried many times to kill him, so **David** hid from Saul.
- **17:5** God blessed **David** and made him successful. **David** fought many battles and God helped him defeat Israel's enemies.
- **17:6** **David** wanted to build a temple where all the Israelites could worship God and offer him sacrifices.
- **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.
- **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. **David** repented of his sin and God forgave him. For the rest of his life, **David** followed and obeyed God, even in difficult times.

Word Data:

- Strong's: H1732, G11380

(Go back to: [Luke 1:27](#); [1:32](#); [1:69](#); [2:4](#); [2:11](#); [3:31](#); [6:3](#); [18:38](#); [18:39](#); [20:41](#); [20:42](#); [20:44](#))

day

Definition:

The term "day" generally refers to the time it takes for the alternating periods of light and darkness in the sky to complete one cycle (that is, 24 hours). However, in the Bible the same term is often used to refer to a shorter period of time (such as the time between sunrise and sunset) or a longer period of time that is often not specified.

- "Day" is sometimes used in contrast to "night." In these cases, the term refers to the period of time when the sky is light.
- The term may also refer to a specific point in time, such as "today."
- Sometimes the term "day" is used figuratively to refer to a longer period of time, such as the "day of Yahweh" or "last days." Some languages will use a different expression to translate these figurative uses or will translate "day" non-figuratively.

Translation Suggestions:

- It is best to translate this term literally as "day" or "daytime" using the word in your language that refers to the part of the day when there is light.
- Other translations of "day" could include "daytime," "time," "season," "occasion" or "event," depending on the context.

(See also: [time](#), [judgment day](#), [last day](#))

Bible References:

- Acts 20:6
- Daniel 10:4
- Ezra 6:15
- Ezra 6:19
- Matthew 9:15

Word Data:

- Strong's: H3117, H3118, H6242, G22500

(Go back to: [Luke 1:5](#); [1:7](#); [1:18](#); [1:20](#); [1:23](#); [1:24](#); [1:25](#); [1:39](#); [1:59](#); [1:75](#); [1:80](#); [2:1](#); [2:6](#); [2:21](#); [2:22](#); [2:36](#); [2:37](#); [2:43](#); [2:44](#); [2:46](#); [4:2](#); [4:16](#); [4:25](#); [4:42](#); [5:17](#); [5:35](#); [6:12](#); [6:13](#); [6:23](#); [8:22](#); [9:12](#); [9:22](#); [9:23](#); [9:28](#); [9:36](#); [9:37](#); [9:51](#); [10:12](#); [11:3](#); [12:46](#); [13:14](#); [13:16](#); [14:5](#); [15:13](#); [16:19](#); [17:4](#); [17:22](#); [17:26](#); [17:27](#); [17:28](#); [17:29](#); [17:30](#); [17:31](#); [18:7](#); [18:33](#); [19:42](#); [19:43](#); [19:47](#); [20:1](#); [21:6](#); [21:22](#); [21:23](#); [21:34](#); [21:37](#); [22:7](#); [22:53](#); [22:66](#); [23:7](#); [23:12](#); [23:29](#); [23:54](#); [24:7](#); [24:13](#); [24:18](#); [24:21](#); [24:29](#); [24:46](#))

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: [preach](#), [decree](#))

Bible References:

- 1 Chronicles 16:24
- 1 Corinthians 15:31-32
- 1 Samuel 24:17-18
- Amos 2:16
- Ezekiel 5:11-12
- Matthew 7:21-23

Word Data:

- Strong's: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

(Go back to: [Luke 9:60](#); [22:22](#); [24:23](#))

decree, decreed

Definition:

The term “decree” means to give an order that must be obeyed. The order itself can also be called a “decree.”

- A “decree” is similar to a “law,” but is generally used more often to refer to something spoken rather than written.
- The term “decree” could be translated as to “order” or to “command” or to “formally require” or to “publicly make a law.”
- God’s laws are also called decrees, statutes, or commandments.
- An example of a decree by a human ruler was the proclamation by Caesar Augustus that everyone living in the Roman Empire must go back to their hometown in order to be counted in a census.

(See also: [command](#), [declare](#), [law](#))

Bible References:

- 1 Chronicles 15:13-15
- 1 Kings 8:57-58
- Acts 17:5-7
- Daniel 2:13
- Esther 1:22
- Luke 2:1

Word Data:

- Strong’s: H0559, H0633, H1697, H5715, H1504, H1510, H1881, H1882, H1696, H2706, H2708, H2710, H2711, H2782, H2852, H2940, H2941, H2942, H3791, H3982, H4055, H4406, H4687, H4941, H5407, H5713, H6599, H6680, H7010, H8421, G13780

(Go back to: [Luke 2:1](#))

delight

Definition:

The term "delight" means great pleasure or great joy.

- To "delight in" something means to "to take pleasure in" or "take joy in" or "be happy about" it. If a person "delights in" something, it means that he enjoys it very much.
- When something is very agreeable or pleasing it is called "delightful."
- The expression "my delight is in the law of Yahweh" could be translated as "the law of Yahweh gives me great joy" or "I love to obey the laws of Yahweh" or "I am happy when I obey Yahweh's commands."
- The phrases "take no delight in" and "have no delight in" could be translated as "not at all pleased by" or "not happy about."
- The phrase "delight himself in" means "he enjoys doing" something or "he is very happy about" something or someone.
- The term "delights" refers to things that a person enjoys. This could be translated as "pleasures" or "things that give joy."
- An expression such as "I delight to do your will" could also be translated as "I enjoy doing your will" or "I am very happy when I obey you."

Bible References:

- Proverbs 8:30
- Psalm 1:2
- Psalms 119:69-70
- Song of Songs 1:3

Word Data:

- Strong's: H1523, H2530, H2531, H2532, H2654, H2655, H2656, H2836, H4574, H5276, H5727, H5730, H6026, H6027, H7306, H7381, H7521, H7522, H8057, H8173, H8191, H8588, H8597

(Go back to: [Luke 2:14](#); [3:22](#); [12:32](#))

demon, evil spirit, unclean spirit

Definition:

All these terms refer to demons, which are spirit beings that oppose God's will.

- God created angels to serve him. When the devil rebelled against God, some of the angels also rebelled and were thrown out of heaven. It is believed that demons and evil spirits are these "fallen angels."
- Sometimes these demons are called "unclean spirits." The term "unclean" means "impure" or "evil" or "unholy."
- Because demons serve the devil, they do evil things. Sometimes they live inside people and control them.
- Demons are more powerful than human beings, but not as powerful as God.

Translation Suggestions:

- The term "demon" could also be translated as "evil spirit."
- The term "unclean spirit" could also be translated as "impure spirit" or "corrupt spirit" or "evil spirit."
- Make sure that the word or phrase used to translate this term is different from the term used to refer to the devil.
- Also consider how the term "demon" is translated in a local or national language. (See: [How to Translate Unknowns](#))

(See also: [demon-possessed](#), [Satan](#), false god, false god, [angel](#), [evil](#), [clean](#))

Bible References:

- James 2:19
- James 3:15
- Luke 4:36
- Mark 3:22
- Matthew 4:24

Examples from the Bible stories:

- **26:9** Many people who had **demons** in them were brought to Jesus. When Jesus commanded them, the **demons** came out of the people, and often shouted, "You are the Son of God!"
- **32:8** The **demons** came out of the man and entered the pigs.
- **47:5** Finally one day when the slave girl started yelling, Paul turned to her and said to the **demon** that was in her, "In the name of Jesus, come out of her." Right away the **demon** left her.
- **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.

Word Data:

- Strong's: H2932, H7307, H7451, H7700, G01690, G11390, G11400, G11410, G11420, G41900, G41510, G41520, G41890

(Go back to: [Luke 4:33](#); [4:35](#); [4:36](#); [4:41](#); [6:18](#); [7:21](#); [7:33](#); [8:2](#); [8:27](#); [8:29](#); [8:30](#); [8:33](#); [8:35](#); [8:38](#); [9:1](#); [9:39](#); [9:42](#); [9:49](#); [10:17](#); [10:20](#); [11:14](#); [11:15](#); [11:18](#); [11:19](#); [11:20](#); [11:24](#); [11:26](#); [13:11](#); [13:32](#))

demon-possessed

Definition:

A person who is demon-possessed has a demon or evil spirit that controls what he does and thinks.

- Often a demon-possessed person will hurt himself or other people because the demon causes him to do that.
- Jesus healed demon-possessed people by commanding the demons to come out of them. This is often called "casting out" demons.

Translation Suggestions:

- Other ways to translate this term could include "demon-controlled" or "controlled by an evil spirit" or "having an evil spirit living inside."

(See also: [demon](#))

Bible References:

- Mark 1:32
- Matthew 4:24
- Matthew 8:16
- Matthew 8:33

Examples from the Bible stories:

- **26:9** Many people who had **demons in them** were brought to Jesus.
- **32:2** When they reached the other side of the lake, a **demon-possessed** man came running up to Jesus.
- **32:6** The man **with the demon** cried out in a loud voice, "What do you want with me, Jesus, Son of the Most High God? Please do not torture me!"
- **32:9** The people from the town came and saw the man who used to **have the demons**.
- **47:3** Every day as they (Paul and Silas) walked there, a slave girl **possessed by a demon** followed them.

Word Data:

- Strong's: G11390

(Go back to: [Luke 8:36](#))

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as “wilderness.”
- “Wilderness” conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as “deserted place” or “remote place” or “uninhabited place.”

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong's: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

(Go back to: [Luke 1:80](#); [3:2](#); [3:4](#); [4:1](#); [4:42](#); [5:16](#); [7:24](#); [8:29](#); [9:12](#); [15:4](#))

desolate, desolation, alone, deserted

Definition:

The terms “desolate” and “desolation” refer to destroying an inhabited region so that it becomes uninhabited.

- When referring to a person, the term “desolate” describes a condition of ruin, loneliness, and grief.
- The term “desolation” is the state or condition of being desolated.
- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land where few people live because few crops or other vegetation grow there.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- Depending on the context, this term could be translated as “ruined” or “destroyed” or “laid waste” or “lonely and outcast” or “deserted.”

(See also: [desert](#), [devastate](#), [ruin](#), [waste](#))

Bible References:

- 2 Kings 22:19
- Acts 1:20
- Daniel 9:17-19
- Lamentations 3:11
- Luke 11:17
- Matthew 12:25

Word Data:

- Strong's: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

(Go back to: [Luke 21:20](#))

devour

Definition:

The term "devour" means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term "devour" is often used with a meaning of "completely destroy" as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as "completely consume" or "totally destroy."

(See also: [consume](#))

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong's: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

(Go back to: [Luke 8:5](#); [15:30](#); [20:47](#))

die, dead, deadly, death

Definition:

The term "death" refers to being physically dead instead of alive.

1. Physical death

- To "die" means to stop living. Death is the end of physical life.
- The expression "put to death" refers to killing or murdering someone, especially when a king or other ruler gives an order for someone to be killed.

2. Eternal death

- Eternal death is the separation of a person from God.
- This is the kind of death that happened to Adam when he sinned and disobeyed God. His relationship with God was broken. He became ashamed and tried to hide from God.
- This same kind of death happens to every person, because we sin. But God gives us eternal life when we have faith in Jesus Christ.

Translation Suggestions:

- To translate this term, it is best to use the everyday, natural word or expression in the target language that refers to death.
- In some languages, to "die" may be expressed as to "not live." The term "dead" may be translated as "not alive" or "not having any life" or "not living."
- Many languages use figurative expressions to describe death, such as to "pass away" in English. However, in the Bible it is best to use the most direct term for death that is used in everyday language.
- In the Bible, eternal life and eternal death are often compared to physical life and physical death. It is important in a translation to use the same word or phrase for both physical death and eternal death.
- In some languages it may be more clear to say "eternal death" when the context requires that meaning. Some translators may also feel it is best to say "physical death" in contexts where it is being contrasted to spiritual death.
- The expression "the dead" is a nominal adjective that refers to people who have died. Some languages will translate this as "dead people" or "people who have died." (See: [nominal adjective](#))
- The expression "put to death" could also be translated as "kill" or "murder" or "execute."

(See also: [believe](#), [faith](#), [life](#))

Bible References:

- 1 Corinthians 15:21
- 1 Thessalonians 4:17
- Acts 10:42
- Acts 14:19
- Colossians 2:15
- Colossians 2:20
- Genesis 2:15-17
- Genesis 34:27
- Matthew 16:28
- Romans 5:10

- Romans 5:12
- Romans 6:10

Examples from the Bible stories:

- **1:11** God told Adam that he could eat from any tree in the garden except from the tree of the knowledge of good and evil. If he ate from this tree, he would **die**.
- **2:11** "Then you will **die**, and your body will return to dirt."
- **7:10** Then Isaac **died**, and Jacob and Esau buried him.
- **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**."
- **40:8** Through his **death**, Jesus opened a way for people to come to God.
- **43:7** "Although Jesus **died**, God raised him from the dead."
- **48:2** Because they sinned, everyone on earth gets sick and everyone **dies**.
- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or **death**.

Word Data:

- Strong's: H0006, H1478, H1826, H1934, H2491, H4191, H4192, H4193, H4194, H4463, H5038, H5315, H6297, H6757, H7496, H7523, H8045, H8546, H8552, G03360, G03370, G05200, G05990, G06150, G06220, G16340, G19350, G20790, G22530, G22860, G22870, G22880, G22890, G23480, G28370, G29660, G34980, G34990, G35000, G44300, G48800, G48810, G50530, G50540

(Go back to: [Luke 1:79](#); [2:26](#); [7:2](#); [7:12](#); [7:15](#); [7:22](#); [8:42](#); [8:49](#); [8:52](#); [8:53](#); [9:7](#); [9:27](#); [9:60](#); [10:30](#); [15:24](#); [15:32](#); [16:22](#); [16:30](#); [16:31](#); [20:28](#); [20:29](#); [20:31](#); [20:32](#); [20:35](#); [20:36](#); [20:37](#); [20:38](#); [21:16](#); [22:33](#); [23:15](#); [23:22](#); [24:5](#); [24:20](#); [24:46](#))

discern, discernment, distinguish

Definition:

The term “discern” means to be able to understand something, especially being able to know whether something is right or wrong.

- The term “discernment” refers to understanding and deciding wisely about a certain matter.
- It means to have wisdom and good judgment.

Translation Suggestions:

- Depending on the context, “discern” could also be translated as “understand” or “know the difference between” or “distinguish good and evil” or “judge rightly about” or “perceive right from wrong.”
- “Discernment” could be translated as “understanding” or “ability to distinguish good and evil.”

(See also: [judge](#), [wise](#))

Bible References:

- 1 Kings 3:7-9
- Genesis 41:33-34
- Proverbs 1:5
- Psalms 19:12

Word Data:

- Strong's: H0995, H2940, H4209, H5234, H8085, G03500, G12520, G12530, G29240

(Go back to: [Luke 12:56](#); [23:14](#))

disciple

Definition:

The term “disciple” refers to a person who spends much time with a teacher, learning from that teacher’s character and teaching.

- The people who followed Jesus around, listening to his teachings and obeying them, were called his “disciples.”
- John the Baptist also had disciples.
- During Jesus’ ministry, there were many disciples who followed him and heard his teachings.
- Jesus chose twelve disciples to be his closest followers; these men became known as his “apostles.”
- Jesus’ twelve apostles continued to be known as his “disciples” or “the 12.”
- Just before Jesus went up to heaven, he commanded his disciples to teach other people about how to become Jesus’ disciples, too.
- Anyone who believes in Jesus and obeys his teachings is called a disciple of Jesus.

Translation Suggestions:

- The term “disciple” could be translated by a word or phrase that means “follower” or “student” or “pupil” or “learner.”
- Make sure that the translation of this term does not refer only to a student who learns in a classroom.
- The translation of this term should also be different from the translation of “apostle.”

(See also: [apostle](#), [believe](#), [Jesus](#), [John \(the Baptist\)](#), [the twelve](#))

Bible References:

- Acts 6:1
- Acts 9:26-27
- Acts 11:26
- Acts 14:22
- John 13:23
- Luke 6:40
- Matthew 11:3
- Matthew 26:33-35
- Matthew 27:64

Examples from the Bible stories:

- **30:8** He (Jesus) gave the pieces to his **disciples** to give to the people. The **disciples** kept passing out the food, and it never ran out!
- **38:1** About three years after Jesus first began preaching and teaching publicly, Jesus told his **disciples** that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **38:11** Then Jesus went with his **disciples** to a place called Gethsemane. Jesus told his **disciples** to pray that they would not enter into temptation.
- **42:10** Jesus said to his **disciples**, “All authority in heaven and on earth has been given to me. 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.”

Word Data:

- Strong's: H3928, G31000, G31010, G31020

(Go back to: [Luke 5 General Notes](#); [5:30](#); [5:33](#); [6:1](#); [6:13](#); [6:17](#); [6:20](#); [6:40](#); [7:11](#); [7:18](#); [8:9](#); [8:22](#); [9:14](#); [9:16](#); [9:18](#); [9:40](#); [9:43](#); [9:54](#); [10:23](#); [11:1](#); [12:1](#); [12:22](#); [14:26](#); [14:27](#); [14:33](#); [16:1](#); [17:1](#); [17:22](#); [18:15](#); [19:29](#); [19:37](#); [19:39](#); [20:45](#); [22:11](#); [22:39](#); [22:45](#))

disobey, disobeyed, disobedience, rebellious

Definition:

The term "disobey" means to not obey what someone in authority has commanded or instructed. A person who does this is being "disobedient."

- A person who does something he was told not to do is disobeying.
- To disobey also means to refuse to do something that was commanded.
- The term "disobedient" is also used to describe the character of someone who habitually disobeys or rebels. It means that they are sinful or wicked.
- The term "disobedience" means "the act of not obeying" or "behavior that is against what God wants."
- A "disobedient people" could be translated by "people who keep on disobeying" or "people who do not do what God commands."

(See also: [authority](#), [evil](#), [sin](#), [obey](#))

Bible References:

- 1 Kings 13:21
- Acts 26:19
- Colossians 3:7
- Luke 1:17
- Luke 6:49
- Psalms 89:30-32

Examples from the Bible stories:

- **2:11** God said to the man, "You listened to your wife and **disobeyed** me."
- **13:7** If the people obeyed these laws, God promised that he would bless and protect them. If they **disobeyed** them, God would punish them.
- **16:2** Because the Israelites kept **disobeying** God, he punished them by allowing their enemies to defeat them.
- **35:12** "The older son said to his father, 'All these years I have worked faithfully for you! I never **disobeyed** you, and still you did not give me one small goat so I could celebrate with my friends.'"

Word Data:

- Strong's: H4784, H5674, G05060, G05430, G05440, G05450, G38470, G38760

(Go back to: [Luke 1:17](#))

divorce

Definition:

A divorce is the legal act of ending a marriage. The term to “divorce” means to formally and legally separate from one’s spouse in order to end the marriage.

- The literal meaning of the term to “divorce” is to “send away” or to “formally separate from.” Other languages may have similar expressions to refer to divorce.
- A “certificate of divorce” could be translated as a “paper stating that the marriage has ended.”

Bible References:

- 1 Chronicles 8:8-11
- Leviticus 21:7-9
- Luke 16:18
- Mark 10:4
- Matthew 5:32
- Matthew 19:3

Word Data:

- Strong’s: H1644, H3748, H5493, H7971, G06300, G06470, G08630

(Go back to: [Luke 16:18](#))

donkey, mule

Definition:

A donkey is a four-legged work animal, similar to a horse, but smaller and with longer ears.

- A mule is the sterile offspring of a male donkey and a female horse.
- Mules are very strong animals and so they are valuable work animals.
- Both donkeys and mules are used for carrying burdens and people when traveling.
- In Bible times, kings would ride a donkey in times of peace, rather than a horse, which was used for times of war.
- Jesus rode into Jerusalem on a young donkey a week before he was crucified there.

(See also: [How to Translate Unknowns](#))

Bible References:

- 1 Kings 1:32-34
- 1 Samuel 9:4
- 2 Kings 4:21-22
- Deuteronomy 5:12-14
- Luke 13:15
- Matthew 21:2

Word Data:

- Strong's: H0860, H2543, H3222, H5895, H6167, H6501, H6505, H6506, G36780, G36880, G52680

(Go back to: [Luke 13:15](#))

dove, pigeon

Definition:

Doves and pigeons are two kinds of small, gray-brown birds that look similar. A dove is often thought of as being lighter in color, almost white.

- Some languages have two different names for them, while others use the same name for both.
- Doves and pigeons were used in sacrifices to God, especially for people who could not afford to buy a larger animal.
- A dove brought the leaf of an olive tree to Noah when the flood waters were going down.
- Doves sometimes symbolize purity, innocence, or peace.
- If doves or pigeons are not known in the language area where the translation is being done, this term could be translated as “a small grayish brown bird called a dove” or “a small gray or brown bird, similar to a (name of local bird)”.
- If both a dove and a pigeon are referred to in the same verse, it is best to use two different words for these birds, if possible.

(See also: [How to Translate Unknowns](#))

(See also: [olive](#), innocent, [pure](#))

Bible References:

- Genesis 8:9
- Luke 2:22-24
- Mark 1:10
- Matthew 3:16
- Matthew 21:12-14

Word Data:

- Strong's: H1469, H1686, H3123, H8449, G40580

(Go back to: [Luke 2:24](#); [3:22](#))

drunk, drunkard

Facts:

The term "drunk" means to be intoxicated from drinking too much of an alcoholic beverage.

- A "drunkard" is a person who is often drunk. This kind of person could also be referred to as an "alcoholic."
- The Bible tells believers not to be drunk with alcoholic drinks, but to be controlled by God's Holy Spirit.
- The Bible teaches that drunkenness is unwise and influences a person to sin in other ways.
- Other ways to translate "drunk" could include "inebriated" or "intoxicated" or "having too much alcohol" or "filled with fermented drink."

(See also: [wine](#))

Bible References:

- 1 Corinthians 5:11-13
- 1 Samuel 25:36
- Jeremiah 13:13
- Luke 7:34
- Luke 21:34
- Proverbs 23:19-21

Word Data:

- Strong's: H5433, H7301, H7910, H7937, H7941, H7943, H8354, H8358, G31780, G31820, G31830, G31840, G36300, G36320

(Go back to: [Luke 7:34](#); [12:45](#); [21:34](#))

eagle

Definition:

An eagle is a very large, powerful bird of prey that eats small animals such as fish, mice, snakes, and chickens.

- The Bible compares the speed and strength of an army to how fast and suddenly an eagle swoops down to catch its prey.
- Isaiah states that those who trust in the Lord will soar as an eagle does. This is figurative language used to describe the freedom and strength that comes from trusting and obeying God.
- In the book of Daniel, King Nebuchadnezzar's hair length was compared to the length of an eagle's feathers, which can be more than 50 centimeters long.

(See also: [How to Translate Unknowns](#))

(See also: Daniel, free, Nebuchadnezzar, [power](#))

Bible References:

- 2 Samuel 1:23
- Daniel 7:4
- Jeremiah 4:13-15
- Leviticus 11:13-16
- Revelation 4:7

Word Data:

- Strong's: H5403, H5404, G01050

(Go back to: [Luke 17:37](#))

earth, land

Definition:

The term "earth" refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as "land" when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term "earth" is often paired with the term "heaven" as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated "land" when paired with the name of people group to denote the territory belonging to those people, such as "the land of Canaan."
- The term "earthly" is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.
- This term can be used figuratively to refer to the people who live on the earth or what the earth contains, such as in "let the earth be glad" and "he will judge the earth."

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, "earth" could also be translated as "world" or "land" or "dirt" or "soil."
- When used figuratively, "earth" could be translated as "people on the earth" or "people living on earth" or "everything on earth."
- Ways to translate "earthly" could include "physical" or "things of this earth" or "visible."

(See also: [world](#), [heaven](#))

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

(Go back to: [Luke 2:14](#); [5:24](#); [10:21](#); [11:31](#); [12:49](#); [12:51](#); [12:56](#); [16:17](#); [18:8](#); [21:25](#); [21:33](#); [21:35](#); [24:5](#))

elder, older, old

Definition:

The term “elder” or “older” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community. For example, elders might have gray hair, have adult children, or perhaps even have grandchildren or great-grandchildren.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “older men” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong's: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

(Go back to: [Luke 1:18](#); [7:3](#); [9:22](#); [15:25](#); [20:1](#); [22:52](#); [22:66](#))

Eliakim

Facts:

Eliakim was the name of two men in the Old Testament.

- One man named Eliakim was the manager of the palace under King Hezekiah.
- Another man named Eliakim was a son of King Josiah. He was made king of Judah by the Egyptian pharaoh Necho.
- Necho changed Eliakim's name to Jehoiakim.

(Translation suggestions: [Translate Names](#))

(See also: Hezekiah, Jehoiakim, Josiah, Pharaoh)

Bible References:

- 2 Kings 18:18
- 2 Kings 18:26
- 2 Kings 18:37
- 2 Kings 23:34-35

Word Data:

- Strong's: H0471, G16620

(Go back to: [Luke 3:30](#))

Elijah

Facts:

Elijah was one of the most important prophets of Yahweh. Elijah prophesied during the reigns of several kings of Israel and Judah, including King Ahab.

- God did many miracles through Elijah, including raising a dead boy back to life.
- Elijah rebuked King Ahab for worshiping the false god Baal.
- He challenged the prophets of Baal to a test that proved that Yahweh is the only true God.
- At the end of Elijah's life, God miraculously took him up to heaven while he was still alive.
- Hundreds of years later, Elijah, along with Moses, appeared with Jesus on a mountain, and they talked together about Jesus' coming suffering and death in Jerusalem.

(Translation suggestions: [How to Translate Names](#))

(See also: [miracle](#), [prophet](#), Yahweh)

Bible References:

- 1 Kings 17:1
- 2 Kings 1:3-4
- James 5:16-18
- John 1:19-21
- John 1:24-25
- Mark 9:5

Examples from the Bible stories:

- **19:2 Elijah** was a prophet when Ahab was king over the kingdom of Israel.
- **19:2 Elijah** said to Ahab, "There will be no rain or dew in the kingdom of Israel until I say so."
- **19:3** God told **Elijah** to go to a stream in the wilderness to hide from Ahab who wanted to kill him. Every morning and every evening, birds would bring him bread and meat.
- **19:4** But they took care of **Elijah**, and God provided for them so that their flour jar and their bottle of oil never became empty.
- **19:5** After three and a half years, God told **Elijah** to return to the kingdom of Israel and speak with Ahab because he was going to send rain again.
- **19:7** Then **Elijah** said to the prophets of Baal, "Kill a bull and prepare it as a sacrifice, but do not light the fire."
- **19:12** Then **Elijah** said, "Do not let any of the prophets of Baal escape!"
- **36:3** Then Moses and the prophet **Elijah** appeared. These men had lived hundreds of years before this. They talked with Jesus about his death that would soon happen in Jerusalem.

Word Data:

- Strong's: H0452, G22430

(Go back to: [Luke 1:17](#); [4:25](#); [4:26](#); [Notes](#); [9:8](#); [9:19](#); [9:30](#); [9:33](#))

Elisha

Facts:

Elisha was a prophet in Israel during the reigns of several kings of Israel: Ahab, Ahaziah, Jehoram, Jehu, Jehoahaz, and Jehoash.

- God told the prophet Elijah to anoint Elisha as prophet.
- When Elijah was taken to heaven in a fiery chariot, Elisha became God's prophet to the kings of Israel.
- Elisha did many miracles, including healing a man from Syria who had leprosy and raising from the dead the son of a woman from Shunem.

(Translation suggestions: [How to Translate Names](#))

(See also: [Elijah](#), [Naaman](#), [prophet](#))

Bible References:

- 1 Kings 19:15-16
- 2 Kings 3:15
- 2 Kings 5:8
- Luke 4:25

Word Data:

- Strong's: H0477

(Go back to: [Luke 4:27](#))

Elizabeth

Facts:

Elizabeth was the mother of John the Baptist. Her husband's name was Zechariah.

- Zechariah and Elizabeth had never been able to have children, but in their old age, God promised Zechariah that Elizabeth would bear him a son.
- God kept his promise, and soon Zechariah and Elizabeth were able to conceive, and she gave birth to a son. They named the baby John.
- Elizabeth was also a relative of Mary, Jesus' mother.

(Translation suggestions: [How to Translate Names](#))

(See also: [John \(the Baptist\)](#), [Zechariah \(NT\)](#))

Bible References:

- Luke 1:5
- Luke 1:24-25
- Luke 1:41

Word Data:

- Strong's: G16650

(Go back to: [Luke 1:5](#); [1:7](#); [1:13](#); [1:24](#); [1:36](#); [1:40](#); [1:41](#); [1:57](#))

endure, endurance

Definition:

The term "endure" means to last a long time or to bear something difficult with patience.

- It also means to stand firm when times of testing come, without giving up.
- The term "endurance" can mean "patience" or "bearing up under a trial" or "persevering when being persecuted."
- The encouragement to Christians to "endure to the end" is telling them to obey Jesus, even if this causes them to suffer.
- To "endure suffering" can also mean to "experience suffering."

Translation Suggestions:

- Ways to translate the term "endure" could include "persevere" or "keep believing" or "continue to do what God wants you to do" or "stand firm."
- In some contexts, to "endure" could be translated as to "experience" or to "go through."
- With the meaning of lasting for a long time, the term "endure" could also be translated as "last" or "continue." The phrase "will not endure" could be translated as "will not last" or "will not continue to survive."
- Ways to translate "endurance" could include "perseverance" or "continuing to believe" or "remaining faithful."

(See also: [persevere](#))

Bible References:

- 2 Timothy 2:11-13
- James 1:3
- James 1:12
- Luke 21:19
- Matthew 13:21
- Revelation 1:9
- Romans 5:3-5

Word Data:

- Strong's: H0386, H3201, H3557, H5331, H5375, H5975, G04300, G09070, G15260, G20050, G20760, G25940, G33060, G47220, G52780, G52810, G52970, G53420

(Go back to: [Luke 21:19](#))

Enoch

Facts:

Enoch was the name of two men in the Old Testament.

- One man named Enoch was descended from Seth. He was the great grandfather of Noah.
- This Enoch had a close relationship with God and when he was 365 years old, God took him to heaven while he was still alive.
- A different man named Enoch was a son of Cain.

(Translation suggestions: [How to Translate Names](#))

(See also: Cain, [Seth](#))

Bible References:

- 1 Chronicles 1:3
- Genesis 5:18-20
- Genesis 5:24
- Jude 1:14
- Luke 3:36-38

Word Data:

- Strong's: H2585, G18020

(Go back to: [Luke 3:37](#))

envy, covet

Definition:

The term “envy” refers to being jealous of someone because of what that person possesses or because of that person’s admirable qualities. The term “covet” means to strongly desire to have something.

- Envy is normally a negative feeling of resentment because of another person’s success, good fortune, or possessions.
- Coveting is a strong desire to have someone else’s property, or even someone else’s spouse.

(See also: jealous)

Bible References:

- 1 Corinthians 13:4-7
- 1 Peter 2:1
- Exodus 20:17
- Mark 7:20-23
- Proverbs 3:31-32
- Romans 1:29

Word Data:

- Strong’s: H0183, H1214, H1215, H2530, H3415, H5869, H7065, H7068, G08660, G19370, G22050, G22060, G37130, G37880, G41230, G41240, G41900, G53540, G53550, G53660

(Go back to: [Luke 12:15](#))

eternity, everlasting, eternal, forever

Definition:

The terms “everlasting” and “eternal” have very similar meanings and refer to something that will always exist or that lasts forever.

- The term “eternity” refers to a state of being that has no beginning or end. It can also refer to life that never ends.
- After this present life on earth, humans will spend eternity either in heaven with God or in hell apart from God.
- The terms “eternal life” and “everlasting life” are used in the New Testament to refer to living forever with God in heaven.

The term “forever” refers to never-ending time.

- The phrase “forever and ever” has the idea of time that never ends and expresses what eternity or eternal life is like. It emphasizes that something will always happen or exist. It refers to time that never ends.
- God said that David’s throne would last “forever.” This is referred to the fact that David’s descendant Jesus will reign as king forever.

Translation Suggestions:

- Other ways to translate “eternal” or “everlasting” could include “unending” or “never stopping” or “always continuing.”
- The terms “eternal life” and “everlasting life” could also be translated as “life that never ends” or “life that continues without stopping” or “the raising up of our bodies to live forever.”
- Depending on the context, different ways to translate “eternity” could include “existing outside of time” or “unending life” or “life in heaven.”
- Also consider how this word is translated in a Bible translation in a local or national language. (See: [How to Translate Unknowns](#))
- “Forever” could also be translated by “always” or “never ending.”
- The phrase “will last forever” could also be translated as “always exist” or “will never stop” or “will always continue.”
- The emphatic phrase “forever and ever” could also be translated as “for always and always” or “not ever ending” or “which never, ever ends.”
- David’s throne lasting forever could be translated as “David’s descendant will reign forever” or “a descendant of David will always be reigning.”

(See also: [David](#), [reign](#), [life](#))

Bible References:

- Genesis 17:8
- Genesis 48:4
- Exodus 15:17
- 2 Samuel 3:28-30
- 1 Kings 2:32-33
- Job 4:20-21
- Psalms 21:4
- Isaiah 9:6-7
- Isaiah 40:27-28
- Daniel 7:18

- Luke 18:18
- Acts 13:46
- Romans 5:21
- Hebrews 6:19-20
- Hebrews 10:11-14
- 1 John 1:2
- 1 John 5:12
- Revelation 1:4-6
- Revelation 22:3-5

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to inherit **eternal life**?”
- **28:1** One day, a rich young ruler came up to Jesus and asked him, “Good Teacher, what must I do to have **eternal life**?” Jesus said to him, “Why do you ask me about what is good? There is only One who is good, and that is God. But if you want to have **eternal life**, obey God’s laws.”
- **28:10** Jesus answered, “Everyone who has left houses, brothers, sisters, father, mother, children, or property for my name’s sake, will receive 100 times more and will also receive **eternal life**.”

Word Data:

- Strong’s: H3117, H4481, H5331, H5703, H5705, H5769, H5865, H5957, H6924, G01260, G01650, G01660, G13360

(Go back to: [Luke 10:25](#); [16:9](#); [18:18](#); [18:30](#))

evil, wicked, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: [disobey](#), [sin](#), [good](#), [righteous](#), [demon](#))

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12
- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does.”
- **3:1** After a long time, many people were living in the world. They had become very **wicked** and violent.
- **3:2** But Noah found favor with God. He was a righteous man living among **wicked** people.
- **4:2** God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- **8:12** “You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!”
- **14:2** They (Canaanites) worshiped false gods and did many **evil** things.
- **17:1** But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- **18:11** In the new kingdom of Israel, all the kings were **evil**.
- **29:8** The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- **45:2** They said, “We heard him (Stephen) speak **evil** things about Moses and God!”

- **50:17** He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

(Go back to: [Luke 3:19](#); [6:22](#); [6:35](#); [6:45](#); [7:21](#); [8:2](#); [11:13](#); [11:29](#); [11:34](#); [11:39](#); [16:25](#); [19:22](#); [23:22](#))

ewe, ram, sheep, sheepfold, sheepshearers, sheepskins

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [Israel](#), [lamb](#), [sacrifice](#), [shepherd](#))

Bible References:

- Acts 8:32
- Genesis 30:32
- John 2:14
- Luke 15:5
- Mark 6:34
- Matthew 9:36
- Matthew 10:6
- Matthew 12:12
- Matthew 25:33

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.
- **17:2** David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- **30:3** To Jesus, these people were like **sheep** without a shepherd.
- **38:8** Jesus said, “All of you will all abandon me tonight. It is written, ‘I will strike the shepherd and all the **sheep** will be scattered.’”

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

(Go back to: [Luke 15:4](#); [15:6](#))

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: [praise](#), [worship](#), [glory](#), boast, [proud](#))

Bible References:

- 1 Peter 5:5-7
- 2 Samuel 22:47
- Acts 5:31
- Philippians 2:9-11
- Psalms 18:46

Word Data:

- Strong's: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

(Go back to: [Luke 1:52](#); [10:15](#); [14:11](#); [16:15](#); [18:14](#))

exhort, exhortation

Definition:

The term “exhort” means to strongly encourage and urge someone to do what is right. Such encouragement is called “exhortation.”

- The purpose of exhortation is to persuade other people to avoid sin and follow God’s will.
- The New Testament teaches Christians to exhort each other in love, not harshly or abruptly.

Translation Suggestions:

- Depending on the context, “exhort” could also be translated as “strongly urge” or “persuade” or “advise.”
- Make sure the translation of this term does not imply that the exhorter is angry. The term should convey strength and seriousness, but should not refer to angry speech.
- In most contexts, the term “exhort” should be translated differently than “encourage,” which means to inspire, reassure, or comfort someone.
- Usually this term will also be translated differently from “admonish,” which means to warn or correct someone for his wrong behavior.

Bible References:

- 1 Thessalonians 2:3-4
- 1 Thessalonians 2:12
- 1 Timothy 5:2
- Luke 3:18

Word Data:

- Strong’s: G38670, G38700, G38740, G43890

(Go back to: [Luke 3:18](#); [15:28](#))

exult, exultant

Definition:

The terms “exult” and “exultant” refer to being very happy because of a success or special blessing.

- To “exult” includes a feeling of celebrating something wonderful.
- A person can exult in God’s goodness.
- The term “exultant” can also include being arrogant in one’s feeling of gladness about success or prosperity.
- The term “exult” could also be translated as “celebrate joyfully” or “praise with great joy.”
- Depending on the context, the term “exultant” could be translated as “praising triumphantly” or “celebrating with self praise” or “arrogant.”

(See also: arrogant, [joy](#), [praise](#), [rejoice](#))

Bible References:

- 1 Samuel 2:1
- Isaiah 13:3
- Job 6:10
- Psalm 68:1-3
- Zephaniah 2:15

Word Data:

- Strong’s: H5539, H5947, H5970

(Go back to: [Luke 1:14](#); [1:44](#))

face, facial

Definition:

The word “face” literally refers to the front part of a person’s head. This term also has several figurative meanings in the Bible.

- In the Bible, the term “face” is often used figuratively to mean a person’s presence, the front of an object, or the surface of something.
- When referring to a person, the term “face” is often used figuratively to mean the action of seeing, which can represent that person’s knowledge, perception, notice, attention, or judgment.
- In a physical sense, to “face” someone or something means to look in the direction of that person or thing.
- To “face each other” means to “look directly at each other.”
- Being “face to face” means that two people are seeing each other in person, at a close distance.
- When Jesus “steadfastly set his face to go to Jerusalem,” it means that he very firmly decided to go.
- To “set one’s face against” people or a city means to firmly decide to no longer support, or to reject that city or person.
- The expression “face of the land” refers to the surface of the earth and often is a general reference to the whole earth. For example, a “famine covering the face of the earth” refers to a widespread famine affecting many people living on earth.
- The figurative expression “do not hide your face from your people” means “do not reject your people” or “do not desert your people” or “do not stop taking care of your people.”

Translation Suggestions:

- If possible, it is best to keep the expression or use an expression in the project language that has a similar meaning.
- The term to “face” could be translated as to “turn toward” or to “look at directly” or to “look at the face of.”
- The expression “face to face” could be translated as “up close” or “right in front of” or “in the presence of.”
- Depending on the context, the expression “before his face” could be translated as “ahead of him” or “in front of him” or “before him” or “in his presence.”
- The expression “set his face toward” could be translated as “began traveling toward” or “firmly made up his mind to go to.”
- The expression “hide his face from” could be translated as “turn away from” or “stop helping or protecting” or “reject.”
- To “set his face against” a city or people could be translated as “look at with anger and condemn” or “refuse to accept” or “decide to reject” or “condemn and reject” or “pass judgment on.”
- The expression “say it to their face” could be translated as “say it to them directly” or “say it to them in their presence” or “say it to them in person.”
- The expression “on the face of the land” could also be translated as “throughout the land” or “over the whole land” or “living throughout the land.”

Bible References:

- Deuteronomy 5:4
- Genesis 33:10

Word Data:

- Strong’s: H0600, H0639, H5869, H6440, H8389, G37990, G43830, G47500

(Go back to: [Luke 5:12](#); [7:27](#); [9:29](#); [9:51](#); [9:53](#); [17:16](#); [21:35](#); [24:5](#))

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: [Luke 5:20](#); [Notes](#); [7:9](#); [7:50](#); [8:25](#); [8:48](#); [Notes](#); [12:28](#); [17:5](#); [17:6](#); [17:19](#); [18:8](#); [18:42](#); [22:32](#))

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: [Introduction to the Gospel of Luke](#)
Part 1: General Introduction
Outline of the book of Luke
 1. Dedication to Theophilus (1:1-4)
 2. Prologue
 * The birth of John the Baptist (1:5-80)
 * The birth and youth of Jesus (2:1-51)
 * The ministry of John the Baptist (3:1-20)
 * The baptism, genealogy, and temptation of Jesus (3:21-4:13)
 3. The teaching and healing ministry of Jesus in Galilee (4:14-9:50)
 4. Jesus teaches along his journey to Jerusalem
 * Judgment by God, and people's judgments about Jesus (9:51-13:21)
 * Who will be part of the kingdom of God (13:22-17:10)
 * Responding to Jesus by welcoming or rejecting him (17:11-19:27)
 5. Jesus in Jerusalem
 * Jesus' entry into Jerusalem (19:28-44)
 * Jesus teaches in the temple: conflict over his identity and authority (19:45-21:38)
 * Jesus' death, burial, and resurrection (22:1-24:53)
What is the Gospel of Luke about?
 The Gospel of Luke is one of four books in the New Testament that describe the life and teachings of Jesus Christ. These books are called "Gospels," which means "good news." Their authors wrote about different aspects of who Jesus was and what he did. Luke wrote his Gospel for a person named Theophilus and dedicated it to him. Luke wrote an accurate description of the life and teachings of Jesus so that Theophilus would be certain that what he had been taught about Jesus was true. However, Luke expected that what he wrote would encourage all followers of Jesus.
How should the title of this book be translated?
 Translators may choose to call this book by its traditional title, "The Gospel of Luke" or "The Gospel According to Luke." Or they may choose a different title, such as "The Good News About Jesus that Luke Wrote." (See: [How to Translate Names](#))
Who wrote the book of Luke?
 This book does not give the name of its author. However, the same person who wrote this book also wrote the book of Acts, which is also dedicated to Theophilus. In parts of the book of Acts, the author uses the word "we." This indicates that the author traveled with Paul. Most scholars think that Luke was this person traveling with Paul. Therefore, since early Christian times, most Christians have recognized Luke as the author of both the Gospel of Luke and the book of Acts.
 Luke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. Luke himself probably did not witness what Jesus said and did. But he tells Theophilus in his dedication that he talked to many people who did.
Part 2: Important Religious and Cultural Concepts
The kingdom of God
 "The kingdom of God" is a major concept in the Gospel of Luke. It 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](#))
Why does Luke write so much about the final week of Jesus' life?
 Luke wrote much about Jesus' final week. He wanted his readers to think deeply about Jesus' final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))
What are the roles of women in the Gospel of Luke?
 Luke described women in a very positive way in his Gospel. For example, he often showed women being more faithful to God than most men. (See: [faithful](#), [faithfulness](#), [trustworthy](#))
Part 3: Important Translation Issues
What are the Synoptic Gospels?
 The Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they tell the story of many of the same events. The word "synoptic" means to "see together."
 Passages are considered "parallel" when they are the same or almost the same among two or three Gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.
Why does Jesus refer to himself as the "Son of Man"?
 In the Gospels, Jesus calls himself the "Son of Man." This is a reference to Daniel 7:13-14. In that passage, there is a person who is described as like a "son of man." That means that the person was someone who looked like a human being. God gave authority to this "son of man" to rule over the nations forever. All people will worship him forever.
 Jews of Jesus' time did not use "Son of Man" as a title for anyone. But Jesus used it for himself to help them understand who he truly was. (See: [Son of Man](#), [son of man](#))
 Translating the title "Son of Man" can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as "The Human One." It may also be helpful to include a footnote to explain the title.
Major issues in the text of the book of Luke
 ULT follows the readings of the most accurate ancient manuscripts

of the Bible. However, there may already be older versions of the Bible in the translators' regions that follow the readings of other manuscripts. In the most significant cases, the General Notes to the chapters in which these differences occur will discuss them and recommend approaches. (See: [Textual Variants](#)); [Luke 12:42](#); [16:10](#); [16:11](#); [16:12](#); [19:17](#))

false prophet

Definition:

A false prophet is a person who wrongly claims that his message comes from God.

- The prophecies of false prophets are not usually fulfilled. That is, they do not come true.
- False prophets teach messages that partially or totally contradict what the Bible says.
- This term could also be translated as “person who falsely claims to be God’s spokesman” or “someone who falsely claims to speak God’s words.”
- The New Testament teaches that in the end times there will be many false prophets who will try to deceive people into thinking that they come from God.

(See also: [fulfill](#), [prophet](#), [true](#))

Bible References:

- 1 John 4:1-3
- 2 Peter 2:1
- Acts 13:6-8
- Luke 6:26
- Matthew 7:16
- Matthew 24:23-25

Word Data:

- Strong’s: G55780

(Go back to: [Luke 6:26](#))

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: [clan](#), [ancestor](#), [house](#))

Bible References:

- 1 Kings 8:1-2
- 1 Samuel 18:18
- Exodus 1:21
- Joshua 2:12-13
- Luke 2:4

Word Data:

- Strong's: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

(Go back to: [Luke 2:4](#))

famine

Definition:

The term “famine” refers to an extreme lack of food throughout a country or region, usually due to not enough rain.

- Food crops can fail from natural causes such as lack of rain, crop disease, or insects.
- Food shortages can also be caused by people, such as enemies who destroy crops.
- In the Bible, God sometimes caused famine as a way to punish nations when they sinned against him.
- In Amos 8:11 the term “famine” is used figuratively to refer to a time when God punished his people by not speaking to them. This could be translated with the word for “famine” in your language, or with a phrase such as “extreme lack” or “severe deprivation.”

Bible References:

- 1 Chronicles 21:11-12
- Acts 7:11
- Genesis 12:10
- Genesis 45:6
- Jeremiah 11:21-23
- Luke 4:25
- Matthew 24:8

Word Data:

- Strong's: H3720, H7458, H7459, G30420

(Go back to: [Luke 4:25](#); [15:14](#); [15:17](#); [21:11](#))

fast, fasting

Definition:

The term to “fast” means to stop eating food for a period of time, such as for a day or more. Sometimes it also includes not drinking.

- Fasting can help people to focus on God and pray without being distracted by preparing food and eating.
- Jesus condemned the Jewish religious leaders for fasting for the wrong reasons. They fasted so that others would think they were righteous.
- Sometimes people fast because they are very sad or grieved about something.
- The verb to “fast” can also be translated as to “refrain from eating” or to “not eat.”
- The noun “fast” could be translated as “time of not eating” or “time of abstaining from food.”

(See also: Jewish leaders)

Bible References:

- 1 Kings 21:8-10
- 2 Chronicles 20:3
- Acts 13:1-3
- Jonah 3:4-5
- Luke 5:34
- Mark 2:19
- Matthew 6:18
- Matthew 9:15

Examples from the Bible stories:

- **25:1** Immediately after Jesus was baptized, the Holy Spirit led him out into the wilderness, where he **fasted** for forty days and forty nights.
- **34:8** “For example, I **fast** two times every week and I give you ten percent of all the money and goods that I receive.”
- **46:10** One day, while the Christians at Antioch were **fasting** and praying, the Holy Spirit said to them, “Set apart for me Barnabas and Saul to do the work I have called them to do.”

Word Data:

- Strong's: H2908, H5144, H6684, H6685, G35210, G35220

(Go back to: [Luke 2:37](#); [Notes](#); [5:33](#); [5:34](#); [5:35](#); [18:12](#))

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: [Luke 1:28](#); [1:30](#); [2:52](#); [4:19](#))

fear, afraid, frighten

Definition:

The terms "fear" refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term "fear" can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term "fear" can be translated in various ways. Some possibilities include: "be afraid;" "deeply respect," or "deep respect;" "revere," or "reverence;" or perhaps "be in awe of."
- The phrase "fear not" could also be translated as "do not be afraid" or "stop being afraid."
- The sentence "The fear of God fell on all of them" might be translated in various ways. Some possibilities include: "Suddenly they all felt a deep awe and respect for God;" or "Immediately, they all felt very amazed and revered God deeply;" or "Right then, they all felt very afraid of God (because of his great power)."

(See also: awe, Yahweh, [Lord](#), [marvel](#), [power](#))

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

(Go back to: [Luke 1:12](#); [1:13](#); [1:30](#); [1:50](#); [1:65](#); [2:9](#); [2:10](#); [5:10](#); [5:26](#); [7:16](#); [8:25](#); [8:35](#); [8:37](#); [8:50](#); [Notes](#); [9:34](#); [9:45](#); [12:4](#); [12:5](#); [12:7](#); [12:32](#); [18:2](#); [18:4](#); [19:21](#); [20:19](#); [21:26](#); [22:2](#); [23:40](#); [24:37](#))

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: [festival](#), [banquet](#))

Bible References:

- 2 Peter 2:12-14
- Genesis 26:30
- Genesis 29:22
- Genesis 40:20
- Jude 1:12-13
- Luke 2:43
- Luke 14:7-9
- Matthew 22:1

Word Data:

- Strong's: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

(Go back to: [Luke 12:36](#); [14:8](#); [14:12](#); [14:16](#); [14:17](#); [14:24](#); [20:46](#))

festival, feast, celebrate

Definition:

In general, a festival is a celebration held by a community of people.

- The word for “festival” in the Old Testament literally means “appointed time.”
- The festivals celebrated by the Israelites were specially appointed times or seasons that God had commanded them to observe.
- In some English translations, the word “feast” is used instead of festival because the celebrations included having a large meal together.
- There were several main festivals that the Israelites celebrated every year:
 - Passover
 - Festival of Unleavened Bread
 - Firstfruits
 - Festival of Weeks (Pentecost)
 - Festival of Trumpets
 - Day of Atonement
 - Festival of Shelters
- The purpose of these festivals was to thank God and to remember the amazing things he had done to rescue, protect, and provide for his people.

(See also: [feast](#))

Bible References:

- 1 Chronicles 23:31
- 2 Chronicles 8:13
- Exodus 5:1
- John 4:45
- Luke 22:1

Word Data:

- Strong's: H1974, H2166, H2282, H2287, H6213, H4150, G14560, G18580, G18590

(Go back to: [Luke 2:41](#); [2:42](#); [22:1](#))

fig

Definition:

A fig is a small, soft, sweet fruit that grows on trees. When ripe, this fruit can be a variety of colors, including brown, yellow, or purple.

- Fig trees can grow 6 meters in height and their large leaves provide pleasant shade. The fruit is about 3-5 centimeters long.
- Adam and Eve used the leaves from fig trees to make clothing for themselves after they had sinned.
- Figs can be eaten raw, cooked, or dried. People also chop them into small pieces and press them into cakes to eat later.
- In Bible times, figs were important as a source of food and income.
- The presence of fruitful fig trees is frequently mentioned in the Bible as a sign of prosperity.
- Several times Jesus used fig trees as an illustration to teach his disciples spiritual truths.

Bible References:

- Habakkuk 3:17
- James 3:12
- Luke 13:7
- Mark 11:14
- Matthew 7:17
- Matthew 21:18

Word Data:

- Strong's: H1061, H1690, H6291, H8384, G36530, G48080, G48100

(Go back to: [Luke 6:44](#); [13:6](#); [13:7](#); [21:29](#))

filled with the Holy Spirit

Definition:

The term “filled with the Holy Spirit” is a figurative expression that, when used to describe a person means the Holy Spirit is empowering that person to do God’s will.

- The expression “filled with” is an expression that often means “controlled by.”
- People are “filled with the Holy Spirit” when they follow the Holy Spirit’s leading and completely rely on him to help them do what God wants.

Translation Suggestions:

- This term could be translated as “empowered by the Holy Spirit” or “controlled by the Holy Spirit.” But it should not sound as though the Holy Spirit is forcing the person to do something.
- A sentence such as “he was filled with the Holy Spirit” could be translated as “he was living fully by the Spirit’s power” or “he was completely guided by the Holy Spirit” or “the Holy Spirit was guiding him completely.”
- This term is similar in meaning to the expression “live by the Spirit,” but “filled with the Holy Spirit” emphasizes the completeness with which a person allows the Holy Spirit to have control or influence over his life. So these two expressions should be translated differently, if possible.

(See also: [Holy Spirit](#))

Bible References:

- Acts 4:31
- Acts 5:17
- Acts 6:8-9
- Luke 1:15
- Luke 1:39-41
- Luke 4:1-2

Word Data:

- Strong’s: G00400, G41300, G41370, G41510

(Go back to: [Luke 1:15](#); [1:41](#); [1:67](#))

fire, firebrands, firepans, fireplace, firepot

Definition:

Fire is the heat, light, and flames that are produced when something is burned.

- Burning wood by fire turns the wood into ashes.
- Fire could also refer to lightning in the context of a storm or it being from heaven.
- The term “fire” is also used figuratively, usually referring to judgment or purification.
- The final judgment of unbelievers is in the fire of hell.
- Fire is used to refine gold and other metals. In the Bible, this process is used to explain how God refines people through difficult things that happen in their lives.
- The phrase “baptize with fire” could also be translated as “cause to experience suffering in order to be purified.”

(See also: [pure](#))

Bible References:

- 1 Kings 16:18-20
- 2 Kings 1:10
- 2 Thessalonians 1:8
- Acts 7:29-30
- John 15:6
- Luke 3:16
- Matthew 3:12
- Nehemiah 1:3

Word Data:

- Strong's: H0215, H0217, H0398, H0784, H0800, H0801, H1197, H1200, H1513, H2734, H3341, H3857, H4071, H4168, H5135, H6315, H8316, G04390, G04400, G10670, G27410, G44420, G44430, G44470, G44480, G44510, G53940, G54570

(Go back to: [Luke 3:9](#); [3:16](#); [3:17](#); [9:54](#); [12:49](#); [17:29](#); [22:55](#))

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: [Assumed Knowledge and Implicit Information](#))
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: [inherit](#), [sacrifice](#), [son](#))

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong’s: H1060, H1062, H1067, H1069, G44160, G52070

(Go back to: [Luke 2:7](#))

fishermen, fishers

Definition:

Fishermen are men who catch fish from the water as a means of earning money. In the New Testament, the fishermen used large nets to catch fish. The term “fishers” is another name for fishermen.

- Peter and other apostles worked as fishermen before being called by Jesus.
- Since the land of Israel was near water, the Bible has many references to fish and fishermen.
- This term could be translated with a phrase such as “men who catch fish” or “men who earn money by catching fish.”

Bible References:

- Ezekiel 47:9-10
- Isaiah 19:8
- Luke 5:1-3
- Matthew 4:19
- Matthew 13:47

Word Data:

- Strong's: H1728, H1771, H2271, G02310

(Go back to: [Luke 5:2](#))

flesh

Definition:

In the Bible, the term “flesh” literally refers to the soft tissue of the physical body of a human being or animal.

- The Bible also uses the term “flesh” in a figurative way to refer to all human beings or all living creatures.
- In the New Testament, the term “flesh” is used to refer to the sinful nature of human beings. This is often used in contrast to their spiritual nature.
- The expression “own flesh and blood” refers to someone who is biologically related to another person, such as a parent, sibling, child, or grandchild.
- The expression “flesh and blood” can also refer to a person’s ancestors or descendants.
- The expression “one flesh” refers to the physical uniting of a man and woman in marriage.

Translation Suggestions:

- In the context of an animal’s body, “flesh” could be translated as “body” or “skin” or “meat.”
- When it is used to refer generally to all living creatures, this term could be translated as “living beings” or “everything that is alive.”
- When referring in general to all people, this term could be translated as “people” or “human beings” or “everyone who lives.”
- The expression “flesh and blood” could also be translated as “relatives” or “family” or “kinfolk” or “family clan.” There may be contexts where it could be translated as “ancestors” or “descendants.”
- Some languages may have an expression that is similar in meaning to “flesh and blood.”
- The expression “become one flesh” could be translated as “unite sexually” or “become as one body” or “become like one person in body and spirit.” The translation of this expression should be checked to make sure it is acceptable in the project language and culture. (See: [euphemism](#)). It should also be understood that this is figurative, and does not mean that a man and a woman who “become one flesh” literally become one person.

Bible References:

- 1 John 2:16
- 2 John 1:7
- Ephesians 6:12
- Galatians 1:16
- Genesis 2:24
- John 1:14
- Matthew 16:17
- Romans 8:8

Word Data:

- Strong’s: H0829, H1320, H1321, H2878, H3894, H4207, H7607, H7683, G29070, G45590, G45600, G45610

(Go back to: [Luke 3:6](#); [24:39](#))

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: [goat](#), [cow](#), [pig](#), [sheep](#))

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong's: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

(Go back to: [Luke 2:8](#); [12:32](#))

flood

Definition:

The term “flood” literally refers to a large amount of water that completely covers over the land.

- This term is also used figuratively to refer to an overwhelming amount of something, especially something that happens suddenly.
- In Noah’s time, people had become so evil that God caused a worldwide flood to come over the entire surface of the earth, even covering the mountaintops. Everyone who was not in the boat with Noah drowned. All other floods cover a much smaller land area.
- This term can also be an action, as in “the land was flooded by river water.”

Translation Suggestions:

- Ways to translate the literal meaning of “flood” could include “an overflowing of water” or “large amounts of water.”
- The figurative comparison “like a flood” could keep the literal term, or a substitute term could be used that refers to something that has a flowing aspect to it, such as a river.
- For the expression “like a flood of water” where water is already mentioned, the word “flood” could be translated as “an overwhelming amount” or “an overflowing.”
- This term can be used as a metaphor, as in “do not let the flood sweep over me,” which means “do not let these overwhelming disasters happen to me” or “don’t let me be devastated by disasters” or “don’t let your anger devastate me.” (See: [Metaphor](#))
- The figurative expression “I flood my bed with tears” could be translated as “my tears cover my bed with water like a flood.”

(See also: [ark](#), [Noah](#))

Bible References:

- Daniel 11:10
- Genesis 7:6-7
- Luke 6:46-48
- Matthew 7:24-25
- Matthew 7:26-27
- Matthew 24:37-39

Word Data:

- Strong’s: H3999, G26270

(Go back to: [Luke 6:48](#); [17:27](#))

fool, foolish, folly

Definition:

The term “fool” refers to a person who often makes wrong choices, especially choosing to disobey. The term “foolish” describes a person or behavior that is not wise.

- In the Bible, the term “fool” usually refers to a person who does not believe or obey God. This is often contrasted to the wise person, who trusts in God and obeys God.
- In the Psalms, David describes a fool as a person who does not believe in God, one who ignores all the evidence of God in his creation.
- The Old Testament book of Proverbs also gives many descriptions of what a fool, or foolish person, is like.
- The term “folly” refers to an action that is not wise because it is against God’s will. Often “folly” also includes the meaning of something that is ridiculous or dangerous.

Translation Suggestions:

- The term “fool” could be translated as “foolish person” or “unwise person” or “senseless person” or “ungodly person.”
- Ways to translate “foolish” could include “lacking understanding” or “unwise” or “senseless.”

(See also: [wise](#))

Bible References:

- Ecclesiastes 1:17
- Ephesians 5:15
- Galatians 3:3
- Genesis 31:28
- Matthew 7:26
- Matthew 25:8
- Proverbs 13:16
- Psalms 49:13

Word Data:

- Strong’s: H0191, H0196, H0200, H1198, H1984, H2973, H3684, H3687, H3688, H3689, H3690, H5014, H5034, H5036, H5039, H5528, H5529, H5530, H5531, H6612, H8417, H8602, H8604, G04530, G04540, G07810, G08010, G08770, G08780, G27570, G31500, G31540, G34710, G34720, G34730, G34740, G39120

(Go back to: [Luke 11:40](#); [12:20](#); [24:25](#))

footstool

Definition:

The term “footstool” refers to an object which a person puts his feet on, usually to rest them while sitting. This term also has figurative meanings of submission and lower status.

- People in Bible times considered feet to be the least honorable parts of the body. So a “footstool” was of even lower honor because feet were rested on it.
- When God says “I will make my enemies a footstool for my feet” he is declaring power, control, and victory over the people who rebel against him. They will be humbled and conquered to the point of submitting to God’s will.
- To “worship at God’s footstool” means to bow down in worship before him as he sits on his throne. This again communicates humility and submission to God.
- David refers to the temple as God’s “footstool.” This could refer to his absolute authority over his people. This could also be picturing God the King on his throne, with his feet resting on his footstool, which represents all that is in submission to him.

Bible References:

- Acts 7:49
- Isaiah 66:1
- Luke 20:43
- Matthew 5:35
- Matthew 22:44
- Psalm 110:1

Word Data:

- Strong’s: H1916, H3534, H7272, G42280, G52860

(Go back to: [Luke 20:43](#))

forgive, forgiven, forgiveness, pardon, pardoned

Definition:

To forgive someone means to not hold a grudge against that person even though they did something hurtful. "Forgiveness" is the act of forgiving someone.

- Forgiving someone often means not punishing that person for something he has done wrong.
- This term can be used figuratively to mean "cancel," as in the expression "forgive a debt."
- When people confess their sins, God forgives them based on Jesus' sacrificial death on the cross.
- Jesus taught his disciples to forgive others as he has forgiven them.

The term "pardon" means to forgive and not punish someone for his sin.

- This word has the same meaning as "forgive" but may also include the meaning of a formal decision to not punish someone who is guilty.
- In a court of law, a judge can pardon a person found guilty of a crime.
- Even though we are guilty of sin, Jesus Christ pardoned us from being punished in hell, based on his sacrificial death on the cross.

Translation Suggestions:

- Depending on the context, "forgive" could be translated as "pardon" or "cancel" or "release" or "not hold against" (someone).
- The term "forgiveness" could be translated by a word or phrase that means "practice of not resenting" or "declaring (someone) as not guilty" or "the act of pardoning."
- If the language has a word for a formal decision to forgive, that word could be used to translate "pardon."

(See also: guilt)

Bible References:

- Genesis 50:17
- Numbers 14:17-19
- Deuteronomy 29:20-21
- Joshua 24:19-20
- 2 Kings 5:17-19
- Psalms 25:11
- Psalms 25:17-19
- Isaiah 55:6-7
- Isaiah 40:2
- Luke 5:21
- Acts 8:22
- Ephesians 4:31-32
- Colossians 3:12-14
- 1 John 2:12

Examples from the Bible stories:

- **7:10** But Esau had already **forgiven** Jacob, and they were happy to see each other again.
- **13:15** Then Moses climbed the mountain again and prayed that God would **forgive** the people. God listened to Moses and **forgave** them.
- **17:13** David repented of his sin and God **forgave** him.

- **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.
- **29:1** One day Peter asked Jesus, "Master, how many times should I **forgive** my brother when he sins against me?"
- **29:8** I **forgave** your debt because you begged me.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the **forgiveness** of sins."

Word Data:

- H5546, H5547, H3722, H5375, H5545, H5547, H7521, G85900, G86300, G54830

(Go back to: [Luke 1:77](#); [3:3](#); [5:20](#); [5:21](#); [5:23](#); [5:24](#); [7:42](#); [7:43](#); [7:47](#); [7:48](#); [7:49](#); [11:4](#); [12:10](#); [Notes](#); [17:3](#); [17:4](#); [24:47](#))

found, founder, foundation

Definition:

The verb “found” means build, create, or lay a base for. The phrase “founded on” means supported by or based on. A “foundation” is the base of support on which something is built or created.

- The foundation of a house or building must be strong and dependable in order to support the entire structure.
- The term “foundation” can also refer to the beginning of something or to the time when something was first created.
- In a figurative sense, believers in Christ are compared to a building that is founded on the teachings of the apostles and prophets, with Christ himself being the cornerstone of the building.
- A “foundation stone” was a stone that was laid as part of the foundation. These stones were tested to make sure they were strong enough to support an entire building.

Translation Suggestions:

- The phrase “before the foundation of the world” could be translated as “before the creation of the world” or “before the time when the world first existed” or “before everything was first created.”
- The term “founded on” could be translated as “securely built on” or “firmly based on.”
- Depending on the context, “foundation” could be translated as “strong base” or “solid support” or “beginning” or “creation.”

(See also: [cornerstone](#), [create](#))

Bible References:

- 1 Kings 6:37-38
- 2 Chronicles 3:1-3
- Ezekiel 13:13-14
- Luke 14:29
- Matthew 13:35
- Matthew 25:34

Word Data:

- Strong's: H0134, H0787, H2713, H3245, H3247, H3248, H4143, H4144, H4146, H4328, H4349, H4527, H8356, G23100, G23110, G26020

(Go back to: [Luke 6:48](#); [6:49](#); [11:50](#); [14:29](#))

fruit, fruitful, unfruitful

Definition:

The term “fruit” literally refers to the part of a plant that can be eaten. Something that is “fruitful” has a lot of fruit. These terms are also used figuratively in the Bible.

- The Bible often uses “fruit” to refer to a person’s actions. Just as fruit on a tree shows what kind of tree it is, in the same way a person’s words and actions reveal what his character is like.
- A person can produce good or bad spiritual fruit, but the term “fruitful” always has the positive meaning of producing much good fruit.
- The term “fruitful” is also used figuratively to mean “prosperous.” This often refers to having many children and descendants, as well as having plenty of food and other wealth.
- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the “fruit of wisdom” refers to the good things that come from being wise.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.
- The figurative expression “fruit of the Spirit” refers to godly qualities that the Holy Spirit produces in the lives of people who obey him.
- The expression “fruit of the womb” refers to “what the womb produces”—that is children.

Translation Suggestions:

- It is best to translate this term using the general word for “fruit” that is commonly used in the project language to refer to the edible fruit of a fruit tree. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- Depending on the context, the term “fruitful” could be translated as “producing much spiritual fruit” or “having many children” or “prosperous.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When God created animals and people, he commanded them to “be fruitful and multiply,” which refers to having many offspring. This could also be translated as “have many offspring” or “have many children and descendants” or “have many children so that you will have many descendants.”
- The expression “fruit of the womb” could be translated as “what the womb produces” or “children a woman gives birth to” or just “children.” When Elizabeth says to Mary “blessed is the fruit of your womb,” she means “blessed is the child you will give birth to.” The project language may also have a different expression for this.
- Another expression “fruit of the vine,” could be translated as “vine fruit” or “grapes.”
- Depending on the context, the expression “will be more fruitful” could also be translated as “will produce more fruit” or “will have more children” or “will be prosperous.”
- The apostle Paul’s expression “fruitful labor” could be translated as “work that brings very good results” or “efforts that result in many people believing in Jesus.”
- The “fruit of the Spirit” could also be translated as “works that the Holy Spirit produces” or “words and actions that show that the Holy Spirit is working in someone.”

(See also: descendant, [grain](#), [grape](#), [Holy Spirit](#), [vine](#), [womb](#))

Bible References:

- Galatians 5:23
- Genesis 1:11
- Luke 8:15
- Matthew 3:8

- Matthew 7:17

Word Data:

- Strong's: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

(Go back to: [Luke 1:42](#); [3:8](#); [3:9](#); [6:43](#); [6:44](#); [8:8](#); [8:15](#); [12:17](#); [13:6](#); [13:7](#); [13:9](#); [20:10](#); [22:18](#))

fulfill, fulfilled, carried out

Definition:

The term “fulfill” means to complete or accomplish something that was expected.

- When a prophecy is fulfilled, it means that God causes to happen what was predicted in the prophecy.
- If a person fulfills a promise or a vow, it means that he does what he has promised to do.
- To fulfill a responsibility means to do the task that was assigned or required.

Translation Suggestions:

- Depending on the context, “fulfill” could be translated as “accomplish” or “complete” or “cause to happen” or “obey” or “perform.”
- The phrase “has been fulfilled” could also be translated as “has come true” or “has happened” or “has taken place.”
- Ways to translate “fulfill,” as in “fulfill your ministry,” could include “complete” or “perform” or “practice” or “serve other people as God has called you to do.”

(See also: [prophet](#), [Christ](#), [minister](#), [call](#))

Bible References:

- 1 Kings 2:27
- Acts 3:17-18
- Leviticus 22:17-19
- Luke 4:21
- Matthew 1:22-23
- Matthew 5:17
- Psalms 116:12-15

Examples from the Bible stories:

- **24:4** John **fulfilled** what the prophets said, “See I send my messenger ahead of you, who will prepare your way.”
- **40:3** The soldiers gambled for Jesus’ clothing. When they did this, they **fulfilled** a prophecy that said, “They divided my garments among them, and gambled for my clothing.”
- **42:7** Jesus said, “I told you that everything written about me in God’s word must be **fulfilled**.”
- **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.’”
- **44:5** “Although you did not understand what you were doing, God used your actions to **fulfill** the prophecies that the Messiah would suffer and die.”

Word Data:

- Strong’s: H1214, H5487, G10960, G41380

(Go back to: [Luke 1:20](#); [1:23](#); [1:45](#); [1:57](#); [2:6](#); [4:21](#); [9:31](#); [21:22](#); [21:24](#); [22:16](#); [24:44](#))

Gabriel

Facts:

Gabriel is the name of one of God's angels. He is mentioned by name several times, in both the Old and New Testaments.

- God sent Gabriel to tell the prophet Daniel the meaning of a vision he had seen.
- Another time, while Daniel was praying, the angel Gabriel flew to him and prophesied about what would happen in the future. Daniel described him as a "man."
- In the New Testament it is recorded that Gabriel came to Zechariah to prophesy that his aged wife Elizabeth would have a son, John.
- Six months after that, Gabriel was sent to Mary to tell her that God would miraculously enable her to conceive a child who would be the "Son of God." Gabriel told Mary to name her son "Jesus."

(Translation suggestions: [How to Translate Names](#))

(See also: [angel](#), [Daniel](#), [Elizabeth](#), [John \(the Baptist\)](#), [Mary](#), [prophet](#), [Son of God](#), [Zechariah \(NT\)](#))

Bible References:

- Daniel 8:15-17
- Daniel 9:21
- Luke 1:19
- Luke 1:26

Word Data:

- Strong's: H1403, G10430

(Go back to: [Luke 1:19](#); [1:26](#))

Galilee, Galilean

Facts:

Galilee was the most northern region of Israel, just north of Samaria. A “Galilean” was a person who lived in Galilee or who lived in Galilee.

- Galilee, Samaria, and Judea were the three main provinces of Israel during New Testament times.
- Galilee is bordered on the east by a large lake called the “Sea of Galilee.”
- Jesus grew up and lived in the town of Nazareth in Galilee.
- Most of the miracles and teachings of Jesus took place in the region of Galilee.

(See also: [Nazareth](#), [Samaria](#), [Sea of Galilee](#))

Bible References:

- Acts 9:32
- Acts 13:31
- John 2:1-2
- John 4:3
- Luke 13:3
- Mark 3:7
- Matthew 2:22-23
- Matthew 3:13-15

Examples from the Bible stories:

- **21:10** The prophet Isaiah said the Messiah would live in **Galilee**, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **26:1** After overcoming Satan’s temptations, Jesus returned in the power of the Holy Spirit to the region of **Galilee** where he lived.
- **39:6** Finally, the people said, “We know that you were with Jesus because you both are from **Galilee.**”
- **41:6** Then the angel told the women, “Go and tell the disciples, ‘Jesus has risen from the dead and he will go to **Galilee** ahead of you.’”

Word Data:

- Strong’s: H1551, G10560, G10570

(Go back to: [Luke 1:26](#); [2:4](#); [2:39](#); [3:1](#); [4:14](#); [4:31](#); [5:17](#); [8:26](#); [13:1](#); [13:2](#); [17:11](#); [22:59](#); [23:5](#); [23:6](#); [23:49](#); [23:55](#); [24:6](#))

gate, gate bars, gatekeeper, gateposts, gateway

Definition:

The term "gate" refers to an access point in a fence, wall, or other kind of barrier that surrounds a house, property, city, etc.

- A city gate could be opened to allow people, animals, and cargo to travel in and out of the city.
- To protect the city, its walls and gates were thick and strong. Gates were closed and locked with a metal or wooden bar to prevent enemy soldiers from entering the city.
- A "bar" for a gate refers to a wood or metal bar that can be moved into place so that the doors of the gate cannot be opened from the outside.
- In Bible times, a city gate was often the social center for that town or city. It was a place where news of current events was exchanged between people, where business transactions occurred, and where civil judgments were made.

Translation Suggestions:

- Depending on the context, other ways to translate "gate" could be "door" or "wall opening" or "barrier" or "entranceway."
- The phrase "bars of the gate" could be translated as "gate bolts" or "wooden beams to lock the gate" or "metal locking rods of the gate."

Bible References:

- Acts 9:24
- Acts 10:18
- Deuteronomy 21:18-19
- Genesis 19:1
- Genesis 24:60
- Matthew 7:13

Word Data:

- Strong's: H1817, H5592, H6607, H8179, G23740, G44390, G44400

(Go back to: [Luke 7:12](#); [16:20](#))

generation

Definition:

The term “generation” generally refers to a group of people who are all alive at the same time. They are all born in the same general time period and are therefore about the same age.

- A generation can also refer to a span of time. In Bible times, a generation was usually considered to be about 40 years.
- Parents and their children are from two different generations.
- In the Bible, the term “generation” is also used figuratively to refer generally to people who share common characteristics.

Translation Suggestions

- The phrase “this generation” or “people of this generation” could be translated as “the people living now” or “you people.”
- “This wicked generation” could also be translated as “these wicked people living now.”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “people living now, as well as their children and grandchildren” or “people in every time period” or “people in this time period and future time periods” or “all people and their descendants.”
- “A generation to come will serve him; they will tell the next generation about Yahweh” could also be translated as “Many people in the future will serve Yahweh and will tell their children and grandchildren about him.”

(See also: descendant, [evil](#), [ancestor](#))

Bible References:

- Acts 15:19-21
- Exodus 3:13-15
- Genesis 15:16
- Genesis 17:7
- Mark 8:12
- Matthew 11:16
- Matthew 23:34-36
- Matthew 24:34

Word Data:

- Strong's: H1755, H1859, H8435, G10740

(Go back to: [Luke 1:48](#); [1:50](#); [7:31](#); [9:41](#); [11:29](#); [11:30](#); [11:31](#); [11:32](#); [11:50](#); [11:51](#); [16:8](#); [17:25](#); [21:32](#))

Gentile

Facts:

The term "Gentile" refers to anyone who is not a Jew. Gentiles are people who are not descendants of Jacob.

- In the Bible, the term "uncircumcised" is also used figuratively to refer to Gentiles because many of them did not circumcise their male children as the Israelites did.
- Because God chose the Jews to be his special people, they thought of the Gentiles as outsiders who could never be God's people.
- The Jews were also called "Israelites" or "Hebrews" at different times in history. They referred to anyone else as a "Gentile."
- Gentile could also be translated as "not a Jew" or "non-Jewish" or "not an Israelite" (Old Testament) or "non-Jew."
- Traditionally, Jews would neither eat with nor associate with Gentiles, which at first caused problems within the early church.

(See also: [Israel](#), [Jacob](#), [Jew](#))

Bible References:

- Acts 9:13-16
- Acts 14:5-7
- Galatians 2:16
- Luke 2:32
- Matthew 5:47
- Matthew 6:5-7
- Romans 11:25

Word Data:

- Strong's: H1471, G14820, G14840, G16720

(Go back to: [Luke 2:32](#); [18:32](#); [21:24](#); [22:25](#))

gift

Definition:

The term “gift” refers to anything that is given or offered to someone. A gift is given without the expectation of getting anything in return

- Money, food, clothing, or other things given to poor people are called “gifts.”
- In the Bible, an offering or sacrifice given to God is also called a gift.
- The gift of salvation is something God gives us through faith in Jesus.
- In the New Testament, the term “gifts” is also used to refer to special spiritual abilities that God gives to all Christians for serving other people.

Translation Suggestions:

- The general term for “gift” could be translated with a word or phrase that means “something that is given.”
- In the context of someone having a gift or special ability that comes from God, the term “gift from the Spirit” could be translated as “spiritual ability” or “special ability from the Holy Spirit” or “special spiritual skill that God gave.”

(See also: [spirit](#), [Holy Spirit](#))

Bible References:

- 1 Corinthians 12:1
- 2 Samuel 11:8
- Acts 8:20
- Acts 10:4
- Acts 11:17
- Acts 24:17
- James 1:17
- John 4:9-10
- Matthew 5:23
- Matthew 8:4

Word Data:

- Strong's: H0814, H4503, H4864, H4976, H4978, H4979, H4991, H5078, H5083, H5379, H7810, H8641, G03340, G13900, G13940, G14310, G14340, G14350, G33110, G54860

(Go back to: [Luke 11:13](#); [21:1](#); [21:4](#))

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”
- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: [honor](#), [majesty](#), [exalt](#), [obey](#), [praise](#))

Bible References:

- Exodus 24:17
- Numbers 14:9-10
- Isaiah 35:2

- Luke 18:43
- Luke 2:9
- John 12:28
- Acts 3:13-14
- Acts 7:1-3
- Romans 8:17
- 1 Corinthians 6:19-20
- Philippians 2:14-16
- Philippians 4:19
- Colossians 3:1-4
- 1 Thessalonians 2:5
- James 2:1-4
- 1 Peter 4:15-16
- Revelation 15:4

Examples from the Bible stories:

- **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!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”
- **37:8** Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong's: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

(Go back to: [Luke 2:9](#); [2:14](#); [2:20](#); [2:32](#); [4:6](#); [4:15](#); [5:25](#); [5:26](#); [7:16](#); [Notes](#); [9:26](#); [9:31](#); [9:32](#); [12:27](#); [13:13](#); [13:17](#); [14:10](#); [17:15](#); [17:18](#); [18:43](#); [19:38](#); [21:27](#); [23:47](#); [24:26](#))

goat, goatskins, scapegoat, kids

Definition:

A goat is a medium-sized, four-legged animal which is similar to a sheep and is raised primarily for its milk and meat. A baby goat is called a "kid."

- Like sheep, goats were important animals of sacrifice, especially at Passover.
- Although goats and sheep can be very similar, these are some ways that they are different:
 - Goats have coarse hair; sheep have wool.
 - The tail of a goat stands up; the tail of a sheep hangs down.
 - Sheep usually like to stay with their herd, but goats are more independent and tend to wander away from their herd.
- In Bible times, goats were often the main source of milk in Israel.
- Goat skins were used for tent coverings and to make bags for holding wine.
- In both the Old and New Testaments, the goat was used as a symbol for unrighteous people, perhaps because of its tendency to wander away from the one taking care of it.
- The Israelites also used goats as symbolic sin bearers. When one goat was sacrificed, the priest would lay his hands on a second, live goat, and send it into the desert as a symbol that the animal was bearing the people's sins.

(See also: [flock](#), [sacrifice](#), [sheep](#), [righteous](#), [wine](#))

Bible References:

- Exodus 12:3-4
- Genesis 30:32
- Genesis 31:10
- Genesis 37:31
- Leviticus 3:12-14
- Matthew 25:33

Word Data:

- Strong's: H0689, H1423, H1429, H3277, H3629, H5795, H5796, H6260, H6629, H6842, H7716, H8163, H8166, H8495, G01220, G20550, G20560, G51310

(Go back to: [Luke 15:29](#))

God

Definition:

In the Bible, the term “God” refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God’s personal name is “Yahweh.”

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as “Yahweh,” which means “he is” or “I am” or “the One who (always) exists.”
- The Bible also teaches about false “gods,” which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate “God” could include “Deity” or “Creator” or “Supreme Being” or “Supreme Creator” or “Infinite Sovereign Lord” or “Eternal Supreme Being.”
- Consider how God is referred to in a local or national language. There may also already be a word for “God” in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for “God” and “god.”
NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word “god,” it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase “I will be their God and they will be my people” could also be translated as “I, God, will rule over these people and they will worship me.”

(Translation suggestions: [How to Translate Names](#))

(See also: [create](#), false god, [God the Father](#), [Holy Spirit](#), false god, [Son of God](#), Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12

- Psalms 47:9

Examples from the Bible stories:

- **1:1 God** created the universe and everything in it in six days.
- **1:15 God** made man and woman in his own image.
- **5:3** "I am **God** Almighty. I will make a covenant with you."
- **9:14 God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- **10:2** Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- **22:7** "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"
- **24:9** There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **25:7** "Worship only the Lord your **God** and only serve him."
- **28:1** "There is only one who is good, and that is **God**."
- **49:9** But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- **50:16** But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong's: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

(Go back to: Luke 1:6; 1:8; 1:16; 1:19; 1:26; 1:30; 1:37; 1:47; 1:64; 1:68; 1:78; 2:13; 2:14; 2:20; 2:28; 2:38; 2:40; 2:52; 3:6; 3:8; 3:38; 4:8; 4:12; 4:34; 5:21; 5:25; 5:26; 6:4; 6:12; 7:16; 7:29; 7:30; 8:39; 9:20; 9:43; 10:27; 11:20; 11:42; 11:49; 12:6; 12:8; 12:9; 12:20; 12:21; 12:24; 12:28; 13:13; 15:10; 16:13; 16:15; 17:15; 17:18; 18:2; 18:4; 18:7; 18:11; 18:13; 18:19; 18:27; 18:43; 19:37; 20:21; 20:25; 20:37; 20:38; 22:69; 23:35; 23:40; 23:47; 24:19; 24:53)

God the Father, heavenly Father, Father

Facts:

The terms "God the Father" and "heavenly Father" refer to Yahweh, the one true God. Another term with the same meaning is "Father," used most often when Jesus was referring to him.

- God exists as God the Father, God the Son, and God the Holy Spirit. Each one is fully God, and yet they are only one God. This is a mystery that mere humans cannot fully understand.
- God the Father sent God the Son (Jesus) into the world and he sends the Holy Spirit to his people.
- Anyone who believes in God the Son becomes a child of God the Father, and God the Holy Spirit comes to live in that person. This is another mystery that human beings cannot fully understand.

Translation Suggestions:

- In translating the phrase "God the Father," it is best to translate "Father" with the same word that the language naturally uses to refer to a human father.
- The term "heavenly Father" could be translated by "Father who lives in heaven" or "Father God who lives in heaven" or "God our Father from heaven."
- Usually "Father" is capitalized when it, refers to God.

(Translation suggestions: [How to Translate Names](#))

(See also: [ancestor](#), [God](#), [heaven](#), [Holy Spirit](#), [Jesus](#), [Son of God](#))

Bible References:

- 1 Corinthians 8:4-6
- 1 John 2:1
- 1 John 2:23
- 1 John 3:1
- Colossians 1:1-3
- Ephesians 5:18-21
- Luke 10:22
- Matthew 5:16
- Matthew 23:9

Examples from the Bible stories:

- **24:9** There is only one God. But John heard **God the Father** speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- **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."
- **40:7** Then Jesus cried out, "It is finished! **Father**, I give my spirit into your hands."
- **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."
- **43:8** "Jesus is now exalted to the right hand of **God the Father**."
- **50:10** "Then the righteous ones will shine like the sun in the kingdom of **God their Father**."

Word Data:

- Strong's: H0001, H0002, G39620

(Go back to: [Luke 1:32](#); [2:49](#); [6:36](#); [9:26](#); [10:21](#); [10:22](#); [11:2](#); [11:13](#); [12:30](#); [12:32](#); [22:29](#); [23:46](#); [24:49](#))

good news, gospel

Definition:

The term “gospel” literally means “good news” and refers to a message or announcement that tells people something that benefits them and makes them glad.

- In the Bible, this term usually refers to the message about God’s salvation for people through Jesus’ sacrifice on the cross.
- In most English Bibles, “good news” is usually translated as “gospel” and is also used in phrases such as, the “gospel of Jesus Christ,” the “gospel of God” and the “gospel of the kingdom.”

Translation Suggestions:

- Different ways to translate this term could include, “good message” or “good announcement” or “God’s message of salvation” or “the good things God teaches about Jesus.”
- Depending on the context, ways to translate the phrase, “good news of” could include, “good news/message about” or “good message from” or “the good things God tells us about” or “what God says about how he saves people.”

(See also: [kingdom](#), [sacrifice](#), [save](#))

Bible References:

- 1 Thessalonians 1:5
- Acts 8:25
- Colossians 1:23
- Galatians 1:6
- Luke 8:1-3
- Mark 1:14
- Philippians 2:22
- Romans 1:3

Examples from the Bible stories:

- **23:6** The angel said, “Do not be afraid, because I have some **good news** for you. The Messiah, the Master, has been born in Bethlehem!”
- **26:3** Jesus read, “God has given me his Spirit so that I can proclaim **good news** to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed. This is the year of the Lord’s favor.”
- **45:10** Philip also used other Scriptures to tell him the **good news of Jesus**.
- **46:10** Then they sent them off to preach the **good news about Jesus** in many other places.
- **47:1** One day, Paul and his friend Silas went to the town of Philippi to proclaim the **good news about Jesus**.
- **47:13** The **good news about Jesus** kept spreading, and the Church kept growing.
- **50:1** For almost 2,000 years, more and more people around the world have been hearing the **good news about Jesus** the Messiah.
- **50:2** When Jesus was living on earth he said, “My disciples will preach the **good news** about the kingdom of God to people everywhere in the world, and then the end will come.”
- **50:3** Before he returned to heaven, Jesus told Christians to proclaim the **good news** to people who have never heard it.

Word Data:

- Strong's: G20970, G20980, G42830

(Go back to: [Luke 3:18](#))

good, right, pleasant, better, best

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: [righteous](#), prosper, [evil](#))

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- **1:4** God saw that what he had created was **good**.
- **1:11** God planted the tree of the knowledge of **good** and evil.
- **1:12** Then God said, “It is not **good** for man to be alone.”
- **2:4** “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- **8:12** “You tried to do evil when you sold me as a slave, but God used the evil for **good!**”
- **14:15** Joshua was a **good** leader because he trusted and obeyed God.
- **18:13** Some of these kings were **good** men who ruled justly and worshiped God.
- **28:1** “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong's: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

(Go back to: [Luke 1:53](#); [3:9](#); [6:9](#); [6:26](#); [6:27](#); [6:33](#); [6:35](#); [6:38](#); [6:43](#); [6:45](#); [6:48](#); [8:8](#); [8:15](#); [9:33](#); [10:42](#); [11:13](#); [12:18](#); [12:19](#); [14:34](#); [16:25](#); [18:18](#); [18:19](#); [19:17](#); [23:50](#))

govern, governor, proconsul, Tirshatha

Definition:

A “governor” is a person who rules over a large area of land (such as a territory, region, or province) within a nation or empire.

- In the Old Testament, the term “Tirshatha” is a more specific title for a governor who ruled over a Persian province.
- In the New Testament, the term “proconsul” is a more specific title for a governor who ruled over a Roman province.
- In Bible times, governors were appointed by a king or emperor and were under his authority.
- A “government” consists of all the rulers who govern a certain country or empire. These rulers make laws that guide the behavior of their citizens so that there is peace, safety, and prosperity for all the people of that nation.

Translation Suggestions:

- The word “governor” can also be translated as “ruler” or “overseer” or “regional leader” or “one who rules over a small territory.”
- Depending on the context, the term “govern” could also be translated as “rule over” or “lead” or “manage” or “supervise.”
- The term “governor” should be translated differently than the terms for “king” or “emperor”, since a governor was a less powerful ruler who was under their authority.
- The term “proconsul” could also be translated as “Roman governor” or “Roman provincial ruler.”

(See also: [authority](#), [king](#), [power](#), province, Rome, [ruler](#))

Bible References:

- Acts 7:9-10
- Acts 23:22
- Acts 26:30
- Mark 13:9-10
- Matthew 10:18
- Matthew 27:1-2

Word Data:

- Strong's: H0324, H1777, H2280, H4951, H5148, H5460, H6346, H6347, H6486, H7989, H8269, H8660, G04450, G04460, G07460, G14810, G22320, G22330, G22300, G42320

(Go back to: [Luke 2:2](#); [3:1](#); [20:20](#); [21:12](#))

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: [Luke 2:40](#); [4:22](#); [Notes](#))

grain, grainfields

Definition:

The term “grain” usually refers to the seed of a food plant such as wheat, barley, corn, millet, or rice. It can also refer to the whole plant.

- In the Bible, the main grains that are referred to are wheat and barley.
- A head of grain is the part of the plant that holds the grain.
- Note that some older Bible versions use the word “corn” to refer to grain in general. In modern English however, “corn” only refers to one type of grain.

(See also: [head](#), [wheat](#))

Bible References:

- Genesis 42:3
- Genesis 42:26-28
- Genesis 43:1-2
- Luke 6:2
- Mark 2:24
- Matthew 13:7-9
- Ruth 1:22

Word Data:

- Strong's: H1250, H1430, H1715, H2233, H2591, H3759, H3899, H7054, H7383, H7641, H7668, G02480, G25900, G34500, G46210, G47190

(Go back to: [Luke 6:1](#); [12:18](#); [13:19](#); [17:6](#))

grape, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: [vine](#), [vineyard](#), [wine](#))

Bible References:

- Deuteronomy 23:24
- Hosea 9:10
- Job 15:33
- Luke 6:43-44
- Matthew 7:15-17
- Matthew 21:33

Word Data:

- Strong’s: H0811, H0891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G02880, G47180

(Go back to: [Luke 6:44](#))

grave, gravediggers, tomb, burial place

Definition:

The terms “tomb” and “grave” refer to a place where people put the body of a person who has died. A “burial place” is a more general term that also refers to this.

- The Jews sometimes used natural caves as tombs, and sometimes they dug caves into rock in the side of a hill.
- In New Testament times, it was common to roll a large, heavy stone in front of the opening of a tomb in order to close it.
- If the target language the word for a tomb can only refer to a hole in which the body is placed below the ground, other ways to translate this could include “cave” or “hole in the side of a hill.”
- The phrase “the grave” is often used generally and figuratively to refer to the condition of being dead or a place where the souls of dead people are.

(See also: [bury](#), [death](#))

Bible References:

- Acts 2:29-31
- Genesis 23:6
- Genesis 50:5
- John 19:41
- Luke 23:53
- Mark 5:1-2
- Matthew 27:53
- Romans 3:13

Examples from the Bible stories:

- **32:4** The man lived among the **tombs** in the area.
- **37:6** Jesus asked them, “Where have you put Lazarus?” They told him, “In the **tomb**. Come and see.”
- **37:7** The **tomb** was a cave with a stone rolled in front of its opening.
- **40:9** Then Joseph and Nicodemus, two Jewish leaders who believed Jesus was the Messiah, asked Pilate for Jesus’ body. They wrapped his body in cloth and placed it in a **tomb** cut out of rock. Then they rolled a large stone in front the **tomb** to block the opening.
- **41:4** He (the angel) rolled away the stone that was covering the entrance to the **tomb** and sat on it. The soldiers guarding the **tomb** were terrified and fell to the ground like dead men.
- **41:5** When the women arrived at the **tomb**, the angel told them, “Do not be afraid. Jesus is not here. He has risen from the dead, just like he said he would! Look in the **tomb** and see.” The women looked into the **tomb** and saw where Jesus’ body had been laid. His body was not there!

Word Data:

- Strong’s: H1430, H6900, H6913, H7585, H7845, G34180, G34190, G50280

(Go back to: [Luke 8:27](#); [11:44](#); [11:47](#); [23:53](#); [23:55](#); [24:1](#); [24:2](#); [24:9](#); [24:12](#); [24:22](#); [24:24](#))

Hades, Sheol

Definition:

The terms "Hades" (in Greek) and "Sheol" (in Hebrew) are proper names for the "underworld," meaning an underground dwelling place where people from ancient cultures believed a dead person would go after he had died.

- In the Old Testament, the Hebrew term "Sheol" can be used either as a proper name or as a common noun meaning "underground."
- In the New Testament, the Greek term "Hades" is described as a place for dead people who have rejected Jesus. The New Testament describes people as "going down" to Hades.

Translation Suggestions

- The Old Testament term "Sheol" can be translated in various ways, depending on the context. Some possibilities include: "place of the dead;" "place for dead spirits;" "the pit;" or "death."
- The New Testament term "Hades" can also be translated in various ways, depending on the context. Some possibilities include: "place for unbelieving dead souls;" "place of torment for the dead;" or "place for the souls of unbelieving dead people."
- Some translations keep the proper names "Sheol" and "Hades," spelling them to fit the sound patterns of the language of translation. (See: [How to Translate Unknowns](#)).
- A phrase could also be added to each term to explain it, examples of doing this are, "Sheol, place where dead people are" and "Hades, place of death."

(Translation suggestions: [How to Translate Unknowns](#))

(See also: [death](#), [heaven](#), hell, [tomb](#))

Bible References:

- Acts 2:31
- Genesis 44:29
- Jonah 2:2
- Luke 10:15
- Luke 16:23
- Matthew 11:23
- Matthew 16:18
- Revelation 1:18

Word Data:

- Strong's: H7585, G00860

(Go back to: [Luke 10:15](#); [16:23](#))

hand

Definition:

The word “hand” refers to the part of the body at the end of the arm. This term is often used figuratively to refer to a person’s power, control, or action, whether it be in reference to God or in reference to a human person.

Some of the various uses of the term “hand” include the following:

- The term “hand” can be used figuratively to refer to the position of being “beside” a person, an object, or a location.
- To “lay a hand on” means to “harm.” To “save from the hand of” means to prevent someone from being harmed by another person.
- The position of being “on the right hand” means “on the right side” or “to the right.”
- The expression “by the hand of” someone means “by” or “through” the action of that person. For example, the phrase “by the hand of the Lord” means that God caused something to happen.
- Expressions such as “hand over to” or “deliver into the hands of” refer to causing someone to be under the control or power of someone else.
- The term “laying on of hands” can refer to placing a hand on a person in order to dedicate that person to God’s service, to pray for healing, or to ask God to bless that person.
- When Paul says “written by my hand,” it means that he himself wrote that part of the letter rather than speaking it to someone else to write down.

Translation Suggestions

- These expressions and other figures of speech could be translated using other figurative expressions that have the same meaning. Or the meaning could be translated using direct, literal language (see examples above).
- The expression “handed him the scroll” could also be translated as “gave him the scroll” or “put the scroll in his hand.” It was not given to him permanently, but just for the purpose of using it at that time.
- An expression such as “delivered them into the hands of their enemies” or “handed them over to their enemies,” could be translated as “allowed their enemies to conquer them” or “caused them to be captured by their enemies” or “empowered their enemies to gain control over them.”
- To “die by the hand of” could be translated as “be killed by.”
- The expression “on the right hand of” could be translated as “on the right side of.”
- In regard to Jesus being “seated at the right hand of God,” if this does not communicate in the language that it refers to a position of high honor and equal authority, a different expression with that meaning could be used. Or a short explanation could be added: “on the right side of God, in the position of highest authority.”

(See also: [power](#), [right hand](#), [honor](#), [bless](#))

Bible References:

- Acts 7:25
- Acts 8:17
- Acts 11:21
- Genesis 9:5
- Genesis 14:20
- John 3:35
- Mark 7:32
- Matthew 6:3

Word Data:

- Strong's: H2026, H2651, H2947, H2948, H3027, H3028, H3225, H3231, H3233, H3709, H7126, H7138, H8040, H8042, H8168, G07100, G11880, G14480, G14510, G21760, G29020, G40840, G44740, G54950, G54960, G54970

(Go back to: [Luke 1:66](#); [1:71](#); [1:74](#); [3:17](#); [4:11](#); [4:40](#); [5:13](#); [6:1](#); [6:8](#); [6:10](#); [8:54](#); [9:44](#); [9:62](#); [13:13](#); [15:22](#); [20:19](#); [21:12](#); [22:21](#); [22:53](#); [23:46](#); [24:7](#); [24:39](#); [24:40](#); [24:50](#))

hard, harden, hardness

Definition:

The term “hard” generally refers to something that is difficult, persistent, or unyielding.

- The use of “hard” (in various forms) with “heart” refers to people being stubbornly unrepentant or disobedient (usually) to God.
- When used as a modifier, its meaning is similar to “great effort.”

Translation Suggestions

- The term “hard” could also be translated as “difficult” or “stubborn” or “challenging,” depending on the context.
- The terms “hardness” or “hardness of heart” or “hard heart” could be translated as “stubbornness” or “persistent rebellion” or “rebellious attitude” or “stubborn disobedience” or “stubbornly not repenting.”
- The term “hardened” could also be translated as “stubbornly unrepentant” or “refusing to obey.”
- “Do not harden your heart” could be translated as “do not refuse to repent” or “do not stubbornly keep disobeying.”
- Other ways to translate “hard-headed” or “hard-hearted” could include “stubbornly disobedient” or “continuing to disobey” or “refusing to repent” or “always rebelling.”
- In expressions such as “work hard” or “try hard,” the term “hard” could be translated as “with perseverance” or “diligently.”
- The expression “press hard against” could also be translated as “shove with force” or “push strongly against.”
- To “oppress people with hard labor” could be translated as “force people to work so hard that they suffer” or “cause people to suffer by forcing them to do very difficult work.”
- A different kind of “hard labor” is experienced by a woman who is about to deliver a baby.

(See also: [disobey](#), [evil](#), [heart](#), labor pains, stiff-necked)

Bible References:

- 2 Corinthians 11:23
- Deuteronomy 15:7
- Exodus 14:4
- Hebrews 4:7
- John 12:40
- Matthew 19:8

Word Data:

- Strong's: H0553, H1692, H2388, H2389, H2420, H2864, H3021, H3332, H3513, H3515, H3966, H4165, H4522, H5450, H5647, H5797, H5810, H5980, H5999, H6089, H6381, H6635, H7185, H7186, H7188, H7280, H8068, H8307, H8631, G09170, G14190, G14210, G14220, G14230, G22050, G25320, G25530, G28720, G28730, G34250, G34330, G40530, G41830, G44560, G44570, G46410, G46420, G46430, G46450, G49120

(Go back to: [Luke 11:46](#))

harvest, reap

Definition:

The term "harvest" refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term "reap" means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a "Festival of Harvest" or "Festival of Ingathering" to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as "time of gathering in" or "crop gathering time" or "fruit picking time."
- The verb to "harvest" could be translated as to "gather in" or to "pick up" or to "collect."

(See also: [firstfruits](#), [festival](#), [good news](#))

Bible References:

- 1 Corinthians 9:9-11
- 2 Samuel 21:7-9
- Galatians 6:9-10
- Isaiah 17:11
- James 5:7-8
- Leviticus 19:9
- Matthew 9:38
- Ruth 1:22
- Galatians 6:9-10
- Matthew 6:25-26
- Matthew 13:30
- Matthew 13:36-39
- Matthew 25:24

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

(Go back to: [Luke 10:2](#); [12:24](#); [19:21](#); [19:22](#))

head

Definition:

The word “head” refers to the uppermost body part of a human body, above the neck. This term is often used figuratively to mean many different things, including “top,” “first,” “beginning,” “source,” and other concepts.

Some examples of various uses of the term “head” include:

- The expression “no razor will ever touch his head” means that he should never cut or shave his hair.
- The expression “let their blood be on his own head” means that the man is responsible for their deaths and will receive the punishment for that.
- The expression “heads of grain” refers to the top part of wheat or barley plants that contains the seeds. Similarly, the expression “head of a mountain” refers to the top part of the mountain.
- The term “head” can also refer to the beginning or source of something, or the first in a series of things (can be objects or people).
- Often the term “head” refers to the most important person in a group or to a person who is in authority over others. For example, the phrase “You have made me the head over nations” means “You have made me the ruler...” or “You have given me authority over....”

Translation Suggestions

- Depending on the context, the term “head” could be translated as “authority” or “ruler” or “the one who is responsible for.”
- The expression “will be on his own head” could be translated as “will be on him” or “he will be punished for” or “he will be held responsible for” or “he will be considered guilty for.”
- Depending on the context, some other ways to translate this term might include “top” or “beginning” or “source” or “leader.”

(See also: [chief](#), [grain](#))

Bible References:

- 1 Chronicles 1:51-54
- 1 Kings 8:1-2
- 1 Samuel 9:22
- Colossians 2:10
- Colossians 2:19
- Numbers 1:4

Word Data:

- Strong's: H0441, H1270, H1538, H3852, H4425, H4761, H4763, H5110, H5324, H6285, H6287, H6797, H6915, H6936, H7139, H7144, H7146, H7217, H7226, H7218, H7541, H7636, H7641, H7872, G03460, G07550, G27750, G27760, G47190

(Go back to: [Luke 7:38](#); [7:46](#); [9:58](#); [12:7](#); [21:18](#); [21:28](#))

heart

Definition:

The term “heart” refers to the internal bodily organ that pumps blood throughout the body in people and animals. However, in the Bible the term “heart” is often used figuratively to refer to a person’s thoughts, emotions, desires, or will.

- To have a “hard heart” is a common expression that means a person stubbornly refuses to obey God.
- The expressions “with all my heart” or “with my whole heart” mean to do something with complete sincerity, commitment, or willingness, holding nothing back.
- The expression “take it to heart” means to treat something seriously and apply it to one’s life.
- The term “brokenhearted” describes a person who is very sad. That person has been deeply hurt emotionally.

Translation Suggestions

- Some languages use a different body part such as “stomach” or “liver” to refer to these ideas.
- Other languages may use one word to express some of these concepts and another word to express others.
- If “heart” or other body part does not have this meaning, some languages may need to express this literally with terms such as “thoughts” or “emotions” or “desires.”
- Depending on the context, “with all my heart” or “with my whole heart” could be translated as “with all my energy” or “with complete dedication” or “completely” or “with total commitment.”
- The expression “take it to heart” could be translated as “treat it seriously” or “carefully think about it.”
- The expression “hard-hearted” could also be translated as “stubbornly rebellious” or “refusing to obey” or “continually disobeying God.”
- Ways to translate “brokenhearted” could include “very sad” or “feeling deeply hurt.”

(See also: [hard](#))

Bible References:

- 1 John 3:17
- 1 Thessalonians 2:4
- 2 Thessalonians 3:13-15
- Acts 8:22
- Acts 15:9
- Luke 8:15
- Mark 2:6
- Matthew 5:8
- Matthew 22:37

Word Data:

- Strong’s: H1079, H2436, H2504, H2910, H3519, H3629, H3820, H3821, H3823, H3824, H3825, H3826, H4578, H5315, H5640, H7130, H7307, H7356, H7907, G06740, G12820, G12710, G21330, G25880, G25890, G46410, G46980, G55900

(Go back to: [Luke 1:17](#); [1:51](#); [1:66](#); [2:19](#); [2:35](#); [2:51](#); [3:15](#); [5:22](#); [6:45](#); [8:12](#); [8:15](#); [9:47](#); [10:27](#); [12:34](#); [12:45](#); [16:15](#); [21:14](#); [21:34](#); [24:25](#); [24:32](#); [24:38](#))

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: [Luke 2:13](#); [2:15](#); [3:21](#); [3:22](#); [4:25](#); [6:23](#); [8:5](#); [9:16](#); [9:54](#); [9:58](#); [10:15](#); [10:18](#); [10:20](#); [10:21](#); [11:13](#); [11:16](#); [12:33](#); [12:56](#); [13:19](#); [15:7](#); [15:18](#); [15:21](#); [16:17](#); [17:24](#); [17:29](#); [18:13](#); [18:22](#); [19:38](#); [20:4](#); [20:5](#); [21:11](#); [21:26](#); [21:33](#); [24:51](#))

heir

Definition:

An "heir" is a person who legally receives property or money that belonged to a person who has died.

- In Bible times, the main heir was the firstborn son, who received most of the property and money of his father.
- The Bible also uses "heir" in a figurative sense to refer to person who as a Christian receives spiritual benefits from God, his spiritual father.
- As God's children, Christians are said to be "joint heirs" with Jesus Christ. This could also be translated as "co-heirs" or "fellow heirs" or "heirs together with."
- The term "heir" could be translated as "person receiving benefits" or whatever expression is used in the language to communicate the meaning of someone who receives property and other things when a parent or other relative dies.

(See also: [firstborn](#), [inherit](#))

Bible References:

- Galatians 4:1-2
- Galatians 4:7
- Genesis 15:1
- Genesis 21:10-11
- Luke 20:14
- Mark 12:7
- Matthew 21:38-39

Word Data:

- Strong's: H1121, H3423, G28160, G28180, G28200, G47890

(Go back to: [Luke 20:14](#))

Herod, Herod Antipas

Facts:

During most of Jesus' lifetime, Herod Antipas was the ruler of the part of the Roman Empire that included Galilee province.

- Like his father Herod the Great, Antipas was sometimes referred to as "King Herod" even though he was not really a king.
- Herod Antipas ruled about one-fourth of the provinces of Israel, so he was also called "Herod the tetrarch." "Tetrarch" was a title for a person who ruled one-fourth of a country.
- Antipas is the "Herod" who gave the order for John the Baptist to be killed by beheading.
- It was also Herod Antipas who questioned Jesus before his crucifixion.
- The other Herods in the New Testament were Antipas' son (Agrippa) and grandson (Agrippa 2) who ruled during the time of the apostles.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [Herod the Great](#), [John \(the Baptist\)](#), [king](#), [Rome](#))

Bible References:

- Luke 3:1-2
- Luke 3:20
- Luke 9:9
- Luke 13:32
- Luke 23:9
- Mark 6:20
- Matthew 14:2

Word Data:

- Strong's: G22640, G22650, G22670

(Go back to: [Luke 3:1](#); [3:19](#); [8:3](#); [9:7](#); [9:9](#); [13:31](#); [23:7](#); [23:8](#); [23:11](#); [23:12](#); [23:15](#))

Herod, Herod the Great

Facts:

Herod the Great was ruling over Judea at the time Jesus was born. He was the first of several Edomite rulers named Herod who ruled over parts of the Roman Empire.

- His ancestors converted to Judaism and he was raised as a Jew.
- Caesar Augustus named him "King Herod" even though he was not a true king. He ruled over the Jews in Judea for 33 years.
- Herod the Great was known for the beautiful buildings he ordered to be built and for the rebuilding of the Jewish temple in Jerusalem.
- This Herod was very cruel and had many people killed. When he heard that a "king of the Jews" had been born in Bethlehem, he had all the baby boys in that town killed.
- His sons Herod Antipas and Herod Philip and his grandson Herod Agrippa also became Roman rulers. His great-grandson Herod Agrippa II (called "King Agrippa") ruled over the entire area of Judea.

(See [How to Translate Names](#))

(See also: [Herod Antipas](#), [Judea](#), [king](#), [temple](#))

Bible References:

- Matthew 2:3
- Matthew 2:12
- Matthew 2:16
- Matthew 2:20
- Matthew 2:22

Word Data:

- Strong's: G22640

(Go back to: [Luke 1:5](#))

Herodias

Facts:

Herodias was the wife of Herod Antipas in Judea during the time of John the Baptist.

- Herodias was originally the wife of Herod Antipas's brother Philip, but later she unlawfully married Herod Antipas.
- John the Baptist rebuked Herod and Herodias for their unlawful marriage. Because of this, Herod put John in prison and because of Herodias eventually was beheaded.

(Translation suggestions: [How to Translate Names](#))

(See also: [Herod Antipas](#), [John \(the Baptist\)](#))

Bible References:

- Luke 3:19
- Mark 6:17
- Mark 6:22
- Matthew 14:4

Word Data:

- Strong's: G22660

(Go back to: [Luke 3:19](#))

high priest, chief priests

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: [Annas](#), [Caiaphas](#), [priest](#), [temple](#))

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:8** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:7** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:3** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:1** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **39:3** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:7** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.

- **45:2** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:1** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:6** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218, H1419, H3548, G07480, G07490

(Go back to: [Luke 3:2](#); [9:22](#); [19:47](#); [20:1](#); [20:19](#); [22:2](#); [22:4](#); [22:50](#); [22:52](#); [22:54](#); [22:66](#); [23:4](#); [23:10](#); [23:13](#); [24:20](#))

Holy Spirit, Spirit of God, Spirit of the Lord, Spirit

Facts:

These terms all refer to the Holy Spirit, who is God. The one true God exists eternally as the Father, the Son, and the Holy Spirit.

- The Holy Spirit is also referred to as “the Spirit” and “Spirit of Yahweh” and “Spirit of truth.”
- Because the Holy Spirit is God, he is absolutely holy, infinitely pure, and morally perfect in all his nature and in everything he does.
- Along with the Father and the Son, the Holy Spirit was active in creating the world.
- When God’s Son, Jesus, returned to heaven, God sent the Holy Spirit to his people to lead them, teach them, comfort them, and enable them to do God’s will.
- The Holy Spirit guided Jesus and he guides those who believe in Jesus.

Translation Suggestions:

- This term could simply be translated with the words used to translate “holy” and “spirit.”
- Ways to translate this term could also include “Pure Spirit” or “Spirit who is Holy” or “God the Spirit.”

(See also: [holy](#), [spirit](#), [God](#), [Lord](#), [God the Father](#), [Son of God](#), [gift](#))

Bible References:

- 1 Samuel 10:10
- 1 Thessalonians 4:7-8
- Acts 8:17
- Galatians 5:25
- Genesis 1:1-2
- Isaiah 63:10
- Job 33:4
- Matthew 12:31
- Matthew 28:18-19
- Psalms 51:10-11

Examples from the Bible stories:

- **1:1** But **God’s Spirit** was there over the water.
- **24:8** When Jesus came up out of the water after being baptized, **the Spirit of God** appeared in the form of a dove and came down and rested on him.
- **26:1** After overcoming Satan’s temptations, Jesus returned in the power of **the Holy Spirit** to the region of Galilee where he lived.
- **26:3** Jesus read, “God has given me **his Spirit** so that I can proclaim good news to the poor, freedom to captives, recovery of sight for the blind, and release to the oppressed.”
- **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.”
- **43:3** They were all filled with the **Holy Spirit** and they began to speak in other languages.
- **43:8** “And Jesus has sent the **Holy Spirit** just as he promised he would do. The **Holy Spirit** is causing the things that you are now seeing and hearing.”
- **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. Then he will also give you the gift of the **Holy Spirit.**”
- **45:1** He (Stephen) had a good reputation and was full of the **Holy Spirit** and of wisdom.

Word Data:

- Strong's: H3068, H6944, H7307, G00400, G41510

(Go back to: [Luke 1:15](#); [1:35](#); [1:41](#); [1:67](#); [2:25](#); [2:26](#); [2:27](#); [3:16](#); [3:22](#); [4:1](#); [4:14](#); [4:18](#); [10:21](#); [11:13](#); [Notes](#); [12:10](#); [12:12](#))

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 oftentimes used 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: [Luke 1:35](#); [1:49](#); [1:70](#); [1:72](#); [1:75](#); [2:23](#); [4:34](#); [9:26](#))

honor

Definition:

The terms "honor" and to "honor" refer to giving someone respect, esteem, or reverence.

- Honor is usually given to someone who is of higher status and importance, such as a king or God.
- God instructs Christians to honor others.
- Children are instructed to honor their parents in ways that include respecting them and obeying them.
- The terms "honor" and "glory" are often used together, especially when referring to Jesus. These may be two different ways of referring to the same thing.
- Ways of honoring God include thanking and praising him, and showing him respect by obeying him and living in a way that shows how great he is.

Translation Suggestions:

- Other ways to translate "honor" could include "respect" or "esteem" or "high regard."
- The term to "honor" could be translated as to "show special respect to" or to "cause to be praised" or to "show high regard for" or to "highly value."

(See also: [dishonor](#), [glory](#), [glory](#), [praise](#))

Bible References:

- 1 Samuel 2:8
- Acts 19:17
- John 4:44
- John 12:26
- Mark 6:4
- Matthew 15:6

Word Data:

- Strong's: H1420, H1921, H1922, H1923, H1926, H1927, H1935, H2082, H2142, H3366, H3367, H3368, H3372, H3373, H3374, H3444, H3513, H3519, H3655, H3678, H5081, H5375, H5457, H6213, H6286, H6437, H6942, H6944, H6965, H7236, H7613, H7812, H8597, H8416, G08200, G13910, G13920, G17840, G21510, G25700, G31700, G44110, G45860, G50910, G50920, G50930, G53990

(Go back to: [Luke 7:2](#); [14:8](#); [18:20](#); [Notes](#))

hope, hoped

Definition:

Hope is strongly desiring something to happen. Hope can imply either certainty or uncertainty regarding a future event.

- In the Bible, the term “hope” also has the meaning of “trust,” as in “my hope is in the Lord.” It refers to a sure expectation of receiving what God has promised his people.
- Sometimes the ULT translates the term in the original language as “confidence.” This happens mostly in the New Testament in situations where people who believe in Jesus as their Savior have the assurance (or confidence or hope) of receiving what God has promised.
- To have “no hope” means to have no expectation of something good happening. It means that it is actually very certain that it will not happen.

Translation Suggestions:

- In some contexts, the term to “hope” could also be translated as to “wish” or to “desire” or to “expect.”
- The expression “nothing to hope for” could be translated as “nothing to trust in” or “no expectation of anything good”
- To “have no hope” could be translated as “have no expectation of anything good” or “have no security” or “be sure that nothing good will happen.”
- The expression “have set your hopes on” could also be translated as “have put your confidence in” or “have been trusting in.”
- The phrase “I find hope in your Word” could also be translated as “I am confident that your Word is true” or “Your Word helps me trust in you” or “When I obey your Word, I am certain to be blessed.”
- Phrases such as “hope in” God could also be translated a, “trust in God” or “know for sure that God will do what he has promised” or “be certain that God is faithful.”

(See also: [bless](#), [confidence](#), [good](#), [obey](#), [trust](#), [word of God](#))

Bible References:

- 1 Chronicles 29:14-15
- 1 Thessalonians 2:19
- Acts 24:14-16
- Acts 26:6
- Acts 27:20
- Colossians 1:5
- Job 11:20

Word Data:

- Strong's: H0982, H0983, H0986, H2620, H2976, H3175, H3176, H3689, H4009, H4268, H4723, H7663, H7664, H8431, H8615, G00910, G05600, G16790, G16800, G20700

(Go back to: [Luke 23:8](#); [24:21](#))

horn, horned

Facts:

Horns are permanent, hard, pointed growths on the heads of many types of animals, including cattle, sheep, goats, and deer.

- The horn of a ram (male sheep) was made into a musical instrument called a “ram’s horn” or “shofar,” which was blown for special events such as religious festivals.
- God told the Israelites to make a horn-shaped projection on each of the four corners of the incense and brazen altars. Although these projections were called “horns,” they were not actually animal horns.
- The term “horn” was sometimes used to refer to a “flask” that was shaped like a horn and was used for holding water or oil. A flask of oil was used for anointing a king, as Samuel did with David.
- This term should be translated with a word that is different from the word that refers to a trumpet.
- The term “horn” is also used figuratively as a symbol of strength, power, authority, and royalty.

(See also: [authority](#), [cow](#), deer, [goat](#), [power](#) royal, [sheep](#), trumpet)

Bible References:

- 1 Chronicles 15:27-28
- 1 Kings 1:39
- 2 Samuel 22:3
- Jeremiah 17:1
- Psalms 22:21

Word Data:

- Strong’s: H3104, H7160, H7161, H7162, H7782, G27680

(Go back to: [Luke 1:69](#))

hour

Definition:

In addition to being used to refer to when or how long something took place, the term “hour” is also used in several figurative ways:

- Sometimes “hour” refers to a regular, scheduled time to do something, such as the “hour of prayer.”
- When the text says that the “hour had come” for Jesus to suffer and be put to death, this means that it was the appointed time for this to happen—the time that God had selected long ago.
- The term “hour” is also used to mean “at that moment” or “right then.”
- When the text talks about the “hour” being late, this means that it was late in the day, when the sun would soon be setting.

Translation Suggestions:

- When used figuratively, the term “hour” can be translated as “time” or “moment” or “appointed time.”
- The phrase “in that very hour” or “the same hour” could be translated as “at that moment” or “at that time” or “immediately” or “right then.”
- The expression “the hour was late” could be translated as “it was late in the day” or “it would soon be getting dark” or “it was late afternoon.”

(See also: [hour](#))

Bible References:

- 1 Corinthians 15:30
- Acts 10:30
- Mark 14:35

Word Data:

- Strong's: G56100

(Go back to: [Luke 1:10](#); [2:38](#); [7:21](#); [10:21](#); [12:12](#); [12:39](#); [12:40](#); [12:46](#); [13:31](#); [14:17](#); [20:19](#); [22:14](#); [22:53](#); [24:33](#))

hour, moment, immediately, for a while

Definition:

The term "hour" is often used in the Bible to tell what time of day a certain event took place. It is also used figuratively to mean "time" or "moment."

- The Jews counted daylight hours starting at sunrise (around 6 AM). For example, "the ninth hour" meant "around three in the afternoon."
- Nighttime hours were counted starting at sunset (around 6 PM). For example, "the third hour of the night" meant "around nine in the evening" in our present-day system..
- Since references to time in the Bible will not correspond exactly to the present-day time system, phrases such as "around nine" or "about six o'clock" could be used.
- Some translations might add phrases like "in the evening" or "in the morning" or "in the afternoon" to make it clear what time of day is being talked about.
- The phrase, "in that hour" could be translated as "at that time" or "in that moment."
- Referring to Jesus, the expression "his hour had come" could be translated as "the time had come for him to" or "the appointed time for him had come."

Bible References:

- Acts 2:15
- John 4:51-52
- Luke 23:44
- Matthew 20:3

Word Data:

- Strong's: H8160, G56100

(Go back to: [Luke 22:59](#); [23:44](#))

house of David

Facts:

The expression “house of David” refers to the family or descendants of King David.

- This could also be translated as “descendants of David” or “family of David” or “King David’s clan.”
- Because Jesus was descended from David, he was part of the “house of David.”
- Sometimes “house of David” or “household of David” refers to the people in David’s family who were still living.
- Other times this term is more general and refers to all his descendants, including those who had already died.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), descendant, [house](#), [Jesus](#), [king](#))

Bible References:

- 2 Chronicles 10:19
- 2 Samuel 3:6
- Luke 1:69-71
- Psalms 122:5
- Zechariah 12:7

Word Data:

- Strong’s: H1004, H1732, G11380, G36240

(Go back to: [Luke 1:27](#))

house of God, Yahweh's house

Definition:

In the Bible, the phrases "house of God" (God's house) and "house of Yahweh (Yahweh's house)" refer to a place where God is worshiped.

- This term is also used more specifically to refer to the tabernacle or the temple.
- Sometimes "God's house" is used to refer to the people of God.

Translation Suggestions:

- When referring to a place of worship, this term could be translated as "a house for worshiping God" or "a place for worshiping God."
- If it is referring to the temple or tabernacle, this could be translated as "the temple (or tabernacle) where God is worshiped" (or "where God is present" or "where God meets with his people").
- The word "house" may be important to use in the translation in order to communicate that God "dwells" there, that is, his spirit is in that place to meet with his people and to be worshiped by them.

(See also: [people of God](#), tabernacle, [temple](#))

Bible References:

- 1 Timothy 3:14-15
- 2 Chronicles 23:8-9
- Ezra 5:13
- Genesis 28:17
- Judges 18:30-31
- Mark 2:26
- Matthew 12:4

Word Data:

- Strong's: H0426, H0430, H1004, H1005, H3068, G23160, G36240

(Go back to: [Luke 6:4](#); [11:51](#))

house, household

Definition:

The term "house" refers to a small building, shelter, or tent, usually the place where a family sleeps. The term is often used figuratively in the Bible to mean various concepts such as "household" or "descendants," etc.

- Sometimes the term "house" means "household," referring to all the people who live together in one house or multi-structure home compound (whether buildings or tents), including family members and all their servants.
- Sometimes the term "house" means "family" or "descendants," referring to all the people related to or descended from a particular person. For example, the phrase "house of David" refers to all the descendants of King David.
- The terms "house of God" and "house of Yahweh" refer to the tabernacle or temple. These expressions can also refer generally to a central place where Yahweh was worshipped.
- The phrase "house of Israel" can refer generally to the entire nation of Israel or more specifically to the tribes of the northern kingdom of Israel.

Translation Suggestions

- Depending on the context, "house" could be translated as "household" or "people" or "family" or "descendants" or "temple" or "dwelling place."
- The phrase "house of David" could be translated as "clan of David" or "family of David" or "descendants of David." Related expressions could be translated in a similar way.
- Different ways to translate "house of Israel" could include "people of Israel" or "Israel's descendants" or "Israelites."
- The phrase "house of Yahweh" could be translated as "Yahweh's temple" or "place where Yahweh is worshiped" or "place where Yahweh meets with his people" or "where Yahweh dwells." The phrase "house of God" could be translated in a similar way.

(See also: descendant, [house of God](#), tabernacle, [temple](#), [house of David](#), kingdom of Israel)

Bible References:

- Acts 7:42
- Acts 7:49
- Genesis 39:4
- Genesis 41:40
- Luke 8:39
- Matthew 10:6
- Matthew 15:24

Word Data:

- Strong's: H1004, H1005, G36090, G36130, G36140, G36240

(Go back to: [Luke 1:23](#); [1:27](#); [1:33](#); [1:40](#); [1:56](#); [1:69](#); [2:4](#); [4:38](#); [5:24](#); [5:25](#); [5:29](#); [6:4](#); [6:48](#); [6:49](#); [7:6](#); [7:10](#); [7:36](#); [7:37](#); [7:44](#); [8:27](#); [8:39](#); [8:41](#); [8:51](#); [9:4](#); [9:61](#); [10:5](#); [10:7](#); [11:17](#); [11:24](#); [12:39](#); [12:52](#); [13:35](#); [14:1](#); [14:23](#); [15:6](#); [15:8](#); [15:25](#); [16:4](#); [16:27](#); [17:31](#); [18:14](#); [18:29](#); [19:5](#); [19:9](#); [19:46](#); [20:47](#); [22:10](#); [22:11](#); [22:54](#))

humble, humbled, humility

Definition:

The term “humble” describes a person who does not think of himself as better than others. He is not proud or arrogant. Humility is the quality of being humble.

- To be humble before God means to understand one’s weakness and imperfection in comparison with his greatness, wisdom and perfection.
- When a person humbles himself, he puts himself in a position of lower importance.
- Humility is caring about the needs of others more than one’s own needs.
- Humility also means serving with a modest attitude when using one’s gifts and abilities.
- The phrase “be humble” could be translated as “don’t be prideful.”
- “Humble yourself before God” could be translated as “Submit your will to God, recognizing his greatness.”

(See also: [proud](#))

Bible References:

- James 1:21
- James 3:13
- James 4:10
- Luke 14:11
- Luke 18:14
- Matthew 18:4
- Matthew 23:12

Examples from the Bible stories:

- **17:2** David was a **humble** and righteous man who trusted and obeyed God.
- **34:10** “God will **humble** everyone who is proud, and he will lift up whoever **humbles** himself.”

Word Data:

- Strong’s: H1792, H3665, H6031, H6035, H6038, H6041, H6800, H6819, H7511, H7807, H7812, H8213, H8214, H8215, H8217, H8467, G08580, G42360, G42390, G42400, G50110, G50120, G50130, G53910

(Go back to: [Luke 14:11](#); [18:14](#))

hypocrite, hypocrisy

Definition:

The term “hypocrite” refers to a person who does things to appear righteous, but who secretly is acting in evil ways. The term “hypocrisy” refers to the behavior that deceives people into thinking a person is righteous.

- Hypocrites want to be seen doing good things so that people will think that they are good people.
- Often a hypocrite will criticize other people for doing the same sinful things that they themselves do.
- Jesus called the Pharisees hypocrites because although they acted religiously like wearing certain clothes and eating certain foods, they were not kind or fair to people.
- A hypocrite points out faults in other people, but doesn't admit his own faults.

Translation Suggestions:

- Some languages have an expression like “two-faced” that refers to a hypocrite or a hypocrite's actions.
- Other ways to translate “hypocrite” could include “fraud” or “pretender” or “arrogant, deceitful person.”
- The term “hypocrisy” could be translated by, “deception” or “fake actions” or “pretending.”

Bible References:

- Galatians 2:13
- Luke 6:41-42
- Luke 12:54-56
- Luke 13:15
- Mark 7:6-7
- Matthew 6:1-2
- Romans 12:9

Word Data:

- Strong's: H0120, H2611, H2612, G05050, G52720, G52730

(Go back to: [Luke 6:42](#); [12:1](#); [12:56](#); [13:15](#))

image, carved image, cast metal images, figure, carved figure, statue

Definition:

These terms are all used to refer to idols that have been made for worshiping a false god. In the context of worshiping idols, the term “image” is a shortened form of “carved image.”

- A “carved image” or “carved figure” is a wooden object that has been made to look like an animal, person, or thing.
- A “cast metal figure” is an object or statue created by melting metal and pouring it into a mold that is in the shape of an object, animal, or person.
- These wooden and metal objects were used in the worship of false gods.
- The term “image” when referring to an idol could either refer to a wooden or metal idol.

Translation Suggestions:

- When referring to an idol, the term “image” could also be translated as “statue” or “engraved idol” or “carved religious object.”
- It may be more clear in some languages to always use a descriptive word with this term, such as “carved image” or “cast metal figure,” even in places where only the term “image” or “figure” is in the original text.
- Make sure it is clear that this term is different than the term used to refer to being in the image of God.

(See also: false god, [God](#), false god, image of God)

Bible References:

- 1 Kings 14:9-10
- Acts 7:43
- Isaiah 21:8-9
- Matthew 22:21
- Romans 1:23

Word Data:

- Strong's: H0457, H1544, H2553, H4541, H4676, H4853, H4906, H5257, H5262, H5566, H6091, H6456, H6459, H6754, H6755, H6816, H8403, H8544, H8655, G15040, G51790

(Go back to: [Luke 20:24](#))

incense

Definition:

The term “incense” refers to a mixture of fragrant spices that is burned to produce smoke that has a pleasant smell.

- God told the Israelites to burn incense as an offering to him.
- The incense had to be made by mixing equal amounts of five specific spices exactly as God directed. This was a sacred incense, so they were not allowed to use it for any other purpose.
- The “altar of incense” was a special altar that was only used for burning incense.
- The incense was offered at least four times a day, at each hour of prayer. It was also offered every time a burnt offering was made.
- The burning of incense represents prayer and worship rising up to God from his people.
- Other ways to translate “incense” could include “fragrant spices” or “good-smelling plants.”

(See also: [altar of incense](#), burnt offering, frankincense)

Bible References:

- 1 Kings 3:1-3
- 2 Chronicles 13:10-11
- 2 Kings 14:4
- Exodus 25:3-7
- Luke 1:10

Word Data:

- Strong's: H2553, H3828, H4196, H4289, H5208, H6988, H6999, H7002, H7004, H7381, G23680, G23690, G23700, G23790, G30310

(Go back to: [Luke 1:9](#); [1:10](#); [1:11](#))

inherit, inheritance, heir

Definition:

The term “inherit” refers to receiving something valuable from a parent after a parent dies. The term can also refer to receiving something valuable from some other person because of a special relationship with that person. An “inheritance” is the things that are received, and an “heir” is a person who receives an inheritance.

- A physical inheritance that is received may be money, land, or other kinds of property.
- God promised Abraham and his descendants that they would inherit the land of Canaan, that it would belong to them forever.

Translation Suggestions:

- As always, consider first whether there are already terms in the target language for the concept of an heir or an inheritance, and use those terms.
- Depending on the context, other ways that the term “inherit” could be translated might include “receive” or “possess” or “come into possession of.”
- Ways to translate “inheritance” could include “promised gift” or “secure possession.”
- The term “heir” could be translated with a word or phrase that means “privileged child who receives the father’s possessions.”
- The term “heritage” could be translated as “inherited blessings.”

(See also: [heir](#), Canaan, Promised Land, [possess](#))

Bible References:

- 1 Corinthians 6:9
- 1 Peter 1:4
- 2 Samuel 21:3
- Acts 7:4-5
- Deuteronomy 20:16
- Galatians 5:21
- Genesis 15:7
- Hebrews 9:15
- Jeremiah 2:7
- Luke 15:11
- Matthew 19:29
- Psalm 79:1

Examples from the Bible stories:

- **4:6** When Abram arrived in Canaan God said, “Look all around you. I will give to you and your descendants all the land that you can see as an **inheritance**.”
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “Teacher, what must I do to **inherit** eternal life?”
- **35:3** “There was a man who had two sons. The younger son told his father, ‘Father, I want my **inheritance** now!’ So the father divided his property between the two sons.”

Word Data:

- Strong’s: H2490, H2506, H3423, H3425, H4181, H5157, H5159, G28160, G28170, G28190, G28200

(Go back to: [Luke 10:25](#); [12:13](#); [18:18](#); [20:14](#))

interpret, interpretation, interpreter

Facts:

The terms "interpret" and "interpretation" refer to understanding and explaining the meaning of something that is not clear.

- Often in the Bible these terms are used in connection with explaining the meaning of dreams or visions.
- When the king of Babylon had some confusing dreams, God helped Daniel to interpret them and to explain their meanings.
- The "interpretation" of the dream is the "explanation" of the meaning of the dream.
- In the Old Testament, God sometimes used dreams to reveal to people what would happen in the future. So the interpretations of those dreams were prophecies.
- The term "interpret" can also refer to figuring out the meaning of other things, such as figuring out what the weather will be like based on how cold or hot it is, how windy it is, and what the sky looks like.
- Ways to translate the term "interpret" could include, "figure out the meaning of" or "explain" or "give the meaning of."
- The term "interpretation" could also be translated as "explanation" or "meaning."

(See also: Babylon, Daniel, dream, [prophet](#), [vision](#))

Bible References:

- 1 Corinthians 12:10
- Daniel 4:4-6
- Genesis 40:4-5
- Judges 7:15-16
- Luke 12:56

Word Data:

- Strong's: H0995, H3887, H6591, H6622, H6623, H7667, H7760, H7922, G12520, G13280, G13290, G13810, G19550, G20580, G31770, G47930

(Go back to: [Luke 24:27](#))

Isaac

Facts:

Isaac was the only son of Abraham and Sarah. God had promised to give them a son even though they were very old.

- The name “Isaac” means “he laughs.” When God told Abraham that Sarah would give birth to a son, Abraham laughed because they were both very old. Some time later, Sarah also laughed when she heard this news.
- But God fulfilled his promise and Isaac was born to Abraham and Sarah in their old age.
- God told Abraham that the covenant he had made with Abraham would also be for Isaac and his descendants forever.
- When Isaac was a youth, God tested Abraham’s faith by commanding him to sacrifice Isaac.
- Isaac’s son Jacob had twelve sons whose descendants later became the twelve tribes of the nation of Israel.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), descendant, [eternity](#), [fulfill](#), [Jacob](#), Sarah, [twelve tribes of Israel](#))

Bible References:

- Galatians 4:28-29
- Genesis 25:9-11
- Genesis 25:19
- Genesis 26:1
- Genesis 26:8
- Genesis 28:1-2
- Genesis 31:18
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- **5:4** “Your wife, Sarai, will have a son—he will be the son of promise. Name him **Isaac**.”
- **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.”
- **5:9** God had provided the ram to be the sacrifice instead of **Isaac**.
- **6:1** When Abraham was very old and his son, **Isaac**, had grown to be a man, Abraham sent one of his servants back to the land where his relatives lived to find a wife for his son, **Isaac**.
- **6:5** **Isaac** prayed for Rebekah, and God allowed her to get pregnant with twins.
- **7:10** Then **Isaac** died, and Jacob and Esau buried him. The covenant promises God had promised to Abraham and then to **Isaac** now passed on to Jacob.

Word Data:

- Strong’s: H3327, H3446, G24640

(Go back to: [Luke 3:34](#); [13:28](#); [20:37](#))

Isaiah

Facts:

Isaiah was a prophet of God who prophesied during the reigns of four kings of Judah: Uzziah, Jotham, Ahaz, and Hezekiah.

- He lived in Jerusalem during the time when the Assyrians were attacking the city, during the reign of Hezekiah.
- The Old Testament book of Isaiah is one of the major books of the Bible.
- Isaiah wrote many prophecies that came true while he was still living.
- Isaiah is especially known for the prophecies he wrote about the Messiah that came true 700 years later when Jesus was living on earth.
- Jesus and his disciples quoted Isaiah's prophecies to teach people about the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: Ahaz, Assyria, [Christ](#), Hezekiah, Jotham, Judah, [prophet](#), Uzziah)

Bible References:

- 2 Kings 20:1-3
- Acts 28:26
- Isaiah 1:1
- Luke 3:4
- Mark 1:1
- Mark 7:6
- Matthew 3:3
- Matthew 4:14

Examples from the Bible stories:

- **21:9** The prophet **Isaiah** prophesied that the Messiah would be born from a virgin.
- **21:10** The prophet **Isaiah** said the Messiah would live in Galilee, comfort broken-hearted people, and proclaim freedom to captives and release to prisoners.
- **21:11** The prophet **Isaiah** also prophesied that the Messiah would be hated without reason and rejected.
- **21:12** **Isaiah** prophesied that people would spit on, mock, and beat the Messiah.
- **26:2** They handed him (Jesus) the scroll of the prophet **Isaiah** so that he would read from it. Jesus opened up the scroll and read part of it to the people.
- **45:8** When Philip approached the chariot, he heard the Ethiopian reading from what the prophet **Isaiah** wrote.
- **45:10** Philip explained to the Ethiopian that **Isaiah** was writing about Jesus.

Word Data:

- Strong's: H3470, G22680

(Go back to: [Luke 3:4](#); [4:17](#))

Israel, Israelites

Facts:

The term "Israel" is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means "He struggles with God."
- The descendants of Jacob became known as the "sons of Israel" or the "people of Israel" or the "nation of Israel" or the "Israelites."
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called "Judah," and the northern kingdom, called "Israel."
- Often the term "Israel" can be translated as "the people of Israel" or "the nation of Israel," depending on the context.

(See also: [Jacob](#), kingdom of Israel, Judah, [nation](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- **8:15** The descendants of the twelve sons became the twelve tribes of **Israel**.
- **9:3** The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- **9:5** A certain **Israelite** woman gave birth to a baby boy.
- **10:1** They said, "This is what the God of **Israel** says, 'Let my people go!'"
- **14:12** But despite all this, the people of *_Israel_* complained and grumbled against God and against Moses.
- **15:9** God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- **15:12** After this battle, God gave each tribe of **Israel** *its own section of the Promised Land. Then God gave _Israel_ peace along all its borders.*
- **16:16** So God punished *_Israel_* again for worshipping idols.
- **43:6** "Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know."

Word Data:

- Strong's: H3478, H3479, H3481, H3482, G09350, G24740, G24750

(Go back to: [Luke 1:16](#); [1:54](#); [1:68](#); [1:80](#); [2:25](#); [2:32](#); [2:34](#); [4:25](#); [4:27](#); [7:9](#); [22:30](#); [24:21](#))

it is written

Definition:

The phrase “as it is written” or “what is written” occurs frequently in the New Testament and usually refers to commands or prophecies that were written in the Hebrew scriptures.

- Sometimes “as it is written” refers to what was written in the Law of Moses.
- Other times it is a quote from what one of the prophets wrote in the Old Testament.
- This could be translated “as it is written in the Law of Moses” or “as the prophets wrote long ago” or “what it says in God’s laws that Moses wrote down long ago”.
- Another option is to keep “It is written” and give a footnote that explains what this means.

(See also: [command](#), [law](#), [prophet](#), [word of God](#))

Bible References:

- 1 John 5:13-15
- Acts 13:29
- Exodus 32:15-16
- John 21:25
- Luke 3:4
- Mark 9:12
- Matthew 4:6
- Revelation 1:3

Word Data:

- Strong’s: H3789, G11250

(Go back to: [Luke 2:23](#); [3:4](#); [4:4](#); [4:8](#); [4:10](#); [4:17](#); [7:27](#); [10:26](#); [18:31](#); [19:46](#); [20:17](#); [20:28](#); [21:22](#); [22:37](#); [24:44](#); [24:46](#))

Jacob, Israel

Facts:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: [How to Translate Names](#))

(See also: [Israel](#), [twelve tribes of Israel](#), Leah, Rachel, Zilpah, Bilhah, deceive, Esau, [Isaac](#), Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- **7:1** As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- **7:7** **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- **7:8** After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- **7:10** The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- **8:1** Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

(Go back to: [Luke 1:33](#); [3:34](#); [13:28](#); [20:37](#))

James (son of Alphaeus)

Facts:

James, the son of Alphaeus, was one of Jesus' twelve apostles.

- His name is given in the lists of Jesus' disciples in the gospels of Matthew, Mark, and Luke.
- He is also mentioned in the book of Acts as one of the eleven disciples who were together praying in Jerusalem after Jesus went back up to heaven.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), James (brother of Jesus), [James \(son of Zebedee\)](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19
- Mark 14:32-34
- Matthew 10:2-4

Word Data:

- Strong's: G23850

(Go back to: [Luke 6:15](#))

James (son of Zebedee)

Facts:

James, a son of Zebedee, was one of Jesus' twelve apostles. He had a younger brother named John who was also one of Jesus' apostles.

- James and his brother John worked by fishing with their father Zebedee.
- James and John were nicknamed the "Sons of Thunder," perhaps because they got angry quickly.
- Peter, James, and John were Jesus' closest disciples and were with him for amazing events such as when Jesus was on a mountaintop with Elijah and Moses and when Jesus caused a dead little girl to come back to life.
- This is a different James than the one who wrote a book in the Bible. Some languages may have to write their names differently to make it clear that they were two different men.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Elijah](#), James (brother of Jesus), [James \(son of Alphaeus\)](#), [Moses](#))

Bible References:

- Luke 9:28-29
- Mark 1:19-20
- Mark 1:29-31
- Mark 3:17
- Matthew 4:21-22
- Matthew 17:1-2

Word Data:

- Strong's: G23850

(Go back to: [Luke 5:10](#); [6:14](#); [8:51](#); [9:28](#); [9:54](#))

Jericho

Facts:

Jericho was a powerful city in the land of Canaan. It was located just west of the Jordan River and just north of the Salt Sea.

- As all Canaanites did, the people of Jericho worshiped false gods.
- Jericho was the first city in the land of Canaan that God told the Israelites to conquer.
- When Joshua led the Israelites against Jericho, God did a great miracle to help them defeat the city.

(See also: Canaan, [Jordan River](#), Joshua, [miracle](#), Salt Sea)

Bible References:

- 1 Chronicles 6:78
- Joshua 2:1-3
- Joshua 7:2-3
- Luke 18:35
- Mark 10:46-48
- Matthew 20:29-31
- Numbers 22:1

Examples from the Bible stories:

- **15:1** Joshua sent two spies to the Canaanite city of **Jericho**.
- **15:3** After the people crossed the Jordan River, God told Joshua how to attack the powerful city of **Jericho**.
- **15:5** Then the walls around **Jericho** fell down! The Israelites destroyed everything in the city as God had commanded.

Word Data:

- Strong's: H3405, G24100

(Go back to: [Luke 10:30](#); [18:35](#); [19:1](#))

Jerusalem

Facts:

Jerusalem was originally an ancient Canaanite city that later became the most important city in Israel. It is located about 34 kilometers west of the Salt Sea and just north of Bethlehem. It is still the capital city of Israel today.

- The name "Jerusalem" is first mentioned in the book of Joshua. Other Old Testament names for this city include "Salem" "city of Jebus," and "Zion." Both "Jerusalem" and "Salem," have the root meaning of "peace."
- Jerusalem was originally a Jebusite fortress called "Zion" which King David captured and made into his capital city.
- It was in Jerusalem that David's son Solomon built the first temple in Jerusalem, on Mount Moriah, which was the mountain where Abraham had offered his son Isaac to God. The temple was rebuilt there after it was destroyed by the Babylonians.
- Because the temple was in Jerusalem, the major Jewish festivals were celebrated there.
- People normally referred to going "up" to Jerusalem since it is located in the mountains.

(See also: Babylon, [Christ](#), [David](#), Jebusites, [Jesus](#), [Solomon](#), [temple](#), Zion)

Bible References:

- Galatians 4:26-27
- John 2:13
- Luke 4:9-11
- Luke 13:5
- Mark 3:7-8
- Mark 3:20-22
- Matthew 3:6
- Matthew 4:23-25
- Matthew 20:17

Examples from the Bible stories:

- **17:5** David conquered **Jerusalem** and made it his capital city.
- **18:2** In **Jerusalem**, Solomon built the Temple for which his father David had planned and gathered materials.
- **20:7** They (Babylonians) captured the city of **Jerusalem**, destroyed the Temple, and took away all the treasures of the city and the Temple.
- **20:12** So, after seventy years in exile, a small group of Jews returned to the city of **Jerusalem** in Judah.
- **38:1** About three years after Jesus first began preaching and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in **Jerusalem**, and that he would be killed there.
- **38:2** After Jesus and the disciples arrived in **Jerusalem**, Judas went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **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. They will do this starting in **Jerusalem**, and then go to all people groups everywhere."
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, "Stay in **Jerusalem** until you receive power when the Holy Spirit comes on you."

Word Data:

- Strong's: H3389, H3390, G24140, G24150, G24190

(Go back to: [Luke 2:22](#); [2:25](#); [2:38](#); [2:41](#); [2:43](#); [2:45](#); [4:9](#); [5:17](#); [6:17](#); [9:31](#); [9:51](#); [9:53](#); [10:30](#); [13:4](#); [13:22](#); [13:33](#); [13:34](#); [17:11](#); [18:31](#); [19:11](#); [19:28](#); [21:20](#); [21:24](#); [23:7](#); [23:28](#); [24:13](#); [24:18](#); [24:33](#); [24:47](#); [24:52](#))

Jesse

Facts:

Jesse was the father of King David and the grandson of Ruth and Boaz.

- Jesse was from the tribe of Judah.
- He was an "Ephrathite," which means he was from the region of Ephrathah. The town of Bethlehem was located in the region of Ephrathah.
- The prophet Isaiah prophesied about a "shoot" or "branch" that would come from the "root of Jesse" and bear fruit. This refers to Jesus, who was a descendant of Jesse.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethlehem](#), [Boaz](#), descendant, [Jesus](#), [king](#), [prophet](#), [Ruth](#), [twelve tribes of Israel](#))

Bible References:

- 1 Chronicles 2:12
- 1 Kings 12:16
- 1 Samuel 16:1
- Luke 3:32
- Matthew 1:4-6

Word Data:

- Strong's: H3448, G24210

(Go back to: [Luke 3:32](#))

Jesus, Jesus Christ, Christ Jesus

Facts:

Jesus is God's Son. The name "Jesus" means "Yahweh saves." The term "Christ" is a title that means "anointed one" and is another word for Messiah.

- The two names are often combined as "Jesus Christ" or "Christ Jesus." These names emphasize that God's Son is the Messiah, who came to save people from being punished eternally for their sins.
- In a miraculous way, the Holy Spirit caused the eternal Son of God to be born as a human being. His mother was told by an angel to call him "Jesus" because he was destined to save people from their sins.
- Jesus did many miracles that revealed that he is God and that he is the Christ, or the Messiah.

Translation Suggestions:

- In many languages "Jesus" and "Christ" are spelled in a way that keeps the sounds or spelling as close to the original as possible. For example, "Jesucristo," "Jezus Christus," "Yesus Kristus", and "Hesukristo" are some of the ways that these names are translated into different languages.
- For the term "Christ," some translators may prefer to use only some form of the term "Messiah" throughout.
- Also consider how these names are spelled in a nearby local or national language.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ, God, God the Father, high priest, kingdom of God, Mary, Savior, Son of God](#))

Bible References:

- 1 Corinthians 6:11
- 1 John 2:2
- 1 John 4:15
- 1 Timothy 1:2
- 2 Peter 1:2
- 2 Thessalonians 2:15
- 2 Timothy 1:10
- Acts 2:23
- Acts 5:30
- Acts 10:36
- Hebrews 9:14
- Hebrews 10:22
- Luke 24:20
- Matthew 1:21
- Matthew 4:3
- Philippians 2:5
- Philippians 2:10
- Philippians 4:21-23
- Revelation 1:6

Examples from the Bible stories:

- **22:4** The angel said, "You will become pregnant and give birth to a son. You are to name him **Jesus** and he will be the Messiah."
- **23:2** "Name him **Jesus** (which means, 'Yahweh saves'), because he will save the people from their sins."

- **24:7** So John baptized him (Jesus), even though **Jesus** had never sinned.
- **24:9** There is only one God. But John heard God the Father speak, and saw **Jesus** the Son and the Holy Spirit when he baptized **Jesus**.
- **25:8** **Jesus** did not give in to Satan's temptations, so Satan left him.
- **26:8** Then **Jesus** went throughout the region of Galilee, and large crowds came to him. They brought many people who were sick or handicapped, including those who could not see, walk, hear, or speak, and **Jesus** healed them.
- **31:3** Then **Jesus** finished praying and went to the disciples. He walked on top of the water across the lake toward their boat!
- **38:2** He (Judas) knew that the Jewish leaders denied that **Jesus** was the Messiah and that they were plotting to kill him.
- **40:8** Through his death, **Jesus** opened a way for people to come to God.
- **42:11** Then **Jesus** was taken up to heaven, and a cloud hid him from their sight. **Jesus** sat down at the right hand of God to rule over all things.
- **50:17** **Jesus** and his people will live on the new earth, and he will reign forever over everything that exists. He will wipe away every tear and there will be no more suffering, sadness, crying, evil, pain, or death. **Jesus** will rule his kingdom with peace and justice, and he will be with his people forever.

Word Data:

- Strong's: G24240, G55470

(Go back to: Luke 1:31; 2:21; 2:27; 2:43; 2:52; 3:21; 3:23; 4:1; 4:4; 4:8; 4:12; 4:14; 4:34; 4:35; 5:8; 5:10; 5:12; 5:19; 5:22; 5:31; 6:3; 6:9; 6:11; 7:3; 7:4; 7:6; 7:9; 7:40; 8:28; 8:30; 8:35; 8:39; 8:40; 8:41; 8:45; 8:46; 8:50; 9:33; 9:36; 9:41; 9:42; 9:47; 9:50; 9:58; 9:62; 10:29; 10:30; 10:37; 10:39; 13:12; 13:14; 14:3; 17:13; 17:17; 18:16; 18:19; 18:22; 18:24; 18:37; 18:38; 18:40; 18:42; 19:3; 19:5; 19:9; 19:35; 20:8; 20:34; 22:47; 22:48; 22:51; 22:52; 23:8; 23:20; 23:25; 23:26; 23:28; 23:42; 23:46; 23:52; 24:3; 24:15; 24:19)

Jew, Jewish

Facts:

Jews are people who are descendants of Abraham's grandson Jacob. The word "Jew" comes from the word "Judah."

- People began to call the Israelites "Jews" after they returned to Judah from their exile in Babylon.
- Jesus the Messiah was Jewish. However, the Jewish religious leaders rejected Jesus and demanded that he be killed.

(See also: [Abraham](#), [Jacob](#), [Israel](#), Babylon, Jewish leaders)

Bible References:

- Acts 2:5
- Acts 10:28
- Acts 14:5-7
- Colossians 3:11
- John 2:14
- Matthew 28:15

Examples from the Bible stories:

- **20:11** The Israelites were now called **Jews** and most of them had lived their whole lives in Babylon.
- **20:12** So, after seventy years in exile, a small group of **Jews** returned to the city of Jerusalem in Judah.
- **37:10** Many of the **Jews** believed in Jesus because of this miracle.
- **37:11** But the religious leaders of the **Jews** were jealous, so they gathered together to plan how they could kill Jesus and Lazarus.
- **40:2** Pilate commanded that they write, "King of the **Jews**" on a sign and put it on the cross above Jesus' head.
- **46:6** Right away, Saul began preaching to the **Jews** in Damascus, saying, "Jesus is the Son of God!"

Word Data:

- Strong's: H3054, H3061, H3062, H3064, H3066, G24500, G24510, G24520, G24530, G24540

(Go back to: [Luke 7:3](#); [23:3](#); [23:37](#); [23:38](#); [23:51](#))

John (the apostle)

Facts:

John was one of Jesus' twelve apostles and one of Jesus' closest friends.

- John and his brother James were sons of a fisherman named Zebedee.
- In the gospel that he wrote about Jesus' life, John referred to himself as "the disciple whom Jesus loved." This seems to indicate that John was an especially close friend of Jesus.
- The Apostle John wrote five New Testament books: the gospel of John, the Revelation of Jesus Christ, and three letters written to other believers.
- Note that the Apostle John was a different person than John the Baptist.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [reveal](#), [James \(son of Zebedee\)](#), [John \(the Baptist\)](#), [Zebedee](#))

Bible References:

- Galatians 2:9-10
- John 1:19-21
- Mark 3:17-19
- Matthew 4:21-22
- Revelation 1:1-3

Examples from the Bible stories:

- **36:1** One day, Jesus took three of his disciples, Peter, James, and **John** with him. (The disciple named **John** was not the same person who baptized Jesus.) They went up on a high mountain by themselves.
- **44:1** One day, Peter and **John** were going to the Temple. As they approached the Temple gate, they saw a crippled man who was begging for money.
- **44:6** The leaders of the Temple were very upset by what Peter and **John** were saying. So they arrested them and put them into prison.
- **44:7** The next day, the Jewish leaders brought Peter and **John** to the high priest and the other religious leaders. They asked Peter and **John**, "By what power did you heal this crippled man?"
- **44:9** The leaders were shocked that Peter and **John** spoke so boldly because they could see that these men were ordinary men who were uneducated. But then they remembered that these men had been with Jesus. After they threatened Peter and **John**, they let them go.

Word Data:

- Strong's: G24910

(Go back to: [Luke 5:10](#); [6:14](#); [8:51](#); [9:28](#); [9:49](#); [9:54](#); [22:8](#))

John (the Baptist)

Facts:

John was the son of Zechariah and Elizabeth. Since "John" was a common name, he is often called "John the Baptist" to distinguish him from the other people named John, such as the Apostle John.

- John was the prophet whom God sent to prepare people to believe in and follow the Messiah.
- John told people to confess their sins, turn to God, and stop sinning, so that they would be ready to receive the Messiah.
- John baptized many people in water as a sign that they were sorry for their sins and were turning away from them.
- John was called "John the Baptist" because he baptized many people.

(Translation suggestions: [How to Translate Names](#))

(See also: [baptize](#), [Zechariah \(NT\)](#))

Bible References:

- John 3:22-24
- Luke 1:11-13
- Luke 1:62-63
- Luke 3:7
- Luke 3:15-16
- Luke 7:27-28
- Matthew 3:13
- Matthew 11:14

Examples from the Bible stories:

- **22:2** The angel said to Zechariah, "Your wife will have a son. You will name him **John**. He will be filled with the Holy Spirit, and will prepare the people for Messiah!"
- **22:7** After Elizabeth gave birth to her baby boy, Zechariah and Elizabeth named the baby **John**, as the angel had commanded.
- **24:1 John**, the son of Zechariah and Elizabeth, grew up and became a prophet. He lived in the wilderness, ate wild honey and locusts, and wore clothes made from camel hair.
- **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!"
- **24:6** The next day, Jesus came to be baptized by **John**. When **John** saw him, he said, "Look! There is the Lamb of God who will take away the sin of the world."

Word Data:

- Strong's: G09100 G24910

(Go back to: [Luke 1:13](#); [1:60](#); [1:63](#); [3:2](#); [3:15](#); [3:16](#); [3:20](#); [5:33](#); [7:18](#); [7:20](#); [7:22](#); [7:24](#); [7:28](#); [7:29](#); [7:33](#); [9:7](#); [9:9](#); [9:19](#); [11:1](#); [20:4](#); [20:6](#))

Jonah

Definition:

Jonah was a Hebrew prophet in the Old Testament.

- The book of Jonah tells the story of what happened when God sent Jonah to preach to the people of Nineveh.
- Jonah refused to go to Nineveh and instead got on a ship headed for a Tarshish.
- God caused a huge storm to overwhelm that ship.
- Jonah told the men sailing the ship that he was running away from God, and he suggested that they throw him into the sea. When they did that, the storm stopped and the sailors offered a sacrifice to Yahweh.
- Jonah was swallowed by a huge fish, and he was inside the belly of that fish for three days and nights.
- After that, Jonah went to Nineveh and preached to the people there, and the people stopped acting so violently toward others.
- Jonah became angry at God for not destroying Nineveh, and God used a plant and a worm to teach Jonah a lesson about compassion.

(Translation suggestions: [How to Translate Names](#))

(See also: [disobey](#), [Nineveh](#), [turn](#))

Bible References:

- Jonah 1:3
- Luke 11:30
- Matthew 12:39
- Matthew 16:4

Word Data:

- Strong's: H3124, G24950

(Go back to: [Luke 11:29](#); [11:30](#); [11:32](#))

Jordan River, Jordan

Facts:

The Jordan River is a river that flows from north to south, and forms the eastern boundary of the land that was called Canaan.

- Today, the Jordan River separates Israel on its west from Jordan on its east.
- The Jordan River flows through the Sea of Galilee and then empties into the Dead Sea.
- When Joshua led the Israelites into Canaan, they had to cross the Jordan River. It was too deep to cross normally, but God miraculously stopped the river from flowing so they could walk across the river bed.
- Often in the Bible the Jordan River is referred to as “the Jordan.”

(See also: Canaan, Salt Sea, [Sea of Galilee](#))

Bible References:

- Genesis 32:9-10
- John 1:26-28
- John 3:25-26
- Luke 3:3
- Matthew 3:6
- Matthew 3:13-15
- Matthew 4:14-16
- Matthew 19:1-2

Examples from the Bible stories:

- **15:2** The Israelites had to cross the **Jordan River** to enter into the Promised Land.
- **15:3** After the people crossed the **Jordan River**, God told Joshua how to attack the powerful city of Jericho.
- **19:14** Elisha told him (Naaman) to dip himself seven times in the **Jordan River**.

Word Data:

- Strong's: H3383, G24460

(Go back to: [Luke 3:3](#); [4:1](#))

Joseph (NT)

Facts:

Joseph was Jesus' earthly father and raised him as his son. He was a righteous man who worked as a carpenter.

- Joseph became engaged to a Jewish girl named Mary, while they were engaged God chose her to become the mother of Jesus the Messiah.
- An angel told Joseph that the Holy Spirit had miraculously caused Mary to be pregnant, and that Mary's baby was the Son of God.
- After Jesus was born, an angel warned Joseph to take the baby and Mary to Egypt in order to escape from Herod.
- Joseph and his family later lived in the city of Nazareth of Galilee, where he earned a living doing carpentry work.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Galilee](#), [Jesus](#), [Nazareth](#), [Son of God](#), [virgin](#))

Bible References:

- John 1:43-45
- Luke 1:26-29
- Luke 2:4-5
- Luke 2:15-16
- Matthew 1:18-19
- Matthew 1:24-25
- Matthew 2:19-21
- Matthew 13:54-56

Examples from the Bible stories:

- **22:4** She (Mary) was a virgin and was engaged to be married to a man named **Joseph**.
- **23:1 Joseph**, the man Mary was engaged to, was a righteous man. When he heard that Mary was pregnant, he knew it was not his baby. He did not want to shame her, so he planned to quietly divorce her.
- **23:2** The angel said, "**Joseph**, do not be afraid to take Mary as your wife. The baby in her body is from the Holy Spirit. She will give birth to a son. Name him Jesus (which means, 'Yahweh saves'), because he will save the people from their sins."
- **23:3** So **Joseph** married Mary and took her home as his wife, but he did not sleep with her until she had given birth.
- **23:4 Joseph** and Mary had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **26:4** Jesus said, "The words I just read to you are happening right now." All the people were amazed. "Isn't this the son of **Joseph**?" they said.

Word Data:

- Strong's: G25010

(Go back to: [Luke 1:27](#); [2:4](#); [2:16](#); [3:23](#); [4:22](#))

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: [metonymy](#))

Bible References:

- Nehemiah 8:10
- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13

- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- **33:7** "The rocky ground is a person who hears God's word and accepts it with **joy**."
- **34:4** "The kingdom of God is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- **41:7** The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

(Go back to: [Luke 1:14](#); [1:47](#); [1:58](#); [2:10](#); [6:23](#); [8:13](#); [10:17](#); [10:20](#); [10:21](#); [13:17](#); [15:5](#); [15:6](#); [15:7](#); [15:9](#); [15:10](#); [15:32](#); [19:6](#); [19:37](#); [24:41](#); [24:52](#))

Judah

Facts:

Judah was Jacob's fourth son. He was Leah's fourth son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Judah" or "Judah."
- His name sounds similar to the Hebrew word meaning "praise."
- The tribe of Judah settled in the southern part of Canaan, including the mountainous area to the south of the city of Jerusalem. When used as the name of a region of land, the term "Judah" refers to the land given to the tribe of Judah.
- In the Old Testament, the name Judah is sometimes used to refer to the whole southern kingdom of Israel (similar to how the name Ephraim is sometimes used to refer to the whole northern kingdom).
- King David, King Solomon, and all the kings of the southern kingdom were descendants of Judah. Jesus, too, was a descendant of Judah.
- The words "Jew" and "Judea" come from the name "Judah."

(Translation suggestions: [How to Translate Names](#))

(See also: [twelve tribes of Israel](#), [Judah \(kingdom\)](#), [Jew](#), [Judea](#), [Jacob](#), [Leah](#))

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 1:9
- Genesis 29:35
- Genesis 38:2
- Luke 3:33
- Ruth 1:2

Word Data:

- Strong's: H3063

(Go back to: [Luke 1:39](#); [3:33](#))

Judas Iscariot

Facts:

Judas Iscariot was one of Jesus' apostles. He was the one who betrayed Jesus to the Jewish leaders.

- The name "Iscariot" may mean "from Kerioth," perhaps indicating that Judas grew up in that city.
- Judas Iscariot managed the apostles' money and regularly stole some of it to use for himself.
- Judas betrayed Jesus by telling the religious leaders where Jesus was so they could arrest him.
- After the religious leaders condemned Jesus to die, Judas regretted that he had betrayed Jesus, so he gave the betrayal money back to the Jewish leaders and then killed himself.
- One of the other apostles of Jesus was Judas son of James. He was not the same person as Judas Iscariot.
- One of Jesus' brothers was named Judas. He was later known as "Jude." He was not the same person as Judas Iscariot.

(Translation suggestions: [Translate Names](#))

(See also: [apostle](#), [betray](#), [Jewish leaders](#), [Judas the son of James](#))

Bible References:

- Luke 6:14-16
- Luke 22:47-48
- Mark 3:19
- Mark 14:10-11
- Matthew 26:23-25

Examples from the Bible stories:

- **38:2** One of Jesus' disciples was a man named **Judas**. ... After Jesus and the disciples arrived in Jerusalem, **Judas** went to the Jewish leaders and offered to betray Jesus to them in exchange for money.
- **38:3** The Jewish leaders, led by the high priest, paid **Judas** thirty silver coins to betray Jesus.
- **38:14** **Judas** came with the Jewish leaders, soldiers, and a large crowd. They were all carrying swords and clubs. **Judas** came to Jesus and said, "Greetings, teacher," and kissed him.
- **39:8** Meanwhile, **Judas**, the betrayer, saw that the Jewish leaders had condemned Jesus to die. He became full of sorrow and went away and killed himself.

Word Data:

- Strong's: G24550, G24690

(Go back to: [Luke 6:16](#); [22:3](#); [22:47](#); [22:48](#))

Judas son of James

Facts:

Judas son of James was one of Jesus' twelve apostles. Note that he was not the same man as Judas Iscariot.

- Often in the Bible, men with the same name were distinguished by mentioning whose son they were. Here, Judas was identified as the "son of James."
- Another man named Judas was Jesus' brother. He was also known as "Jude."
- The New Testament book called "Jude" was probably written by Jesus' brother Judas, since the author identified himself as the "brother of James." James was another brother of Jesus.
- It is also possible that the book of Jude was written by Jesus' disciple, Judas, the son of James.

(Translation suggestions: [Translate Names](#))

(See also: [James \(son of Zebedee\)](#), [Judas Iscariot, son, the twelve](#))

Bible References:

- Acts 1:12-14
- Luke 6:14-16

Word Data:

- Strong's: G24550

(Go back to: [Luke 6:16](#))

Judea, Judah

Facts:

The term “Judea” refers to an area of land in ancient Israel. It is sometimes used in a narrow sense and other times in a broad sense.

- Sometimes “Judea” is used in a narrow sense to refer only to the province located in the southern part of ancient Israel just west of the Dead Sea. Some translations call this province “Judah.”
- Other times “Judea” has a broad sense and refers to all the provinces of ancient Israel, including Galilee, Samaria, Perea, Idumea and Judea (Judah).
- If translators want to make the distinction clear, the broad sense of Judea could be translated as “Judea Country” and the narrow sense could be translated as “Judea Province,” or “Judah Province” since this is the part of ancient Israel where the tribe of Judah had originally lived.

(Translation suggestions: [How to Translate Names](#))

(See also: [Galilee](#), [Edom](#), [Judah](#), [Judah](#), [Samaria](#))

Bible References:

- 1 Thessalonians 2:14
- Acts 2:9
- Acts 9:32
- Acts 12:19
- John 3:22-24
- Luke 1:5
- Luke 4:44
- Luke 5:17
- Mark 10:1-4
- Matthew 2:1
- Matthew 2:5
- Matthew 2:22-23
- Matthew 3:1-3
- Matthew 19:1

Word Data:

- Strong's: G24530

(Go back to: [Luke 1:5](#); [1:65](#); [2:4](#); [3:1](#); [4:44](#); [5:17](#); [6:17](#); [7:17](#); [21:21](#); [23:5](#))

judge

Definition:

A judge is a person who decides what is right or wrong when there are disputes between people, usually in matters that pertain to the law.

- In the Bible, God is often referred to as a judge because he is the one perfect judge who makes the final decisions about what is right or wrong.
- After the people of Israel entered the land of Canaan and before they had kings to rule them, God appointed leaders called “judges” to lead them in times of trouble. Often these judges were military leaders who rescued the Israelites by defeating their enemies.
- The term “judge” could also be called “decision-maker” or “leader” or “deliverer” or “governor,” depending on the context.

(See also: [governor](#), [judge](#), [law](#))

Bible References:

- 2 Timothy 4:8
- Acts 7:27
- Luke 11:19
- Luke 12:14
- Luke 18:1-2
- Matthew 5:25
- Ruth 1:1

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1781, H1782, H6414, H6416, H6419, H8199, G03500, G12520, G13480, G29190, G29220, G29230

(Go back to: [Luke 11:19](#); [12:14](#); [12:58](#); [18:2](#); [18:6](#))

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: [decree](#), [judge](#), [judgment day](#), [just](#), [law](#), [law](#))

Bible References:

- 1 John 4:17
- 1 Kings 3:9
- Acts 10:42-43
- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- **21:8** A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- **39:4** The high priest tore his clothes in anger and shouted to the other religious leaders, “We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?”

- **50:14** But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

(Go back to: [Luke 6:37](#); [7:43](#); [10:14](#); [11:31](#); [11:32](#); [12:57](#); [19:22](#); [22:30](#); [23:40](#); [24:20](#))

judgment day

Definition:

The term “judgment day” refers to a future time when God will judge every person.

- God has made his Son, Jesus Christ, the judge of all people.
- On judgment day, Christ will judge people on the basis of his righteous character.

Translation Suggestions:

- This term could also be translated as “judgment time” since it could refer to more than one day.
- Other ways to translate this term could include “the end time when God will judge all people.”
- Some translations capitalize this term to show that it is the name of a special day or time: “Judgment Day” or “Judgment Time.”

(See also: [judge](#), [Jesus](#), [heaven](#), hell)

Bible References:

- Luke 10:12
- Luke 11:31
- Luke 11:32
- Matthew 10:14-15
- Matthew 12:36-37

Word Data:

- Strong's: H2962, H3117, H4941, G22500, G29200, G29620

(Go back to: [Luke 10:12](#))

just, justice, unjust, injustice, justify, justification

Definition:

“Just” and “justice” refer to treating people fairly according to God’s laws. Human laws that reflect God’s standard of right behavior toward others are also just.

- To be “just” is to act in a fair and right way toward others. It also implies honesty and integrity to do what is morally right in God’s eyes.
- To act “justly” means to treat people in a way that is right, good, and proper according to God’s laws.
- To receive “justice” means to be treated fairly under the law, either being protected by the law or being punished for breaking the law.
- Sometimes the term “just” has the broader meaning of “righteous” or “following God’s laws.”

The terms “unjust” and “unjustly” refer to treating people in an unfair and often harmful manner.

- An “injustice” is something bad that is done to someone that the person did not deserve. It refers to treating people unfairly.
- Injustice also means that some people are treated badly while others are treated well.
- Someone who is acting in an unjust way is being “partial” or “prejudiced” because he is not treating people equally.

The terms “justify” and “justification” refer to causing a guilty person to be righteous. Only God can truly justify people.

- When God justifies people, he forgives their sins and makes it as though they have no sin. He justifies sinners who repent and trust in Jesus to save them from their sins.
- “Justification” refers to what God does when he forgives a person’s sins and declares that person to be righteous in his sight.

Translation Suggestions:

- Depending on the context, other ways to translate “just” could include “morally right” or “fair.”
- The term “justice” could be translated as “fair treatment” or “deserved consequences.”
- To “act justly” could be translated as “treat fairly” or “behave in a just way.”
- In some contexts, “just” could be translated as “righteous” or “upright.”
- Depending on the context, “unjust” could also be translated as “unfair” or “partial” or “unrighteous.”
- The phrase “the unjust” could be translated as “the unjust ones” or “unjust people” or “people who treat others unfairly” or “unrighteous people” or “people who disobey God.”
- The term “unjustly” could be translated as “in an unfair manner” or “wrongly” or “unfairly.”
- Ways to translate “injustice” could include, “wrong treatment” or “unfair treatment” or “acting unfairly.” (See: [abstractnouns](#))
- Other ways to translate “justify” could include “declare (someone) to be righteous” or “cause (someone) to be righteous.”
- The term “justification” could be translated as “being declared righteous” or “becoming righteous” or “causing people to be righteous.”
- The phrase “resulting in justification” could be translated as “so that God justified many people” or “which resulted in God causing people to be righteous.”
- The phrase “for our justification” could be translated as “in order that we could be made righteous by God.”

(See also: [forgive](#), [guilt](#), [judge](#), [righteous](#), [righteous](#))

Bible References:

- Genesis 44:16
- 1 Chronicles 18:14
- Isaiah 4:3-4
- Jeremiah 22:3
- Ezekiel 18:16-17
- Micah 3:8
- Matthew 5:43-45
- Matthew 11:19
- Matthew 23:23-24
- Luke 18:3
- Luke 18:8
- Luke 18:13-14
- Luke 21:20-22
- Luke 23:41
- Acts 13:38-39
- Acts 28:4
- Romans 4:1-3
- Galatians 3:6-9
- Galatians 3:11
- Galatians 5:3-4
- Titus 3:6-7
- Hebrews 6:10
- James 2:24
- Revelation 15:3-4

Examples from the Bible stories:

- **17:9** David ruled with **justice** and faithfulness for many years, and God blessed him.
- **18:13** Some of these kings (of Judah) were good men who ruled **justly** and worshiped God.
- **19:16** They (the prophets) all told the people to stop worshipping idols and to start showing **justice** and mercy to others.
- **50:17** Jesus will rule his kingdom with peace and **justice**, and he will be with his people forever.

Word Data:

- Strong's: H0205, H2555, H3477, H4941, H5765, H5766, H5767, H6662, H6663, H6664, H6666, H8003, H8264, H8636, G00910, G00930, G00940, G13420, G13440, G13450, G13460, G13470, G17380

(Go back to: [Luke 3 General Notes](#); [7:35](#); [10:29](#); [11:42](#); [16:15](#); [Notes](#); [18:14](#); [23:41](#))

kin, kinfolk, kindred, kinsman

Definition:

The term “kin” refers to a person’s blood relatives, considered as a group. The word “kinsman” refers specifically to a male relative.

- “Kin” can only refer to a person’s close relatives, such as parents and siblings, or it can also include more distant relatives, such as an aunts, uncles, or cousins.
- In ancient Israel, if a man died, his nearest male relative was expected to marry his widow, manage his property, and help carry on his family name. This relative was called a “kinsman-redeemer.”
- This term “kin” could also be translated as “relative” or “family member.”

Bible References:

- Romans 16:9-11
- Ruth 2:20
- Ruth 3:9

Word Data:

- Strong’s: H0251, H1350, H4129, H4130, H7138, H7607, G47730

(Go back to: [Luke 1:36](#); [1:58](#); [1:61](#); [2:44](#); [14:12](#); [21:16](#))

King of the Jews

Definition:

The term “King of the Jews” is a title that refers to Jesus, the Messiah.

- The first time the Bible records this title is when it was used by the wise men who traveled to Bethlehem looking for the baby who was “King of the Jews.”
- The angel revealed to Mary that her son, a descendant of King David, would be a king whose reign would last forever.
- Before Jesus was crucified, Roman soldiers mockingly called Jesus “King of the Jews.” This title was also written on a piece of wood and nailed to the top of Jesus’ cross.
- Jesus truly is the King of the Jews and the king over all creation.

Translation Suggestions:

- The term “King of the Jews” could also be translated as “king over the Jews” or “king who rules over the Jews” or “supreme ruler of the Jews.”
- Check to see how the phrase “king of” is translated in other places in the translation.

(See also: descendant, [Jew](#), [Jesus](#), [king](#), [kingdom](#), [kingdom of God](#), wise men)

Bible References:

- Luke 23:3
- Luke 23:38
- Matthew 2:2
- Matthew 27:11
- Matthew 27:35-37

Examples from the Bible stories:

- **23:9** Some time later, wise men from countries far to the east saw an unusual star in the sky. They realized it meant a new **king of the Jews** was born.
- **39:9** Pilate asked Jesus, “Are you the **King of the Jews**?”
- **39:12** The Roman soldiers whipped Jesus and put a royal robe and a crown made of thorns on him. Then they mocked him by saying, “Look, the **King of the Jews**!”
- **40:2** Pilate commanded that they write, “**King of the Jews**” on a sign and put it on the cross above Jesus’ head.

Word Data:

- Strong’s: G09350, G24530

(Go back to: [Luke 23:3](#); [23:37](#); [23:38](#))

king, kingship

Definition:

In the Bible, the term “king” refers to a man who is the supreme ruler of a particular group of people or a particular region of land (or both).

- In biblical times, a king was usually chosen to rule on the basis of family relation to the previous king(s). When a king died, usually his oldest son became the next king.
- The Bible often refers to God as a king who rules over the entire universe (in a general sense) and over his people (in a specific sense).
- The New Testament refers to Jesus as a king in various ways, including: “king of the Jews;” “king of Israel;” and “king of kings.”
- Depending on the context, the term “king” might also be translated as “supreme chief” or “sovereign ruler.”
- The phrase “king of kings” might be translated as “king who rules over all other kings” or “supreme ruler who has authority over all other rulers.”

(See also: [authority](#), [Herod Antipas](#), [kingdom](#), [kingdom of God](#))

Bible References:

- 1 Timothy 6:15-16
- 2 Kings 5:18
- 2 Samuel 5:3
- Acts 7:9-10
- Acts 13:22
- John 1:49-51
- Luke 1:5
- Luke 22:24-25
- Matthew 5:35
- Matthew 14:9

Examples from the Bible stories:

- **8:6** One night, the Pharaoh, which is what the Egyptians called their kings, had two dreams that disturbed him greatly.
- **16:1** The Israelites had no **king**, so everyone did what they thought was right for them.
- **16:18** Finally, the people asked God for a **king** like all the other nations had.
- **17:5** Eventually, Saul died in battle, and David became **king** of Israel. He was a good **king**, and the people loved him.
- **21:6** God’s prophets also said that the Messiah would be a prophet, a priest, and a **king**.
- **48:14** David was the **king** of Israel, but Jesus is the **king** of the entire universe!

Word Data:

- Strong’s: H4427, H4428, H4430, G09350, G09360

(Go back to: [Luke 1:5](#); [10:24](#); [14:31](#); [19:38](#); [21:12](#); [22:25](#); [23:2](#); [23:3](#); [23:37](#); [23:38](#))

kingdom

Definition:

A kingdom is a group of people ruled by a king. It also refers to the realm or political regions over which a king or other ruler has control and authority.

- A kingdom can be of any geographical size. A king might govern a nation or country or only one city.
- The term “kingdom” can also refer to a spiritual reign or authority, as in the term “kingdom of God.”
- God is the ruler of all creation, but the term “kingdom of God” especially refers to his reign and authority over the people who have believed in Jesus and who have submitted to his authority.
- The Bible also talks about Satan having a “kingdom” in which he temporarily rules over many things on this earth. His kingdom is evil and is referred to as “darkness.”

Translation Suggestions:

- When referring to a physical region that is ruled over by a king, the term “kingdom” could be translated as “country (ruled by a king)” or “king’s territory” or “region ruled by a king.”
- In a spiritual sense, “kingdom” could be translated as “ruling” or “reigning” or “controlling” or “governing.”
- One way to translate “kingdom of priests” might be “spiritual priests who are ruled by God.”
- The phrase “kingdom of light” could be translated as “God’s reign that is good like light” or “when God, who is light, rules people” or “the light and goodness of God’s kingdom.” It is best to keep the word “light” in this expression since that is a very important term in the Bible.
- Note that the term “kingdom” is different from an empire, in which an emperor rules over several countries.

(See also: [authority](#), [king](#), [kingdom of God](#), [kingdom of Israel](#), [Judah](#), [Judah](#), [priest](#))

Bible References:

- 1 Thessalonians 2:12
- 2 Timothy 4:17-18
- Colossians 1:13-14
- John 18:36
- Mark 3:24
- Matthew 4:7-9
- Matthew 13:19
- Matthew 16:28
- Revelation 1:9

Examples from the Bible stories:

- **13:2** God said to Moses and the people of Israel, “If you will obey me and keep my covenant, you will be my prized possession, a **kingdom** of priests, and a holy nation.”
- **18:4** God was angry with Solomon and, as a punishment for Solomon’s unfaithfulness, he promised to divide the nation of Israel in two **kingdoms** after Solomon’s death.
- **18:7** Ten of the tribes of the nation of Israel rebelled against Rehoboam. Only two tribes remained faithful to him. These two tribes became the **kingdom** of Judah.
- **18:8** The other ten tribes of the nation of Israel that rebelled against Rehoboam appointed a man named Jeroboam to be their king. They set up their **kingdom** in the northern part of the land and were called the **kingdom** of Israel.
- **21:8** A king is someone who rules over a **kingdom** and judges the people.

Word Data:

- Strong's: H4410, H4437, H4438, H4467, H4468, H4474, H4475, G09320

(Go back to: [Luke 4:5](#); [11:17](#); [11:18](#); [19:12](#); [19:15](#); [21:10](#))

kingdom of God, kingdom of heaven

Definition:

The terms “kingdom of God” and “kingdom of heaven” both refer to God’s rule and authority over his people and over all creation.

- The Jews often used the term “heaven” to refer to God, to avoid saying his name directly. (See: [metonymy](#))
- In the New Testament book that Matthew wrote, he referred to God’s kingdom as “the kingdom of heaven,” probably because he was writing primarily for a Jewish audience.
- The kingdom of God refers to God ruling people spiritually as well as ruling over the physical world.
- The Old Testament prophets said that God would send the Messiah to rule with righteousness. Jesus, the Son of God, is the Messiah who will rule over God’s kingdom forever.

Translation Suggestions:

- Depending on the context, “kingdom of God” can be translated as “God’s rule (as king)” or “when God reigns as king” or “God’s rule over everything.”
- The term “kingdom of heaven” could also be translated as “God’s rule from heaven as king” or “God in heaven reigning” or “heaven’s reign” or “heaven ruling over everything.” If it is not possible to translate this simply and clearly, the phrase “kingdom of God” could be translated instead.
- Some translators may prefer to capitalize “Heaven” to show that it refers to God. Others may include a note in the text, such as “kingdom of heaven (that is, ‘kingdom of God’).”
- A footnote at the bottom of the page of a printed Bible may also be used to explain the meaning of “heaven” in this expression.

(See also: [God](#), [heaven](#), [king](#), [kingdom](#), [King of the Jews](#), [reign](#))

Bible References:

- 2 Thessalonians 1:5
- Acts 8:12-13
- Acts 28:23
- Colossians 4:11
- John 3:3
- Luke 7:28
- Luke 10:9
- Luke 12:31-32
- Matthew 3:2
- Matthew 4:17
- Matthew 5:10
- Romans 14:17

Examples from the Bible stories:

- **24:2** He (John) preached to them, saying, “Repent, for the **kingdom of God** is near!”
- **28:6** Then Jesus said to his disciples, “It is extremely hard for rich people to enter into the **kingdom of God**! Yes, it is easier for a camel to go through the eye of a needle than for a rich man to enter the **kingdom of God**.”
- **29:2** Jesus said, “The **kingdom of God** is like a king who wanted to settle accounts with his servants.”
- **34:1** Jesus told many other stories about the **kingdom of God**. For example, he said, “The **kingdom of God** is like a mustard seed that someone planted in his field.”

- **34:3** Jesus told another story, "The **kingdom of God** is like yeast that a woman mixes into some bread dough until it spreads throughout the dough."
- **34:4** "The **kingdom of God** is also like hidden treasure that someone hid in a field.. Another man found the treasure and then buried it again."
- **34:5** "The **kingdom of God** is also like a perfect pearl of great value."
- **42:9** He proved to his disciples in many ways that he was alive, and he taught them about the **kingdom of God**.
- **49:5** Jesus said that the **kingdom of God** is more valuable than anything else in the world.
- **50:2** When Jesus was living on earth he said, "My disciples will preach the good news about the **kingdom of God** to people everywhere in the world, and then the end will come."

Word Data:

- Strong's: G09320, G23160, G37720

(Go back to: [Luke 1:33](#); [4:43](#); [Notes](#); [6:20](#); [7:28](#); [8:1](#); [8:10](#); [9:2](#); [9:11](#); [9:27](#); [9:60](#); [9:62](#); [10:9](#); [10:11](#); [11:2](#); [11:20](#); [12:31](#); [12:32](#); [13:18](#); [13:20](#); [13:28](#); [13:29](#); [Notes](#); [14:15](#); [16:16](#); [17:20](#); [17:21](#); [18:16](#); [18:17](#); [18:24](#); [18:25](#); [18:29](#); [19:11](#); [21:31](#); [22:16](#); [22:18](#); [22:29](#); [22:30](#); [23:42](#); [23:51](#))

kiss

Definition:

A kiss is an action in which one person puts his lips to another person's lips or face. This term can also be used figuratively.

- Some cultures kiss each other on the cheek as a form of greeting or to say goodbye.
- A kiss can communicate deep love between two people, such as a husband and wife.
- The expression to "kiss someone farewell" means to say goodbye with a kiss.
- Sometimes the word "kiss" is used to mean "say goodbye to." When Elisha said to Elijah, "Let me first go and kiss my father and mother," he wanted to say goodbye to his parents before leaving them to follow Elijah.

Bible References:

- 1 Thessalonians 5:25-28
- Genesis 27:26-27
- Genesis 29:11
- Genesis 31:28
- Genesis 45:15
- Genesis 48:10
- Luke 22:48
- Mark 14:45
- Matthew 26:48

Word Data:

- Strong's: H5390, H5401, G27050, G53680, G53700

(Go back to: [Luke 7:38](#); [7:45](#); [15:20](#); [22:47](#); [22:48](#))

know, knowledge, unknown, distinguish

Definition:

The term “know” and “knowledge” means generally to understand something or someone. It can also mean to be aware of a fact or to be familiar with a person. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know” God means to have a relationship with him. This also applies to knowing people.
- To know God’s will means to be aware of what he has commanded, or to understand what he wants a person to do.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”
- When used of a man and a woman to “know” is often an euphemism that refers to having sexual intercourse.

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with” or “be in relationship with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with him.
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.

(See also: [law](#), [reveal](#), [understand](#), [wise](#))

Bible References:

- 1 Corinthians 2:12-13
- 1 Samuel 17:46
- 2 Corinthians 2:15
- 2 Peter 1:3-4
- Deuteronomy 4:39-40
- Genesis 19:5
- Luke 1:77

Word Data:

- Strong's: H1843, H1844, H1847, H1875, H3045, H3046, H4093, H4486, H5046, H5234, H5475, H5869, G00500, G00560, G10970, G11070, G11080, G14920, G19210, G19220, G19870, G24670, G25890, G42670, G48940

(Go back to: Luke 1:4; 1:18; 1:34; 1:77; 2:15; 2:17; 2:43; 2:49; 4:34; 4:41; 5:22; 5:24; 6:8; 6:44; 7:37; 7:39; 8:17; 8:46; 8:53; 9:11; 9:33; 9:47; 10:11; 10:22; 11:13; 11:17; 11:44; 11:52; 12:2; 12:30; 12:39; 12:46; 12:47; 12:48; 12:56; 13:25; 13:27; 16:4; 16:15; 18:20; 19:15; 19:22; 19:42; 19:44; 20:7; 20:21; 21:20; 21:30; 21:31; 22:34; 22:57; 22:60; 23:7; 23:49; 24:16; 24:18; 24:31; 24:35)

labor, laborer, work, hard work

Definition:

The term "labor" refers to doing hard work of any kind.

- In general, labor is any task which uses energy. It is often implied that the task is difficult.
- A laborer is a person who does any type of labor.
- In English, the word "labor" is also used for part of the process of giving birth. Other languages may have a completely different word for this.
- Ways to translate "labor" could include "work" or "hard work" or "difficult work" or to "work hard."

(See also: [hard](#), labor pains)

Bible References:

- 1 Thessalonians 2:9
- 1 Thessalonians 3:5
- Galatians 4:10-11
- James 5:4
- John 4:38
- Luke 10:2
- Matthew 10:10

Word Data:

- Strong's: H3018, H3021, H3022, H3205, H4522, H4639, H5447, H5450, H5647, H5656, H5998, H5999, H6001, H6089, H6468, H6635, G00750, G20380, G20400, G20410, G28720, G28730, G48660, G49040

(Go back to: [Luke 5:5](#); [10:2](#); [10:7](#); [12:27](#); [13:14](#); [13:27](#))

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: [How to Translate Unknowns](#))

(See also: [sheep](#), [shepherd](#))

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36
- Leviticus 14:21-23
- Leviticus 17:1-4
- Luke 10:3
- Revelation 15:3-4

Examples from the Bible stories:

- **5:7** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- **11:2** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- **24:6** The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- **45:8** He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- **48:8** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.

- **48:9** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong's: H7716, G07210, G23160

(Go back to: [Luke 10:3](#))

Lamech

Facts:

Lamech was the name of two men mentioned in the book of Genesis.

- The first Lamech mentioned was a descendant of Cain. He boasted to his two wives that he had killed a man for injuring him.
- The second Lamech was a descendant of Seth. He was also the father of Noah.

(Translation suggestions: [How to Translate Names](#))

(See also: Cain, [Noah](#), [Seth](#))

Bible References:

- Genesis 4:18-19
- Genesis 4:24
- Genesis 5:25
- Genesis 5:29
- Genesis 5:31
- Luke 3:36

Word Data:

- Strong's: H3929, G29840

(Go back to: [Luke 3:36](#))

lamp

Definition:

The term “lamp” generally refers to something that produces light. The lamps used in Bible times were usually oil lamps.

The type of lamp that was used in Bible times is a small container with a fuel source, usually oil, that gives light when it burns.

- An ordinary oil lamp usually consisted of a common piece of pottery filled with olive oil, with a wick placed in the oil to burn.
- For some lamps, the pot or jar was oval, with one end pinched close together to hold the wick.
- An oil lamp could be carried or placed on a stand so that its light could fill a room or house.
- In scripture, lamps are used in several figurative ways as symbols of light and life.

(See also: [lampstand](#), [life](#), [light](#))

Bible References:

- 1 Kings 11:36
- Exodus 25:3-7
- Luke 8:16-18
- Matthew 5:15
- Matthew 6:22
- Matthew 25:3

Word Data:

- Strong's: H3940, H3974, H4501, H5215, H5216, G29850, G30880

(Go back to: [Luke 8:16](#); [11:33](#); [11:34](#); [11:36](#); [12:35](#); [15:8](#))

lampstand

Definition:

In the Bible, the term “lampstand” generally refers to a structure on which a lamp is placed in order to provide light to a room.

- A simple lampstand usually held one lamp and was made of clay, wood, or metal (such as bronze, silver, or gold.)
- In the Jerusalem temple there was a special gold lampstand which had seven branches for holding seven lamps.

Translation Suggestions

- This term could be also translated as “lamp pedestal” or “structure for holding a lamp” or “lamp holder.”
- For the temple lampstand, this could be translated as “seven-lamp lampstand” or “gold pedestal with seven lamps.”
- It would also be helpful in a translation to include pictures of a simple lampstand and a seven-branch lampstand in the relevant Bible passages.

(See also: bronze, gold, [lamp](#), [light](#), [silver](#), [temple](#))

Bible References:

- Daniel 5:5-6
- Exodus 37:17
- Mark 4:21-23
- Matthew 5:15-16
- Revelation 1:12-13
- Revelation 1:20

Word Data:

- Strong's: H4501, G30870

(Go back to: [Luke 8:16](#); [11:33](#))

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: [Luke 2:22](#); [2:23](#); [2:24](#); [2:27](#); [2:39](#); [Notes](#); [10:26](#); [Notes](#); [16:16](#); [16:17](#); [24:44](#))

law, principle

Definition:

A “law” is a legal rule that is usually written down and enforced by someone in authority. A “principle” is a guideline for decision-making and behavior, and is usually not written down or enforced. However, sometimes the term “law” is used to mean a “principle.”

- A “law” is similar to a “decree,” but the term “law” is generally used to refer to something written rather than spoken.
- Both “law” and “principle” can refer to a general rule or belief that guides a person’s behavior.
- This meaning of “law” is different from its meaning in the term “law of Moses,” where it refers to commands and instructions that God gave the Israelites.
- When a general law is being referred to, “law” could be translated as “principle” or “general rule.”

(See also: [law of Moses](#), [decree](#), [command](#), [declare](#))

Bible References:

- Deuteronomy 4:2
- Esther 3:8-9
- Exodus 12:12-14
- Genesis 26:5
- John 18:31
- Romans 7:1

Word Data:

- Strong’s: H1285, H1881, H1882, H2706, H2708, H2710, H4687, H4941, H6310, H7560, H8451, G17850, G35480, G35510, G47470

(Go back to: [Luke 7:30](#); [10:25](#); [11:45](#); [11:46](#); [11:52](#); [14:3](#))

lawful, unlawful, not lawful, lawless, lawlessness

Definition:

The term “lawful” refers to something that is permitted to be done according to a law or other requirement. The opposite of this is “unlawful,” which simply means “not lawful.”

- In the Bible, something was “lawful” if it was permitted by God’s moral law, or by the Law of Moses and other Jewish laws. Something that was “unlawful” was “not permitted” by those laws.
- To do something “lawfully” means to do it “properly” or “in the right way.”
- Many of the things that the Jewish laws considered lawful or not lawful were not in agreement with God’s laws about loving others.
- Depending on the context, ways to translate “lawful” could include “permitted” or “according to God’s law” or “following our laws” or “proper” or “fitting.”
- The phrase “Is it lawful?” could also be translated as “Do our laws allow?” or “Is that something our laws permit?”

The terms “unlawful” and “not lawful” are used to describe actions that break a law.

- In the New Testament, the term “unlawful” is not only used to refer to breaking God’s laws, but also often refers to breaking Jewish man-made laws.
- Over the years, the Jews added to the laws that God gave to them. The Jewish leaders would call something “unlawful” if it did not conform to their man-made laws.
- When Jesus and his disciples were picking grain on a Sabbath day, the Pharisees accused them of doing something “unlawful” because it was breaking the Jewish laws about not working on that day.
- When Peter stated that eating unclean foods was “unlawful” for him, he meant that if he ate those foods he would be breaking the laws God had given the Israelites about not eating certain foods.

The term “lawless” describes a person who does not obey laws or rules. When a country or group of people are in a state of “lawlessness,” there is widespread disobedience, rebellion, or immorality.

- A lawless person is rebellious and does not obey God’s laws.
- The apostle Paul wrote that in the last days there will be a “man of lawlessness,” or a “lawless one,” who will be influenced by Satan to do evil things.

Translation Suggestions:

- This term “unlawful” should be translated using a word or expression that means “not lawful” or “lawbreaking.”
- Other ways to translate “unlawful” could be “not permitted” or “not according to God’s law” or “not conforming to our laws.”
- The expression “against the law” has the same meaning as “unlawful.”
- The term “lawless” could also be translated as “rebellious” or “disobedient” or “law-defying”.
- The term “lawlessness” could be translated as “not obeying any laws” or “rebellion (against God’s laws).”
- The phrase “man of lawlessness” could be translated as “man who does not obey any laws” or “man who rebels against God’s laws.”
- It is important to keep the concept of “law” in this term, if possible.
- Note that the term “unlawful” has a different meaning from this term.

(See also: [law](#), [law](#), [Moses](#), [Sabbath](#))

Bible References:

- Matthew 7:21-23

- Matthew 12:2
- Matthew 12:4
- Matthew 12:10
- Mark 3:4
- Luke 6:2
- Acts 2:23
- Acts 10:28
- Acts 22:25
- 2 Thessalonians 2:3
- Titus 2:14
- 1 John 3:4-6

Word Data:

- Strong's: H6530, G01110, G01130, G02660, G04580, G04590, G18320, G35450

(Go back to: [Luke 6:2](#); [6:4](#); [6:9](#); [14:3](#); [20:22](#); [22:37](#))

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: [twelve tribes of Israel](#), [priest](#), [sacrifice](#), [temple](#), [Jacob](#), [Leah](#), [Matthew](#))

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

(Go back to: [Luke 10:32](#))

life, live, living, alive

Definition:

The term “life” refers to being physically alive as opposed to being physically dead.

1. Physical life

- A “life” can also refer to an individual person as in “a life was saved”.
- Sometimes the word “life” refers to the experience of living as in, “his life was enjoyable.”
- It can also refer to a person’s lifespan, as in the expression, “the end of his life.”
- The term “living” may refer to being physically alive, as in “my mother is still living.” It may also refer to dwelling somewhere as in, “they were living in the city.”
- In the Bible, the concept of “life” is often contrasted with the concept of “death.”

2. Eternal life

- A person has eternal life when he believes in Jesus. God gives that person a transformed life with the Holy Spirit living in him.
- The opposite of eternal life is eternal death, which means being separated from God and experiencing eternal punishment.

Translation Suggestions:

- Depending on the context, “life” can be translated as “existence” or “person” or “soul” or “being” or “experience.”
- The term “live” could be translated by “dwell” or “reside” or “exist.”
- The expression “end of his life” could be translated as “when he stopped living.”
- The expression “spared their lives” could be translated as “allowed them to live” or “did not kill them.”
- The expression “they risked their lives” could be translated as “they put themselves in danger” or “they did something that could have killed them.”
- When the Bible text talks about eternal life, the term “life” could be translated in the following ways: “eternal life” or “God making us alive in our spirits” or “new life by God’s Spirit” or “being made alive in our inner self.”
- Depending on the context, the expression “give life” could also be translated as “cause to live” or “give eternal life” or “cause to live eternally.”

(See also: [death](#), [everlasting](#))

Bible References:

- 2 Peter 1:3
- Acts 10:42
- Genesis 2:7
- Genesis 7:22
- Hebrews 10:20
- Jeremiah 44:2
- John 1:4
- Judges 2:18
- Luke 12:23
- Matthew 7:14

Examples from the Bible stories:

- **1:10** So God took some dirt, formed it into a man, and breathed **life** into him.
- **3:1** After a long time, many people were *_living_* in the world.
- **8:13** When Joseph's brothers returned home and told their father, Jacob, that Joseph was still **alive**, he was very happy.
- **17:9** However, toward the end of his [David's] **life** he sinned terribly before God.
- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, "Teacher, what must I do to inherit eternal **life**?"
- **35:5** Jesus replied, "I am the Resurrection and the **Life**."
- **44:5** "You are the ones who told the Roman governor to kill Jesus. You killed the author of **life**, but God raised him from the dead."

Word Data:

- Strong's: H1934, H2416, H2417, H2421, H2425, H5315, G01980, G02220, G02270, G08060, G05900

(Go back to: [Luke 2:36](#); [4:4](#); [6:9](#); [8:14](#); [8:43](#); [9:24](#); [10:25](#); [10:28](#); [12:15](#); [12:22](#); [12:23](#); [14:26](#); [15:13](#); [15:32](#); [16:25](#); [17:33](#); [18:18](#); [18:30](#); [20:38](#); [24:5](#); [24:23](#))

light, luminary, shine, brighten, enlighten

Definition:

The term “light” is used figuratively in various ways in the Bible. Light is often used as a metaphor for wisdom, life, righteousness, truth, or happiness.

- Jesus said, “I am the light of the world” to express that he brings God’s true message to the world and rescues people from the darkness of their sin.
- Christians are commanded to “walk in the light,” which means they should be living the way God wants them to and avoiding evil.
- The apostle John stated that “God is light” and in him there is no darkness at all.
- Jesus said that he was “the light of the world” and that his followers should shine like lights in the world by living in a way that clearly shows how great God is.
- “Walking in the light” represents living in a way that pleases God, doing what is good and right. Walking in darkness represents living in rebellion against God, doing evil things.

Translation Suggestions:

- When translating, it is important to keep the literal terms “light” and “darkness” even when they are used figuratively.
- It may be necessary to explain the comparison in the text. For example, “walk as children of light” could be translated as “live openly righteous lives, like someone who walks in bright sunlight.”
- Make sure that the translation of “light” does not refer to an object that gives light, such as a lamp. The translation of this term should refer to the light itself.

(See also: [darkness](#), [wisdom](#), [life](#), [righteous](#), [true](#), [joy](#))

Bible References:

- 1 John 1:7
- 1 John 2:8
- 2 Corinthians 4:6
- Acts 26:18
- Isaiah 2:5
- John 1:5
- Matthew 5:16
- Matthew 6:23
- Nehemiah 9:12-13
- Revelation 18:23-24

Word Data:

- Strong’s: H0216, H0217, H3313, H3974, H5051, H5094, H5105, H5216, H7837, G06810, G07960, G16450, G29850, G30880, G53380, G54570, G54580, G54600, G54620

(Go back to: [Luke 2:32](#); [8:16](#); [11:33](#); [11:34](#); [11:35](#); [11:36](#); [12:3](#); [16:8](#); [22:56](#))

like, likeminded, likeness, likewise, alike, unlike, as if

Definition:

The terms "like" and "likeness" refer to something being the same as, or similar to, something else.

- The word "like" is also often used in a figurative expressions called a "simile" in which something is compared to something else, usually highlighting a shared characteristic. For example, "his clothes shined like the sun" and "the voice boomed like thunder." (See: [Simile](#))
- To "be like" or "sound like" or "look like" something or someone means to have qualities that are similar to the thing or person being compared to.
- People were created in God's "likeness," that is, in his "image." It means that they have qualities or characteristics that are "like" or "similar to" qualities that God has, such as the ability to think, feel, and communicate.
- To have "the likeness of" something or someone means to have characteristics that look like that thing or person.

Translation Suggestions

- In some contexts, the expression "the likeness of" could be translated as "what looked like" or "what appeared to be."
- The expression "in the likeness of his death" could be translated as "sharing in the experience of his death" or "as if experiencing his death with him."
- The expression "in the likeness of sinful flesh" could be translated as "being like a sinful human being" or to "be a human being." Make sure the translation of this expression does not sound like Jesus was sinful.
- "In his own likeness" could also be translated as to "be like him" or "having many of the same qualities that he has."
- The expression "the likeness of an image of perishable man, of birds, of four-footed beasts and of creeping things" could be translated as "idols made to look like perishable humans, or animals, such as birds, beasts, and small, crawling things."

(See also: [beast](#), [flesh](#), image of God, [image](#), [perish](#))

Bible References:

- Ezekiel 1:5
- Mark 8:24
- Matthew 17:2
- Matthew 18:3
- Psalms 73:5
- Revelation 1:12-13

Word Data:

- Strong's: H1823, H8403, H8544, G15030, G15040, G25090, G25310, G25960, G36640, G36650, G36660, G36670, G36680, G36690, G36970, G48330, G51080, G56130, G56150, G56160, G56180, G56190

(Go back to: [Luke 1:2](#); [1:23](#); [1:41](#); [1:44](#); [1:55](#); [1:70](#); [2:15](#); [2:20](#); [2:23](#); [3:4](#); [3:11](#); [3:22](#); [3:23](#); [4:25](#); [5:10](#); [5:14](#); [5:33](#); [6:22](#); [6:23](#); [6:26](#); [6:31](#); [6:36](#); [6:40](#); [6:47](#); [6:48](#); [6:49](#); [7:31](#); [7:32](#); [9:52](#); [10:3](#); [10:18](#); [10:27](#); [10:32](#); [10:37](#); [11:1](#); [11:30](#); [11:36](#); [11:44](#); [12:27](#); [12:36](#); [12:58](#); [13:3](#); [13:5](#); [13:18](#); [13:19](#); [13:20](#); [13:21](#); [15:19](#); [16:1](#); [16:25](#); [17:6](#); [17:24](#); [17:26](#); [17:28](#); [17:31](#); [18:11](#);

18:17; 19:32; 20:31; 21:35; 22:13; 22:20; 22:26; 22:27; 22:29; 22:31; 22:36; 22:52; 23:14; 23:26; 24:11; 24:24; 24:32; 24:39)

loins, waist

Definition:

The term “loins” refers to the part of the body of an animal or person that is between the lower ribs and the hip bones, also known as the lower abdomen.

- The expression “gird up the loins” refers to preparing to work hard. It comes from the custom of tucking the bottom of one’s robe into a belt around the waist in order to move with ease.
- The term “loins” is often used in the Bible to refer to the lower back part of an animal that was sacrificed.
- In the Bible, the term “loins” often refers figuratively and euphemistically to a man’s reproductive organs as the source of his descendants. (See: [euphemism](#))
- The expression “will come from your loins” could also be translated as “will be your offspring” or “will be born from your seed” or “God will cause to come from you.” (See: [euphemism](#))
- When referring to a part of the body, this could also be translated as “abdomen” or “hips” or “waist,” depending on the context.

(See also: descendant, gird, [children](#))

Bible References:

- 1 Peter 1:13
- 2 Chronicles 6:9
- Deuteronomy 33:11
- Genesis 37:34
- Job 15:27

Word Data:

- Strong’s: H2504, H3409, H3689, H4975, G37510

(Go back to: [Luke 12:35](#))

lord, Lord, master, sir

Definition:

In the Bible, the term “lord” generally refers to someone who has ownership or authority over other people. In the Bible, however, the term is used to address many different kinds of people, including God.

- This word is sometimes translated as “master” when addressing Jesus or when referring to someone who owns slaves.
- Some English versions translate this as “sir” in contexts where someone is politely addressing someone of higher status.

When “Lord” is capitalized, it is a title that refers to God. (Note, however, that when it is used as a form of addressing someone or it occurs at the beginning of a sentence it may be capitalized and have the meaning of “sir” or “master.”)

- In the Old Testament, this term is also used in expressions such as “Lord God Almighty” or “Lord Yahweh” or “Yahweh our Lord.”
- In the New Testament, the apostles used this term in expressions such as “Lord Jesus” and “Lord Jesus Christ,” which communicate that Jesus is God.
- The term “Lord” in the New Testament is also used alone as a direct reference to God, especially in quotations from the Old Testament. For example, the Old Testament text has “Blessed is he who comes in the name of Yahweh” and the New Testament text has “Blessed is he who comes in the name of the Lord.”
- In the ULT and UST, the title “Lord” is only used to translate the actual Hebrew and Greek words that mean “Lord.” It is never used as a translation of God’s name (Yahweh), as is done in many translations.
- Some languages translate “Lord” as “Master” or “Ruler” or some other term that communicates ownership or supreme rule.
- In the appropriate contexts, many translations capitalize the first letter of this term to make it clear to the reader that this is a title referring to God.
- For places in the New Testament where there is a quote from the Old Testament, the term “Lord God” could be used to make it clear that this is a reference to God.

Translation Suggestions:

- This term can be translated with the equivalent of “master” when it refers to a person who owns slaves. It can also be used by a servant to address the person he works for.
- When it refers to Jesus, if the context shows that the speaker sees him as a religious teacher, it can be translated with a respectful address for a religious teacher, such as “master.”
- If the person addressing Jesus does not know him, “lord” could be translated with a respectful form of address such as “sir.” This translation would also be used for other contexts in which a polite form of address to a man is called for.
- When referring to God the Father or to Jesus, this term is considered a title, written as “Lord” (capitalized) in English.

(See also: [God](#), [Jesus](#), [ruler](#), Yahweh)

Bible References:

- Genesis 39:2
- Joshua 3:9-11
- Psalms 86:15-17
- Jeremiah 27:4
- Lamentations 2:2

- Ezekiel 18:29
- Daniel 9:9
- Daniel 9:17-19
- Malachi 3:1
- Matthew 7:21-23
- Luke 1:30-33
- Luke 16:13
- Romans 6:23
- Ephesians 6:9
- Philippians 2:9-11
- Colossians 3:23
- Hebrews 12:14
- James 2:1
- 1 Peter 1:3
- Jude 1:5
- Revelation 15:4

Examples from the Bible stories:

- **25:5** But Jesus replied to Satan by quoting from the Scriptures. He said, "In God's word, he commands his people, 'Do not test the **Lord** your God.'"
- **25:7** Jesus replied, "Get away from me, Satan! In God's word he commands his people, 'Worship only the **Lord** your God and only serve him.'"
- **26:3** This is the year of the **Lord's** favor.
- **27:2** The law expert replied that God's law says, "Love the **Lord** your God with all your heart, soul, strength, and mind."
- **31:5** Then Peter said to Jesus, "**Master**, if it is you, command me to come to you on the water"
- **43:9** "But know for certain that God has caused Jesus to become both **Lord** and Messiah!"
- **47:3** By means of this demon she predicted the future for people, she made a lot of money for her **masters** as a fortuneteller.
- **47:11** Paul answered, "Believe in Jesus, the **Master**, and you and your family will be saved."

Word Data:

- Strong's: H0113, H0136, H1167, H1376, H4756, H7980, H8323, G02030, G06340, G09620, G12030, G29620

(Go back to: Luke 1:6; 1:9; 1:11; 1:15; 1:16; 1:17; 1:25; 1:28; 1:32; 1:38; 1:43; 1:45; 1:46; 1:58; 1:66; 1:68; 1:76; 2:9; 2:11; 2:15; 2:22; 2:23; 2:24; 2:26; 2:29; 2:39; 3:4; 4:8; 4:12; 4:18; 4:19; 5:5; 5:8; 5:12; 5:17; 6:5; 6:46; 7:6; 7:13; 7:19; 8:24; 8:45; 9:33; 9:49; 9:54; 9:59; 9:61; 10:1; 10:2; 10:17; 10:21; 10:27; 10:40; 10:41; 11:1; 11:39; 12:36; 12:37; 12:39; 12:41; 12:42; 12:43; 12:45; 12:46; 12:47; 13:8; 13:15; 13:23; 13:25; 13:35; 14:21; 14:22; 14:23; 16:3; 16:5; 16:8; 16:13; 17:5; 17:6; 17:13; 17:37; 18:6; 18:41; 19:8; 19:16; 19:18; 19:20; 19:25; 19:31; 19:33; 19:34; 19:38; 20:13; 20:15; 20:37; 20:42; 20:44; 22:11; 22:33; 22:38; 22:49; 22:61; 24:3; 24:34)

Lot

Facts:

Lot was Abraham's nephew.

- He was the son of Abraham's brother Haran.
- Lot traveled with Abraham to the land of Canaan and settled in the city of Sodom.
- Lot was the ancestor of the Moabites and Ammonites.
- When enemy kings attacked Sodom and captured Lot, Abraham came with several hundred men to rescue Lot and recover his belongings.
- The people living in the city of Sodom were very wicked, so God destroyed that city. But he first told Lot and his family to leave the city so that they could escape.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Ammon](#), [Haran](#), [Moab](#), [Sodom](#))

Bible References:

- 2 Peter 2:8
- Genesis 11:27-28
- Genesis 12:4-5

Word Data:

- Strong's: H3876, G30910

(Go back to: [Luke 17:28](#); [17:29](#); [17:32](#))

lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. “Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: [Elizabeth, priest](#), Zechariah (OT), [Zechariah \(NT\)](#))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong's: H1486, H5307, G28190, G29750

(Go back to: [Luke 23:34](#))

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

The kind of love that comes from God is focused on the good of others even when it doesn't benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.

- Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
- When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
- In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.

Another word in the New Testament refers to brotherly love, or love for a friend or family member.

- This term refers to natural human love between friends or relatives.
- The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.

The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."
- In contexts where the word "love" is used to express a strong preference for something, this could be translated by "strongly prefer" or "like very much" or "greatly desire."
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express "love" as an action. So for example, they might translate "love is patient, love is kind" as, "when a person loves someone, he is patient with him and kind to him."

(See also: [covenant](#), [death](#), [sacrifice](#), [save](#), [sin](#))

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2

- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- **27:2** The law expert replied that God's law says, "**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself."
- **33:8** "The thorny ground is a person who hears God's word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God."
- **36:5** As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, "This is my Son whom I **love**."
- **39:10** "Everyone who **loves** the truth listens to me."
- **47:1** She (Lydia) **loved** and worshiped God.
- **48:1** When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.
- **49:3** He (Jesus) taught that you need to **love** other people the same way you love yourself.
- **49:4** He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- **49:7** Jesus taught that God **loves** sinners very much.
- **49:9** But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- **49:13** God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

(Go back to: [Luke 6:27](#); [6:32](#); [6:35](#); [7:5](#); [7:42](#); [7:47](#); [10:27](#); [11:42](#); [11:43](#); [16:13](#); [20:46](#))

majesty

Definition:

The term “majesty” or “majestic” refers to greatness and splendor, often in relation to the qualities of a king.

- In the Bible, “majesty” frequently refers to the greatness of God, who is the supreme King over the universe.
- “Your Majesty” is a way of addressing a king.

Translation Suggestions:

- This term could be translated as “kingly greatness” or “royal splendor.”
- “Your Majesty” could be translated as something like “your Highness” or “your Excellency” or using a natural way of addressing a ruler in the target language.

(See also: [king](#))

Bible References:

- 2 Peter 1:16-18
- Daniel 4:36
- Isaiah 2:10
- Jude 1:25
- Micah 5:4

Word Data:

- Strong's: H1347, H1348, H1420, H1923, H1926, H1935, H7238, G31680, G31720

(Go back to: [Luke 9:43](#))

manager, steward, stewardship

Definition:

The term “manager” or “steward” in the Bible refers to a servant who was entrusted with taking care of his master’s property and business dealings.

- A steward was given a lot of responsibility, which included supervising the work of other servants.
- The term “manager” is a more modern term for a steward. Both terms refer to someone who manages practical affairs for someone else.

Translation Suggestions:

- This could also be translated as “supervisor” or “household organizer” or “servant who manages” or “person who organizes.”

(See also: [servant](#))

Bible References:

- 1 Timothy 3:4-5
- Genesis 39:4
- Genesis 43:16
- Isaiah 55:10-11
- Luke 8:3
- Luke 16:2
- Matthew 20:8-10
- Titus 1:7

Word Data:

- Strong’s: H0376, H4453, H5057, H6485, G20120, G36210, G36230

(Go back to: [Luke 8:3](#); [12:42](#); [16:1](#); [16:2](#); [16:3](#); [16:4](#); [16:8](#))

Martha

Facts:

Martha was a woman from Bethany who followed Jesus.

- Martha had a sister named Mary and a brother named Lazarus, who also followed Jesus.
- One time when Jesus was visiting them in their home, Martha was distracted by meal preparation while her sister Mary sat and listened to Jesus teach.
- When Lazarus died, Martha told Jesus that she believed that Jesus is the Christ, the Son of God.

(Translation suggestions: [How to Translate Names](#))

(See also: Lazarus, [Mary \(sister of Martha\)](#))

Bible References:

- John 11:2
- John 12:1-3
- Luke 10:39

Word Data:

- Strong's: G31360

(Go back to: [Luke 10:38](#); [10:40](#); [10:41](#))

Mary (sister of Martha)

Facts:

Mary was a women from Bethany who followed Jesus.

- Mary had a sister named Martha and a brother named Lazarus who also followed Jesus.
- One time Jesus said that Mary had chosen what was best when she chose to listen to him teach rather than being anxious about preparing him a meal as Martha was.
- Jesus brought Mary's brother Lazarus back to life.
- Sometime after that, while Jesus was eating in someone's home in Bethany, Mary poured expensive perfume on his feet in order to worship him.
- Jesus praised her for doing this and said that she was preparing his body for burial.

(Translation suggestions: [How to Translate Names](#))

(See also: [Bethany](#), frankincense, Lazarus, [Martha](#))

Bible References:

- John 11:1-2
- John 12:1-3
- Luke 10:38-39

Word Data:

- Strong's: G31370

(Go back to: [Luke 10:39](#); [10:42](#))

Mary Magdalene

Facts:

Mary Magdalene was one of several women who believed in Jesus and followed him in his ministry. She was known as the one whom Jesus had healed from seven demons who had controlled her.

- Mary Magdalene and some other women helped support Jesus and his apostles by giving to them.
- She is also mentioned as one of the women who were the first to see Jesus after he rose from the dead.
- As Mary Magdalene stood outside the empty tomb, she saw Jesus standing there and he told her to go tell the other disciples that he was alive again.

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [demon-possessed](#))

Bible References:

- Luke 8:1-3
- Luke 24:8-10
- Mark 15:39-41
- Matthew 27:54-56

Word Data:

- Strong's: G30940, G31370

(Go back to: [Luke 8:2](#); [24:10](#))

Mary, the mother of Jesus

Facts:

Mary was a young woman living in the city of Nazareth who was pledged to be married to a man named Joseph. God chose Mary to be the mother of Jesus the Messiah, the Son of God.

- The Holy Spirit miraculously caused Mary to become pregnant while she was a virgin.
- An angel told Mary that the baby to be born to her was the Son of God and that she must name him Jesus.
- Mary loved God and praised him for being gracious to her.
- Joseph married Mary, but she remained a virgin until after the baby was born.
- Mary thought deeply about the amazing things that the shepherds and wise men said about the baby Jesus.
- Mary and Joseph took the baby Jesus to be dedicated at the temple. Later they took him to Egypt to escape King Herod's plot to kill the baby. Eventually they moved back to Nazareth.
- When Jesus was an adult, Mary was with him when he changed water to wine at a wedding in Cana.
- The gospels also mention that Mary was at the cross when Jesus was dying. He told his disciple John to take care of her like his own mother.

(Translation suggestions: [How to Translate Names](#))

(See also: Cana, Egypt, [Herod the Great](#), [Jesus](#), [Joseph \(NT\)](#), [Son of God](#), [virgin](#))

Bible References:

- John 2:4
- John 2:12
- Luke 1:29
- Luke 1:35
- Mark 6:3
- Matthew 1:16
- Matthew 1:19

Examples from the Bible stories:

- **22:4** When Elizabeth was six months pregnant, the same angel appeared to Elizabeth's relative, whose name was **Mary**. She was a virgin and was engaged to be married to a man named Joseph. The angel said, "You will become pregnant and give birth to a son. You are to name him Jesus and he will be the Messiah."
- **22:5** The angel explained, "The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the Son of God." **Mary** believed and accepted what the angel said.
- **22:6** Soon after the angel spoke to **Mary**, she went and visited Elizabeth. As soon as Elizabeth heard **Mary's** greeting, Elizabeth's baby jumped inside her.
- **23:2** The angel said, "Joseph, do not be afraid to take **Mary** as your wife. The baby in her body is from the Holy Spirit."
- **23:4** Joseph and **Mary** had to make a long journey from where they lived in Nazareth to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **49:1** An angel told a virgin named **Mary** that she would give birth to God's Son. So while she was still a virgin, she gave birth to a son and named him Jesus.

Word Data:

- Strong's: G31370

(Go back to: [Luke 1:27](#); [1:30](#); [1:34](#); [1:38](#); [1:39](#); [1:41](#); [1:46](#); [1:56](#); [2:5](#); [2:16](#); [2:19](#); [2:34](#))

Matthew, Levi

Facts:

Matthew was one of the twelve men that Jesus chose to be his apostles. He was also known as Levi, son of Alphaeus.

- Levi (Matthew) was a tax-collector from Capernaum before he met Jesus.
- Matthew wrote the gospel that bears his name.
- There are several other men named Levi in the Bible.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [Levite](#), [tax collector](#))

Bible References:

- Luke 5:27
- Luke 6:14-16
- Mark 2:14
- Mark 3:17-19
- Matthew 9:9
- Matthew 10:3

Word Data:

- Strong's: G30170, G31560

(Go back to: [Luke 5:27](#); [5:29](#); [6:15](#))

mediator

Definition:

A mediator is a person who helps two or more people to resolve their disagreements or conflicts with each other. He helps them to become reconciled.

- Because people have sinned, they are God's enemies who deserve his wrath and punishment. Because of sin, the relationship between God and his people is broken.
- Jesus is the mediator between God the Father and his people, restoring that broken relationship through his death as payment for their sin.

Translation Suggestions:

- Ways to translate "mediator" could be "go-between person" or "reconciler" or "person who brings peace."
- Compare this term with how the term "priest" is translated. It is best if the term "mediator" is translated differently.

(See also: [priest](#), reconcile)

Bible References:

- 1 Timothy 2:5
- Galatians 3:20
- Hebrews 8:6
- Hebrews 12:24
- Luke 12:14

Word Data:

- Strong's: H3887, G33120, G33160

(Go back to: [Luke 12:14](#))

mercy, merciful

Definition:

The terms “mercy” and “merciful” refer to helping people who are in need, especially when they are in a lowly or humbled condition.

- The term “mercy” can also include the meaning of not punishing people for something they have done wrong.
- A powerful person such as a king is described as “merciful” when he treats people kindly instead of harming them.
- Being merciful also means to forgive someone who has done something wrong against us.
- We show mercy when we help people who are in great need.
- God is merciful to us, and he wants us to be merciful to others.

Translation Suggestions:

- Depending on the context, “mercy” could be translated as “kindness” or “compassion” or “pity.”
- The term “merciful” could be translated as “showing pity” or “being kind to” or “forgiving.”
- To “show mercy to” or “have mercy on” could be translated as “treat kindly” or “be compassionate toward.”

(See also: [compassion](#), [forgive](#))

Bible References:

- 1 Peter 1:3-5
- 1 Timothy 1:13
- Daniel 9:17
- Exodus 34:6
- Genesis 19:16
- Hebrews 10:28-29
- James 2:13
- Luke 6:35-36
- Matthew 9:27
- Philippians 2:25-27
- Psalms 41:4-6
- Romans 12:1

Examples from the Bible stories:

- **19:16** They (the prophets) all told the people to stop worshiping idols and to start showing justice and **mercy** to others.
- **19:17** He (Jeremiah) sank down into the mud that was in the bottom of the well, but then the king had **mercy** on him and ordered his servants to pull Jeremiah out of the well before he died.
- **20:12** The Persian Empire was strong but **merciful** to the people it conquered.
- **27:11** Then Jesus asked the law expert, “What do you think? Which one of the three men was a neighbor to the man who was robbed and beaten?” He replied, “The one who was **merciful** to him.”
- **32:11** But Jesus said to him, “No, I want you to go home and tell your friends and family about everything that God has done for you and how he has had **mercy** on you.”
- **34:9** “But the tax collector stood far away from the religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, ‘God, please be **merciful** to me because I am a sinner.’”

Word Data:

- Strong's: H2551, H2603, H2604, H2616, H2617, H2623, H3722, H3727, H4627, H4819, H5503, H5504, H5505, H5506, H6014, H7349, H7355, H7356, H7359, G16530, G16550, G16560, G24330, G24360, G36280, G36290, G37410, G46980

(Go back to: [Luke 1:50](#); [1:54](#); [1:58](#); [1:72](#); [1:78](#); [6:36](#); [10:37](#); [16:24](#); [17:13](#); [18:13](#); [18:38](#); [18:39](#))

messenger

Facts:

The term “messenger” refers to someone who is given a message to tell others.

- In ancient times, a messenger would be sent from the battlefield to tell people back in the city what was happening.
- An angel is a special kind of messenger whom God sends to give people messages. Some translations translate “angel” as “messenger.”
- John the Baptist was called a messenger who came before Jesus to announce the Messiah’s coming and to prepare people to receive him.
- Jesus’ apostles were his messengers to go share with other people the good news about the kingdom of God.

(See also: [angel](#), [apostle](#), [John \(the Baptist\)](#))

Bible References:

- 1 Kings 19:1-3
- 1 Samuel 6:21
- 2 Kings 1:1-2
- Luke 7:27
- Matthew 11:10

Word Data:

- Strong’s: H1319, H4397, H4398, H5046, H5894, H6735, H6737, H7323, H7971, G00320, G06520

(Go back to: [Luke 7:24](#); [7:27](#); [9:52](#))

might, mighty, mighty works

Definition:

The terms “mighty” and “might” refer to having great strength or power.

- Often the word “might” is another word for “strength.” When talking about God, it can mean “power.”
- The phrase “mighty men” often refers to men who are courageous and victorious in battle. David’s band of faithful men who helped protect and defend him were often called “mighty men.”
- God is also referred to as the “mighty one.”
- The phrase “mighty works” usually refers to the amazing things God does, especially miracles.
- This term is related to the term “almighty,” which is a common description for God, meaning that he has complete power.

Translation Suggestions:

- Depending on the context, the term “mighty” could be translated as “powerful” or “amazing” or “very strong.”
- The phrase “his might” could be translated as “his strength” or “his power.”
- In Acts 7, Moses is described as a man who was “mighty in word and deed.” This could be translated as “Moses spoke powerful words from God and did miraculous things” or “Moses spoke God’s word powerfully and did many amazing things.”
- Depending on the context, “mighty works” could be translated as “amazing things that God does” or “miracles” or “God doing things with power.”
- The term “might” could also be translated as “power” or “great strength.”
- Do not confuse this term with the English word that is used to express a possibility, as in “It might rain.”

(See also: Almighty, [miracle](#), [power](#), [strength](#))

Bible References:

- Acts 7:22
- Genesis 6:4
- Mark 9:38-39
- Matthew 11:23

Word Data:

- Strong’s: H0046, H0047, H0117, H0202, H0386, H0410, H0430, H0533, H0650, H1219, H1368, H1369, H1396, H1397, H1419, H2220, H2389, H2428, H3201, H3524, H3581, H3966, H4101, H5794, H5797, H6099, H6105, H6108, H6184, H7227, H7580, H8623, H8624, G14110, G14150, G14980, G24780, G24790, G29000, G29040, G31670, G31730

(Go back to: [Luke 1:49](#); [1:51](#); [3:16](#); [11:21](#); [11:22](#); [24:19](#))

mind, mindful, remind, reminder, likeminded

Definition:

The term “mind” refers to the part of a person that thinks and makes decisions.

- The mind of each person is the total of his or her thoughts and reasoning.
- To “have the mind of Christ” means to be thinking and acting as Jesus Christ would think and act. It means being obedient to God the Father, obeying the teachings of Christ, being enabled to do this through the power of the Holy Spirit.
- To “change his mind” means someone made a different decision or had a different opinion than he had previously.

Translation Suggestions

- The term “mind” could also be translated as “thoughts” or “reasoning” or “thinking” or “understanding.”
- The expression “keep in mind” could be translated as “remember” or “pay attention to this” or “be sure to know this.”
- The expression “heart, soul, and mind” could also be translated as “what you feel, what you believe, and what you think about.”
- The expression “call to mind” could be translated as “remember” or “think about.”
- The expression “changed his mind and went” could also be translated as “decided differently and went” or “decided to go after all” or “changed his opinion and went.”
- The expression “double-minded” could also be translated as “doubting” or “unable to decide” or “with conflicting thoughts.”

(See also: [believe](#), [heart](#), [soul](#))

Bible References:

- Luke 10:27
- Mark 6:51-52
- Matthew 21:29
- Matthew 22:37
- James 4:8

Word Data:

- Strong's: H3629, H3820, H3824, H5162, H7725, G12710, G13740, G33280, G35250, G35400, G35630, G49930, G55900

(Go back to: [Luke 1:51](#); [10:27](#); [24:45](#))

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: [power](#), [prophet](#), [apostle](#), [sign](#))

Bible References:

- 2 Thessalonians 2:8-10
- Acts 4:17
- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- **16:8** Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- **19:14** God did many **miracles** through Elisha.
- **37:10** Many of the Jews believed in Jesus because of this **miracle**.
- **43:6** “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”

- **49:2** Jesus did many **miracles** that prove he is God. He 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.

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

(Go back to: [Luke 8 General Notes](#); [10:13](#); [19:37](#))

mock, mocker, mockery, ridicule, scoff at, laughingstock

Definition:

The terms “mock,” “ridicule,” and “scoff at” all refer to making fun of someone, especially in a cruel way.

- Mocking often involves imitating people’s words or actions with the intent to embarrass them or show contempt for them.
- The Roman soldiers mocked or ridiculed Jesus when they put a robe on him and pretended to honor him as king.
- A group of young people ridiculed or scoffed at Elisha when they called him a name, making fun of his bald head.
- The term “scoff at” can also refer to ridiculing an idea that is not considered believable or important.
- A “mocker” is someone who mocks and ridicules consistently.

Bible References:

- 2 Peter 3:4
- Acts 2:12-13
- Galatians 6:6-8
- Genesis 39:13-15
- Luke 22:63-65
- Mark 10:34
- Matthew 9:23-24
- Matthew 20:19
- Matthew 27:29

Examples from the Bible stories:

- **21:12** Isaiah prophesied that people would spit on, **mock**, and beat the Messiah.
- **39:5** The Jewish leaders all answered the high priest, “He deserves to die!” Then they blindfolded Jesus, spit on him, hit him, and **mocked** him.
- **39:12** The soldiers whipped Jesus, and put a royal robe and a crown made of thorns on him. Then they **mocked** him by saying, “Look, the King of the Jews!”
- **40:4** Jesus was crucified between two robbers. One of them **mocked** Jesus, but the other said, “Do you have no fear of God?”
- **40:5** The Jewish leaders and the other people in the crowd **mocked** Jesus. They said to him, “If you are the Son of God, come down from the cross and save yourself! Then we will believe you.”

Word Data:

- Strong’s: H1422, H2048, H2049, H2778, H2781, H3213, H3887, H3931, H3932, H3933, H3934, H3944, H3945, H4167, H4485, H4912, H5058, H5607, H6026, H6711, H7046, H7048, H7814, H7832, H8103, H8148, H8437, H8595, G15920, G17010, G17020, G17030, G23010, G26060, G34560, G55120

(Go back to: [Luke 14:29](#); [18:32](#); [22:63](#); [23:11](#); [23:36](#))

month, monthly

Definition:

The term “month” refers to a period of time lasting about four weeks. The number of days in each month varies depending on whether a lunar or solar calendar is used.

- In the lunar calendar, the length of each month is based on the amount of time it takes for the moon to go around the earth, about twenty-nine days. In this system there are twelve or thirteen months in a year. Despite the year being twelve or thirteen months, the first month is always called the same name even though it may be a different season.
- The “new moon,” or beginning phase of the moon with its sliver of light, marks the beginning of each month in the lunar calendar.
- All the names of months referred to in the Bible are those of the lunar calendar since this was the system used by the Israelites. Modern Jews still use this calendar for religious purposes.
- The modern-day solar calendar is based on how long it takes the earth to go around the sun (about 365 days). In this system, the year is always divided up into twelve months, with the length of each month ranging from twenty-eight to thirty-one days.

Bible References:

- 1 Samuel 20:34
- Acts 18:9-11
- Hebrews 11:23
- Numbers 10:10

Word Data:

- Strong's: H2320, H3391, H3393, G33760

(Go back to: [Luke 1:24](#); [1:26](#); [1:36](#); [1:56](#); [4:25](#))

Moses

Facts:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but didn't get to live in it because he disobeyed God.

(Translation suggestions: [How to Translate Names](#))

(See also: Miriam, Promised Land, Ten Commandments)

Bible References:

- Acts 7:21
- Acts 7:30
- Exodus 2:10
- Exodus 9:1
- Matthew 17:4
- Romans 5:14

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.
- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- **13:7** Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

(Go back to: [Luke 5:14](#); [9:30](#); [9:33](#); [16:29](#); [16:31](#); [20:28](#); [20:37](#); [24:27](#))

Most High

Facts:

The term “Most High” is a title for God. It refers to his greatness or authority.

- The meaning of this term is similar to the meaning of “Sovereign” or “Supreme.”
- The word “high” in this title does not refer to physical height or distance. It refers to greatness.

Translation Suggestions:

- This term can also be translated as “Most High God” or “Most Supreme being” or “God Most High” or “Greatest One” or “Supreme One” or “God, who is Greater than all.”
- If a word like “high” is used, make sure it does not refer to being physically high or tall.

(See also: [God](#))

Bible References:

- Acts 7:47-50
- Acts 16:16-18
- Daniel 4:17-18
- Deuteronomy 32:7-8
- Genesis 14:17-18
- Hebrews 7:1-3
- Hosea 7:16
- Lamentations 3:35
- Luke 1:32

Word Data:

- Strong's: H5945, G53100

(Go back to: [Luke 1:32](#); [1:35](#); [1:76](#); [6:35](#); [8:28](#))

Mount of Olives

Definition:

The Mount of Olives is a mountain or large hill located near the east side of the city of Jerusalem. It is about 787 meters high.

- In the Old Testament, this mountain is sometimes referred to as “the mountain that is east of Jerusalem.”
- The New Testament records several occasions when Jesus and his disciples went to the Mount of Olives to pray and rest.
- Jesus was arrested in the Garden of Gethsemane, which is located on the Mount of Olives.
- This could also be translated as “Olive Hill” or “Olive Tree Mountain.”

(See also: [Translate Names](#))

(See also: Gethsemane, [olive](#))

Bible References:

- Luke 19:29
- Luke 19:37
- Mark 13:3
- Matthew 21:1-3
- Matthew 24:3-5
- Matthew 26:30

Word Data:

- Strong's: H2022, H2132, G37350, G16360

(Go back to: [Luke 19:29](#); [19:37](#); [21:37](#); [22:39](#))

mourn, mourner, weeping

Facts:

The terms “mourn” and “mourning” refer to expressing deep grief, usually in response to the death of someone.

- In many cultures, mourning includes specific outward behaviors that show this sadness and grief.
- The Israelites and other people groups in ancient times expressed mourning through loud wailing and lamenting. They also wore rough clothing made of sackcloth and put ashes on themselves.
- Hired mourners, usually women, would loudly weep and wail from the time of death until well after the body was put in the tomb.
- The typical period of mourning was seven days, but could last as long as thirty days (as for Moses and Aaron) or seventy days (as for Jacob).
- The Bible also uses the term figuratively to talk about “mourning” because of sin. This refers to feeling deeply grieved because sin hurts God and people.

(See also: [sackcloth](#), [sin](#))

Bible References:

- 1 Samuel 15:34-35
- 2 Samuel 1:11
- Genesis 23:2
- Luke 7:31-32
- Matthew 11:17

Word Data:

- Strong's: H0056, H0057, H0060, H0205, H0578, H0584, H0585, H1058, H1065, H1068, H1671, H1897, H1899, H4553, H4798, H5092, H5098, H5110, H5594, H6937, H6941, H8386, G23540, G28750, G36020, G39960, G39970

(Go back to: [Luke 6:25](#); [8:52](#))

mystery, hidden truth

Definition:

In the Bible, the term “mystery” refers to something unknown or difficult to understand that God is now explaining.

- The New Testament states that the gospel of Christ was a mystery that was not known in past ages.
- One of the specific points described as a mystery is that Jews and Gentiles would be equal in Christ.
- This term could also be translated as “secret” or “hidden things” or “something unknown.”

(See also: [Christ](#), [Gentile](#), [good news](#), [Jew](#), [true](#))

Bible References:

- Colossians 4:2-4
- Ephesians 6:19-20
- Luke 8:9-10
- Mark 4:10-12
- Matthew 13:11

Word Data:

- Strong's: H1219, H7328, G34660

(Go back to: [Luke 8:10](#))

Naaman

Facts:

In the Old Testament, Naaman was the commander of the army of the king of Aram.

- Naaman had a terrible skin disease called leprosy that could not be cured.
- A Jewish slave in Naaman's household told him to go ask the prophet Elisha to heal him.
- Elisha told Naaman to wash seven times in the Jordan River. When Naaman obeyed, God healed him of his disease.
- As a result, Naaman came to believe in the only true God, Yahweh.
- Two other men named Naaman were descendants of Jacob's son Benjamin.

(Translation suggestions: [How to Translate Names](#))

(See also: Aram, [Jordan River](#), [leprosy](#), [prophet](#))

Bible References:

- 1 Chronicles 8:6-7
- 2 Kings 5:1
- Luke 4:27

Examples from the Bible stories:

- **19:14** One of the miracles happened to **Naaman**, an enemy commander, who had a horrible skin disease.
- **19:15** At first **Naaman** was angry and would not do it because it seemed foolish. But later he changed his mind and dipped himself seven times in the Jordan River.
- **26:6** "He (Elisha) only healed the skin disease of **Naaman**, a commander of Israel's enemies."

Word Data:

- Strong's: H5283, G34970

(Go back to: [Luke 4:27](#))

Nahor

Facts:

Nahor was the name of two relatives of Abraham, his grandfather and his brother.

- Abraham's brother Nahor was the grandfather of Isaac's wife Rebekah.
- The phrase "city of Nahor" could mean "the city named Nahor" or "the city where Nahor had lived" or "Nahor's city."

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), Rebekah)

Bible References:

- 1 Chronicles 1:24-27
- Genesis 31:53
- Joshua 24:2
- Luke 3:34

Word Data:

- Strong's: H5152, G34930

(Go back to: [Luke 3:34](#))

name

Definition:

The term “name” refers to the word by which a specific person or thing is called. In the Bible, however, the term “name” is used in several different ways to refer to several different concepts.

- In some contexts, “name” could refer to a person’s reputation, as in “let us make a name for ourselves.”
- The term “name” could also refer to the memory of something. For example, “cut off the names of the idols” means to destroy those idols so that they are no longer remembered or worshiped.
- Speaking “in the name of God” meant speaking with his power and authority, or as his representative.
- The “name” of someone could refer to the entire person, as in “there is no other name under heaven by which we must be saved.” (See: [metonymy](#))

Translation Suggestions:

- An expression like “his good name” could be translated as “his good reputation.”
- Doing something “in the name of” could be translated as “with the authority of” or “with the permission of” or “as the representative of” that person.
- The expression “make a name for ourselves” could be translated “cause many people to know about us” or “make people think we are very important.”
- The expression “call his name” could be translated as “name him” or “give him the name.”
- The expression “those who love your name” could be translated as “those who love you.”
- The expression “cut off the names of idols” could be translated as “get rid of pagan idols so that they are not even remembered” or “cause people to stop worshiping false gods” or “completely destroy all idols so that people no longer even think about them.”

(See also: [call](#))

Bible References:

- 1 John 2:12
- 2 Timothy 2:19
- Acts 4:7
- Acts 4:12
- Acts 9:27
- Genesis 12:2
- Genesis 35:10
- Matthew 18:5

Word Data:

- Strong’s: H5344, H7121, H7761, H8034, H8036, G25640, G36860, G36870, G51220

(Go back to: [Luke 1:5](#); [1:13](#); [1:26](#); [1:27](#); [1:31](#); [1:49](#); [1:59](#); [1:61](#); [1:63](#); [2:21](#); [2:25](#); [5:27](#); [6:13](#); [6:14](#); [6:22](#); [8:30](#); [8:41](#); [9:48](#); [9:49](#); [10:17](#); [10:20](#); [10:38](#); [11:2](#); [13:35](#); [16:20](#); [19:2](#); [19:38](#); [21:8](#); [21:12](#); [21:17](#); [23:50](#); [24:13](#); [24:18](#); [24:47](#))

Nathan

Facts:

Nathan was a faithful prophet of God who lived while David was king over Israel.

- God sent Nathan to confront David after David sinned grievously against Uriah.
- Nathan rebuked David in spite of the fact that David was the king.
- David repented of his sin after Nathan confronted him.

(Translation suggestions: [How to Translate Names](#))

(See also: [David](#), [faithful](#), [prophet](#), [Uriah](#))

Bible References:

- 1 Chronicles 17:1-2
- 2 Chronicles 9:29
- 2 Samuel 12:1-3
- Psalm 51:1

Examples from the Bible stories:

- **17:7** God sent the prophet **Nathan** to David with this message, "Because you are a man of war, you will not build this Temple for me."
- **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.

Word Data:

- Strong's: H5416, G34810

(Go back to: [Luke 3:31](#))

nation

Definition:

A nation is a large group of people ruled by some form of government. The people of a nation often have the same ancestors and share a common ethnicity.

- A “nation” usually has a well-defined culture and territorial boundaries.
- In the Bible, a “nation” could be a country (like Egypt or Ethiopia), but often it is more general and refers to a people group, especially when used in the plural. It is important to check the context.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word “nation” was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were “nations” that would fight against each other. This could be translated as “the founders of two nations” or the “ancestors of two people groups.”
- The word translated as “nation” was also sometimes used to refer to “Gentiles” or to people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word “nation” could also be translated as “people group” or “people” or “country.”
- If a language has a term for “nation” that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term “nations” can often be translated as “people groups.”
- In certain contexts, this term could also be translated as “Gentiles” or “nonJews.”

(See also: Assyria, Babylon, Canaan, [Gentile](#), Greek, [people group](#), Philistines, Rome)

Bible References:

- 1 Chronicles 14:15-17
- 2 Chronicles 15:6
- 2 Kings 17:11-12
- Acts 2:5
- Acts 13:19
- Acts 17:26
- Acts 26:4
- Daniel 3:4
- Genesis 10:2-5
- Genesis 27:29
- Genesis 35:11
- Genesis 49:10
- Luke 7:5
- Mark 13:7-8
- Matthew 21:43
- Romans 4:16-17

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

(Go back to: [Luke 7:5](#); [12:30](#); [21:10](#); [21:24](#); [21:25](#); [23:2](#); [24:47](#))

Nazareth, Nazarene

Facts:

Nazareth is a town in the region of Galilee in northern Israel. It is about 100 kilometers north of Jerusalem, and it takes about three to five days to travel there on foot.

- Joseph and Mary were from Nazareth, and this is where they raised Jesus. That is why Jesus was known as “the Nazarene.”
- Many of the Jews living in Nazareth did not respect Jesus’ teaching because he had grown up among them, and they thought he was just an ordinary person.
- Once, when Jesus was teaching in Nazareth’s synagogue, the Jews there tried to kill him because he claimed to be the Messiah and had rebuked them for rejecting him.
- The remark Nathaniel made when he heard that Jesus was from Nazareth indicated that this city was not thought of very highly.

(See also: [Christ](#), [Galilee](#), [Joseph \(NT\)](#), [Mary](#))

Bible References:

- Acts 26:9-11
- John 1:43-45
- Luke 1:26-29
- Mark 16:5-7
- Matthew 2:23
- Matthew 21:9-11
- Matthew 26:71-72

Examples from the Bible stories:

- **23:4** Joseph and Mary had to make a long journey from where they lived in **Nazareth** to Bethlehem because their ancestor was David whose hometown was Bethlehem.
- **26:2** Jesus went to the town of **Nazareth** where he had lived during his childhood.
- **26:7** The people of **Nazareth** dragged Jesus out of the place of worship and brought him to the edge of a cliff to throw him off of it in order to kill him.

Word Data:

- Strong’s: G34780, G34790, G34800

(Go back to: [Luke 1:26](#); [2:4](#); [2:39](#); [2:51](#); [4:16](#); [4:34](#); [18:37](#); [24:19](#))

neighbor, neighborhood, neighboring

Definition:

The term “neighbor” usually refers to a person who lives nearby. It can also refer more generally to someone who lives in the same community or people group.

- A “neighbor” is someone who would be protected and treated kindly because he is part of the same community.
- In the New Testament parable of the Good Samaritan, Jesus used the term “neighbor” figuratively, expanding its meaning to include all human beings, even someone who is considered an enemy.
- If possible, it is best to translate this term literally with a word or phrase that means “person who lives nearby.”

(See also: [adversary](#), [parable](#), [people group](#), [Samaria](#))

Bible References:

- Acts 7:26-28
- Ephesians 4:25-27
- Galatians 5:14
- James 2:8
- John 9:8-9
- Luke 1:58
- Matthew 5:43
- Matthew 19:19
- Matthew 22:39

Word Data:

- Strong's: H5997, H7138, H7453, H7468, H7934, G10690, G20870, G40400, G41390

(Go back to: [Luke 10:27](#); [10:29](#); [10:36](#); [14:12](#); [15:6](#); [15:9](#))

Nineveh, Ninevite

Facts:

Nineveh was the capital city of Assyrian empire. A "Ninevite" was a person who lived in Nineveh.

- God sent the prophet Jonah to warn the Ninevites to turn from their wicked ways. The people stopped acting so violently and God did not destroy them at that time.
- The prophets Nahum and Zephaniah both prophesied that God would destroy Nineveh as judgment for their sin.

(Translation suggestions: [How to Translate Names](#))

(See also: Assyria, [Jonah](#), [repent](#), [turn](#))

Bible References:

- Genesis 10:11-14
- Jonah 1:3
- Jonah 3:3
- Luke 11:32
- Matthew 12:41

Word Data:

- Strong's: H5210, G35350, G35360

(Go back to: [Luke 11:30](#); [11:32](#))

Noah

Facts:

Noah was a man who lived over 4,000 years ago, at the time when God sent a worldwide flood to destroy all the evil people in the world. God told Noah to build a gigantic ark in which he and his family could live while the flood waters covered the earth.

- Noah was a righteous man who obeyed God in everything.
- When God told Noah how to build the gigantic ark, Noah built it exactly the way God told him to.
- Inside the ark, Noah and his family were kept safe, and later their children and grandchildren filled the earth with people again.
- Everyone born since the time of the flood is a descendant of Noah.

(Translation suggestions: [How to Translate Names](#))

(See also: descendant, [ark](#))

Bible References:

- Genesis 5:30-31
- Genesis 5:32
- Genesis 6:8
- Genesis 8:1
- Hebrews 11:7
- Matthew 24:37

Examples from the Bible stories:

- **3:2** But **Noah** found favor with God.
- **3:4** **Noah** obeyed God. He and his three sons built the boat just the way God had told them.
- **3:13** Two months later God said to **Noah**, "You and your family and all the animals may leave the boat now. Have many children and grandchildren and fill the earth." So **Noah** and his family came out of the boat.

Word Data:

- Strong's: H5146, G35750

(Go back to: [Luke 3:36](#); [17:26](#); [17:27](#))

noble, nobleman, royal official

Definition:

The term “noble” refers to something that is excellent and of high quality. A “nobleman” is a person who belongs to a high political or social class. A man “of noble birth” is one who was born a nobleman.

- A nobleman was often an officer of the state, a close servant to the king.
- The term “nobleman” could also be translated by, “king’s official” or “government officer.”

Bible References:

- 2 Chronicles 23:20-21
- Daniel 4:36
- Ecclesiastes 10:17
- Luke 19:12
- Psalm 16:1-3

Word Data:

- Strong’s: H0117, H1419, H2715, H3358, H3513, H5057, H5081, H6440, H6579, H7261, H8282, H8269, G09370, G21040

(Go back to: [Luke 19:12](#))

oath, swear, swearing, swear by

Definition:

The term "oath" in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term "swear" means to make an oath.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word "swear" is to use foul or vulgar language. This is never its meaning in the Bible.
- The term "swear by" means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham's relatives.
- God also made oaths in which he made promises to his people.

Translation Suggestions:

- Depending on the context, "an oath" could also be translated as "a pledge" or "a solemn promise."
- To "swear" could be translated as to "formally promise" or to "pledge" or to "commit to do something."
- Other ways to translate "swear by my name" could include "make a promise using my name to confirm it."
- To "swear by heaven and earth" could be translated as to, "promise to do something, stating that heaven and earth will confirm it."
- Make sure the translation of "swear" or "oath" does not refer to cursing. In the Bible it does not have that meaning.

(See also: Abimelech, [covenant](#), vow)

Bible References:

- Genesis 21:23
- Genesis 24:3
- Genesis 31:51-53
- Genesis 47:31
- Luke 1:73
- Mark 6:26
- Matthew 5:36
- Matthew 14:6-7
- Matthew 26:72

Word Data:

- Strong's: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280

(Go back to: [Luke 1:73](#))

obey, keep

Definition:

The term "obey" means to do what has been commanded by a person or law. The term "obedient" describes someone who obeys. Sometimes a command prohibits doing something, as in "do not steal." In this case, to "obey" means not to steal. In the Bible, often the term "keep" means "to obey."

- Usually the term "obey" is used in the context of obeying the commands or laws of a person in authority. For example, people obey laws which are created by the leaders of a country, kingdom, or other organization.
- Children obey their parents, people obey God, and citizens obey the laws of their country.
- When someone in authority commands people not to do something, they obey by not doing that.
- Ways to translate obey could include a word or phrase that means "do what is commanded" or "follow orders" or "do what God says to do."
- The term "obedient" could be translated as "doing what was commanded" or "following orders" or "doing what God commands."

(See also: [citizen](#), [command](#), [disobey](#), [kingdom](#), [law](#))

Bible References:

- Acts 5:32
- Acts 6:7
- Genesis 28:6-7
- James 1:25
- James 2:10
- Luke 6:47
- Matthew 7:26
- Matthew 19:20-22
- Matthew 28:20

Examples from the Bible stories:

- **3:4** Noah **obeyed** God. He and his three sons built the boat just the way God had told them.
- **5:6** Again Abraham **obeyed** God and prepared to sacrifice his son.
- **5:10** "Because you (Abraham) have *_obeyed_* me, all the families of the world will be blessed through your family"
- **5:10** But the Egyptians did not believe God or **obey** his commands.
- **13:7** If the people **obeyed** these laws, God promised that he would bless and protect them.

Word Data:

- Strong's: H1697, H2388, H3349, H4928, H6213, H7181, H8085, H8086, H8104, G01910, G39800, G39820, G50830, G50840, G52180, G52190, G52550, G52920, G52930, G54420

(Go back to: [Luke 8:15](#); [8:25](#); [11:28](#); [17:6](#))

oil

Definition:

Oil is a thick, clear liquid that can be taken from certain plants. In Bible times, oil usually came from olives.

- Olive oil was used for cooking, anointing, sacrifice, lamps, and medicine.
- In ancient times, olive oil was highly prized, and the possession of oil was considered a measurement of wealth.
- Make sure the translation of this term refers to the kind of oil that can be used in cooking, not motor oil. Some languages have different words for these different kinds of oil.

(See also: [olive](#), [sacrifice](#))

Bible References:

- 2 Samuel 1:21
- Exodus 29:2
- Leviticus 5:11
- Leviticus 8:1-3
- Mark 6:12-13
- Matthew 25:7-9

Word Data:

- Strong's: H2091, H3323, H4887, H6671, H7246, H8081, G16370, G34640

(Go back to: [Luke 7:37](#); [7:38](#); [7:46](#); [10:34](#); [16:6](#))

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: [lamp](#), the sea, [Mount of Olives](#))

Bible References:

- 1 Chronicles 27:28-29
- Deuteronomy 6:10-12
- Exodus 23:10-11
- Genesis 8:11
- James 3:12
- Luke 16:6
- Psalms 52:8

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

(Go back to: [Luke 19:29](#); [19:37](#); [21:37](#); [22:39](#))

on high, in the highest

Definition:

The terms “on high” and “in the highest” are expressions that usually mean “in heaven.”

- Another meaning for the expression “in the highest” could be “the most honored.”
- This expression could also be used literally, as in the expression “in the highest tree,” which means “in the tallest tree.”
- The expression “on high” could also refer to being high in the sky, such as a bird’s nest that is on high. In that context it could be translated as “high in the sky” or “at the top of a tall tree.”
- The word “high” could also indicate the elevated location or importance of a person or thing.
- The expression “from on high” could be translated as “from heaven.”

(See also: [heaven](#), [honor](#))

Bible References:

- Lamentations 1:13
- Psalms 69:29

Word Data:

- Strong’s: H1361, H4605, H4791, H7682, G17220, G53080, G53100, G53110

(Go back to: [Luke 1:78](#); [2:14](#); [19:38](#); [24:49](#))

ordain, ordained, ordination, planned long ago, set up, prepared

Definition:

To ordain means to formally appoint a person for a special task or role. It also means to formally make a rule or decree.

- The term “ordain” often refers to formally appointing somebody as a priest, minister, or rabbi.
- For example, God ordained Aaron and his descendants to be priests.
- It can also mean to institute or establish something, such as a religious feast or covenant.
- Depending on the context, to “ordain” could be translated as to “assign” or to “appoint” or to “command” or to “make a rule” or to “institute.”

(See also: [command](#), [covenant](#), [decree](#), [law](#), [law](#), [priest](#))

Bible References:

- 1 Kings 12:31-32
- 2 Samuel 17:13-14
- Exodus 28:40-41
- Numbers 3:3
- Psalms 111:7-9

Word Data:

- Strong's: H3245, H4390, H6186, H6213, H6680, H7760, H8239, G12990, G25250, G42700, G42820

(Go back to: [Luke 3:13](#))

ordinance, regulations, requirements, strict law, customs

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow. This term is related to the term "ordain."

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term "ordinance" could be translated as "public decree" or "regulation" or "law," depending on the context.

(See also: [command](#), [decree](#), [law](#), [ordain](#), statute)

Bible References:

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

Word Data:

- Strong's: H2706, H4687, H4931, H4941

(Go back to: [Luke 1:6](#))

palace, house

Definition:

The term “palace” refers to the building or house where a king lived, along with his family members and servants.

- The high priest also lived in a palace complex, as mentioned in the New Testament.
- Palaces were very ornate, with beautiful architecture and furnishings.
- The buildings and furnishings of a palace were constructed of stone or wood, and often were overlaid with expensive wood, gold, or ivory.
- Many other people also lived and worked in the palace complex, which usually included several buildings and courtyards.

(See also: [courtyard](#), [high priest](#), [king](#))

Bible References:

- 2 Chronicles 28:7-8
- 2 Samuel 11:2-3
- Daniel 5:5-6
- Matthew 26:3-5
- Psalms 45:8

Word Data:

- Strong's: H0759, H1002, H1004, H1055, H1406, H1964, H1965, G08330, G09330, G42320

(Go back to: [Luke 7:25](#))

parable

Definition:

The term “parable” usually refers to a short story or object lesson that is used to explain or teach a moral truth.

- Jesus used parables to teach his disciples. Although he also told parables to the crowds of people, he did not always explain the parable.
- A parable could be used to reveal truth to his disciples while hiding that truth from people like the Pharisees who did not believe in Jesus.
- The prophet Nathan told David a parable to show the king his terrible sin.
- The story of the Good Samaritan is an example of a parable that is a story. Jesus’ comparison of old and new wineskins is an example of a parable that was an object lesson to help the disciples understand Jesus’ teachings.

(See also: [Samaria](#))

Bible References:

- Luke 5:36
- Luke 6:39
- Luke 8:4
- Luke 8:9-10
- Mark 4:1
- Matthew 13:3
- Matthew 13:10
- Matthew 13:13

Word Data:

- Strong's: H1819, H4912, G38500, G39420

(Go back to: [Luke 5:36](#); [6:39](#); [8:4](#); [8:9](#); [8:10](#); [8:11](#); [12:16](#); [12:41](#); [13:6](#); [14:7](#); [15:3](#); [18:1](#); [18:9](#); [19:11](#); [20:9](#); [20:19](#); [21:29](#))

Passover

Facts:

The “Passover” is the name of a religious festival that the Jews celebrate every year, to remember how God rescued their ancestors, the Israelites, from slavery in Egypt.

- The name of this festival comes from the fact that God “passed over” the houses of the Israelites and did not kill their sons when he killed the firstborn sons of the Egyptians.
- The Passover celebration includes a special meal of a perfect lamb that they have killed and roasted, as well as bread made without yeast. These foods remind them of the meal that the Israelites ate the night before they escaped from Egypt.
- God told the Israelites to eat this meal every year in order to remember and celebrate how God “passed over” their houses and how he set them free from slavery in Egypt.

Translation Suggestions:

- The term “Passover” could be translated by combining the words “pass” and “over” or another combination of words that has this meaning.
- It is helpful if the name of this festival has a clear connection to the words used to explain what the angel of the Lord did in passing by the houses of the Israelites and sparing their sons.

Bible References:

- 1 Corinthians 5:7
- 2 Chronicles 30:13-15
- 2 Kings 23:23
- Deuteronomy 16:2
- Exodus 12:26-28
- Ezra 6:21-22
- John 13:1
- Joshua 5:10-11
- Leviticus 23:4-6
- Numbers 9:3

Examples from the Bible stories:

- **12:14** God commanded the Israelites to remember his victory over the Egyptians and their deliverance from slavery by celebrating the **Passover** every year.
- **38:1** Every year, the Jews celebrated the **Passover**. This was a celebration of how God had saved their ancestors from slavery in Egypt many centuries earlier.
- **38:4** Jesus celebrated the **Passover** with his disciples.
- **48:9** When God saw the blood, he passed over their houses and did not kill their firstborn sons. This event is called the **Passover**.
- **48:10** Jesus is our **Passover** Lamb. He was perfect and sinless and was killed at the time of the **Passover** celebration.

Word Data:

- Strong's: H6453, G39570

(Go back to: [Luke 2:41](#); [22:1](#); [22:7](#); [22:8](#); [22:11](#); [22:13](#); [22:15](#))

peace, peaceful, peacemakers

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- **15:6** God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- **15:12** Then God gave Israel **peace** along all its borders.
- **16:3** Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- **21:13** He (Messiah) would die to receive the punishment for other people’s sin. His punishment would bring **peace** between God and people.
- **48:14** David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- **50:17** Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong’s: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

(Go back to: [Luke 1:79](#); [2:14](#); [2:29](#); [7:50](#); [8:48](#); [10:5](#); [10:6](#); [11:21](#); [12:51](#); [14:32](#); [19:38](#); [19:42](#); [24:36](#))

people of God

Definition:

The concept of the “people of God” in the Bible refers to people with whom God has established a covenant relationship.

- In the Old Testament, the phrase “people of God” refers to the nation of Israel. The nation of Israel was chosen by God and set apart from the other nations of the world in order to serve and obey him.
- In the New Testament, the phrase “people of God” refers to the “Church,” meaning everyone who believes in Jesus. This includes both Jews and Gentiles. In the New Testament, sometimes this group of people is called the “sons of God” or “children of God.”
- When God uses the phrase “my people,” he is referring to people who have a covenant relationship with him. God’s people are chosen by him, and he wants them to live in a way that is pleasing to him.

Translation Suggestions:

- The term “people of God” could be translated as “God’s people” or “the people who worship God” or “people who serve God” or “people who belong to God.”
- When God says “my people” other ways to translate it could include “the people I have chosen” or “the people who worship me” or “the people who belong to me.”
- Similarly, “your people” could be translated as “the people who belong to you” or “the people you chose to belong to you.”
- Also “his people” could be translated as “the people who belong to him” or “the people God chose to belong to himself.”

(See also: [Israel](#), [people group](#))

Bible References:

- 1 Chronicles 11:2
- Acts 7:34
- Acts 7:51-53
- Acts 10:36-38
- Daniel 9:24-25
- Isaiah 2:5-6
- Jeremiah 6:20-22
- Joel 3:16-17
- Micah 6:3-5
- Revelation 13:7-8

Word Data:

- Strong’s: H0430, H5971, G23160, G29920

(Go back to: [Luke 1:68](#); [1:77](#); [2:32](#); [7:16](#))

people, people group

Definition:

The terms “people” and “people group” refer to some group of people that shares a common language and culture. The term “the people” often refers to a gathering of people in a certain place or at a specific event.

- In Bible times, the members of a people group usually had the same ancestors and lived together in a particular country or area of land.
- Depending on the context, the term “people” can refer to a “people group” or “family” or “relatives” or “army.”
- In plural form, the term “peoples” often refers to all people groups on the earth. Sometimes it refers more specifically to people who are not Israelites or who do not serve Yahweh. In some English Bible translations, the term “nations” is also used in this way.

Translation Suggestions:

- The term “people group” could be translated by a word or phrase that means “large family group” or “clan” or “ethnic group.”
- A phrase such as “my people” could be translated as “my relatives” or “my fellow Israelites” or “my family” or “my people group,” depending on the context.
- The expression “scatter you among the peoples” could also be translated as “cause you to go live with many different people groups” or “cause you to separate from each other and go live in many different regions of the world.”
- The term “the peoples” or “the people” could also be translated as “the people in the world” or “people groups,” depending on the context.
- The phrase “the people of” could be translated as “the people living in” or “the people descended from” or “the family of,” depending on whether it is followed by the name of a place or a person.
- “All the peoples of the earth” could be translated as “everyone living on earth” or “every person in the world” or “all people.”
- The phrase “a people” could also be translated as “a group of people” or “certain people” or “a community of people” or “a family of people.”

(See also: descendant, [nation](#), [tribe](#), [world](#))

Bible References:

- 1 Kings 8:51-53
- 1 Samuel 8:7
- Deuteronomy 28:9
- Genesis 49:16
- Ruth 1:16

Examples from the Bible stories:

- **14:2** God had promised Abraham, Isaac, and Jacob that he would give the Promised Land to their descendants, but now there were many **people groups** living there.
- **21:2** God promised Abraham that through him all **people groups** of the world would receive a blessing. This blessing would be that the Messiah would come sometime in the future and provide the way of salvation for people from all the **people groups** of the world.

- **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. They will do this starting in Jerusalem, and then go to all **people groups** everywhere."
- **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."
- **48:11** Because of this New Covenant, anyone from any **people group** can become part of God's people by believing in Jesus.
- **50:3** He (Jesus) said, "Go and make disciples of all **people groups!**" and, "The fields are ripe for harvest!"

Word Data:

- Strong's: H0249, H0523, H0524, H0776, H1121, H1471, H3816, H5712, H5971, H5972, H6153, G10740, G10850, G12180, G14840, G25600, G29920, G37930

(Go back to: [Luke 1:10](#); [1:17](#); [1:21](#); [1:68](#); [1:77](#); [2:10](#); [2:31](#); [2:32](#); [3:15](#); [3:18](#); [3:21](#); [6:17](#); [7:1](#); [7:16](#); [7:29](#); [8:47](#); [9:13](#); [12:1](#); [18:43](#); [19:47](#); [19:48](#); [20:1](#); [20:6](#); [20:9](#); [20:19](#); [20:26](#); [20:45](#); [21:23](#); [21:38](#); [22:2](#); [22:66](#); [23:5](#); [23:13](#); [23:14](#); [23:27](#); [23:35](#); [24:19](#))

perfect, complete

Definition:

In the New Testament, the term “perfect” means to be mature in our Christian life. To perfect something means to work at it until it is excellent and without flaws. Old Testament sacrifices needed to be “perfect” or “complete,” that is, without blemish.

- Being perfect and mature means that a Christian is obedient, not sinless.
- The term “perfect” also has the meaning of being “complete” or “whole.”
- The New Testament book of James states that persevering through trials will produce completeness and maturity in the believer.
- When Christians study the Bible and obey it, they will become more spiritually perfect and mature because they will be more like Christ in their character.

Translation Suggestions:

- This term could be translated as “without flaw” or “without error” or “flawless” or “without fault” or “not having any faults.”

(See also: blemish)

Bible References:

- Hebrews 12:2
- James 3:2
- Matthew 5:46-48
- Psalms 19:7-8

Word Data:

- Strong's: H3632, H3634, H4359, H8003, H8503, H8537, H8549, H8552, G01990, G26750, G26760, G36470, G50460, G50470, G50480, G50500

(Go back to: [Luke 2:43](#); [13:32](#); [22:37](#))

perish

Definition:

The term “perish” means to die or be destroyed, usually as the result of violence or disaster. In the New Testament, it often has the spiritual meaning of being lost or separated from the people of God.

Spiritual Meaning of “Perish:”

- People who are “perishing” are those who have refused to trust in Jesus for their salvation.
- Those who “perish” will not live eternally with God in heaven. Instead, they will live eternally in hell under God’s punishment.
- Everyone will die physically, but only those who do not trust in Jesus for their salvation will perish eternally.
- When “perish” is used in a spiritual sense, make sure that your translation expresses this differently than dying physically.

Translation Suggestions:

- Depending on the context, ways to translate this term could include “be lost from God’s people,” “die eternally,” “be punished in hell,” or “be destroyed.”
- Try to use a term or expression that does not only mean “die physically” or “cease to exist.”

(See also: [death](#), [everlasting](#))

Bible References:

- 1 Peter 1:23
- 2 Corinthians 2:16-17
- 2 Thessalonians 2:10
- Jeremiah 18:18
- Psalms 49:18-20
- Zechariah 9:5-7
- Zechariah 13:8

Word Data:

- Strong’s: H0006, H0007, H0008, H1478, H1820, H1826, H5486, H5595, H6544, H8045, G05990, G06220, G06840, G08530, G13110, G27040, G48810, G53560

(Go back to: [Luke 5:37](#); [8:24](#); [9:25](#); [11:51](#); [13:3](#); [13:5](#); [13:33](#); [15:17](#); [17:27](#); [17:29](#); [21:18](#))

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: Christian, church, oppress, Rome)

Bible References:

- Acts 7:52
- Acts 13:50
- Galatians 1:13-14
- John 5:16-18
- Mark 10:30
- Matthew 5:10
- Matthew 5:43-45
- Matthew 10:22
- Matthew 13:20-21
- Philippians 3:6

Examples from the Bible stories:

- **33:7** “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- **45:6** That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- **46:2** Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- **46:4** But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

(Go back to: [Luke 11:49](#); [21:12](#))

persevere, perseverance

Definition:

The terms “persevere” and “perseverance” refer to continuing to do something even though it may be very difficult or take a long time.

- To persevere can also mean to keep acting in a Christ-like way even while going through difficult trials or circumstances.
- If a person has “perseverance” it means he is able to keep doing what he should do, even when it is painful or difficult.
- Continuing to believe what God teaches requires perseverance, especially when faced with false teachings.
- Be careful not to use a word like “stubborn” which usually has a negative meaning.

(See also: patient, [trial](#))

Bible References:

- Colossians 1:11
- Ephesians 6:18
- James 5:9-11
- Luke 8:14-15

Word Data:

- Strong's: G31150, G43430, G52810

(Go back to: [Luke 8:15](#))

perverse, perversion, pervert, depraved, malicious, devious, dishonest, distortion

Definition:

The term “perverse” is used to describe a person or action that is morally crooked or twisted. The term “perversely” means “in a perverse manner.” To “pervert” something means to twist it or turn it away from what is right or good.

- Someone or something that is perverse has deviated from what is good and right.
- In the Bible, the Israelites acted perversely when they disobeyed God. They often did this by worshiping false gods.
- Any action which is against God’s standards or behavior is considered perverse.
- Ways to translate “perverse” could include “morally twisted” or “immoral” or “turning away from God’s straight path,” depending on the context.
- “Perverse speech” could be translated as “speaking in an evil way” or “deceitful talk” or “immoral way of talking.”
- “Perverse people” could be described as “immoral people” or “people who are morally deviant” or “people who continually disobey God.”
- The phrase “acting perversely” could be translated as “behaving in an evil way” or “doing things against God’s commands” or “living in a way that rejects God’s teachings.”
- The term “pervert” could also be translated as “cause to be corrupt” or “turn into something evil.”

(See also: corrupt, deceive, [disobey](#), [evil](#), [turn](#))

Bible References:

- 1 Kings 8:47
- 1 Samuel 20:30
- Job 33:27-28
- Luke 23:2
- Psalms 101:4-6

Word Data:

- Strong’s: H1942, H2015, H3868, H4297, H5186, H5557, H5558, H5753, H5766, H5773, H5791, H6140, H6141, H8138, H8397, H8419, G12940

(Go back to: [Luke 9:41](#))

Peter, Simon Peter, Cephas

Facts:

Peter was one of Jesus' twelve apostles. He was an important leader of the early Church.

- Before Jesus called him to be his disciple, Peter's name was Simon.
- Later, Jesus also named him "Cephas," which means "stone" or "rock" in the Aramaic language. The name Peter also means "stone" or "rock" in the Greek language.
- God worked through Peter to heal people and to preach the good news about Jesus.
- Two books in the New Testament are letters that Peter wrote to encourage and teach fellow believers.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [apostle](#))

Bible References:

- Acts 8:25
- Galatians 2:6-8
- Galatians 2:12
- Luke 22:58
- Mark 3:16
- Matthew 4:18-20
- Matthew 8:14
- Matthew 14:30
- Matthew 26:33-35

Examples from the Bible stories:

- **28:9** Peter said to Jesus, "We have left everything and followed you. What will be our reward?"
- **29:1** One day Peter asked Jesus, "Master, how many times should I forgive my brother when he sins against me? As many as seven times?"
- **31:5** Then Peter said to Jesus, "Master, if it is you, command me to come to you on the water." Jesus told Peter, "Come!"
- **36:1** One day, Jesus took three of his disciples, Peter, James, and John with him.
- **38:9** Peter replied, "Even if all the others abandon you, I will not!" 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. Even so, tonight, before the rooster crows, you will deny that you even know me three times."
- **38:15** As the soldiers arrested Jesus, Peter pulled out his sword and cut off the ear of the servant of the high priest.
- **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."
- **44:8** Peter answered them, "This man stands before you healed by the power of Jesus the Messiah."

Word Data:

- Strong's: G27860, G40740, G46130

(Go back to: [Luke 4:38](#); [5:3](#); [5:4](#); [5:5](#); [5:8](#); [5:10](#); [6:14](#); [8:45](#); [8:51](#); [9:20](#); [9:28](#); [9:32](#); [9:33](#); [12:41](#); [18:28](#); [22:8](#); [22:31](#); [22:34](#); [22:54](#); [22:55](#); [22:58](#); [22:60](#); [22:61](#); [24:12](#); [24:34](#))

Pharisee

Facts:

The Pharisees were an important, powerful group of Jewish religious leaders in Jesus' time.

- Many of them were middle class businessmen and some of them were also priests.
- Of all the Jewish leaders, the Pharisees were the most strict in obeying the Laws of Moses and other Jewish laws and traditions.
- They were very concerned about keeping the Jewish people separated from the influence of the Gentiles around them. The name "Pharisee" comes from the word to "separate."
- The Pharisees believed in life after death; they also believed in the existence of angels and other spiritual beings.
- The Pharisees and Sadducees actively opposed Jesus and the early Christians.

(See also: [council](#), Jewish leaders, [law](#), [Sadducee](#))

Bible References:

- Acts 26:4
- John 3:1-2
- Luke 11:44
- Matthew 3:7
- Matthew 5:20
- Matthew 9:11
- Matthew 12:2
- Matthew 12:38
- Philippians 3:5

Word Data:

- Strong's: G53300

(Go back to: [Luke 5:17](#); [5:21](#); [5:30](#); [5:33](#); [6:2](#); [6:7](#); [7:30](#); [7:36](#); [7:37](#); [7:39](#); [11:37](#); [11:38](#); [11:39](#); [11:42](#); [11:43](#); [11:53](#); [12:1](#); [13:31](#); [14:1](#); [14:3](#); [15:2](#); [16:14](#); [17:20](#); [18:10](#); [18:11](#); [19:39](#))

Philip, the apostle

Facts:

Philip the apostle was one of the original twelve disciples of Jesus. He was from the town of Bethsaida.

- Philip brought Nathanael to meet Jesus.
- Jesus questioned Philip about how to provide food for a crowd of over 5,000 people.
- At the last Passover supper that Jesus ate with his disciples, he talked to them about God, his Father. Philip asked Jesus to show them the Father.
- Some languages may prefer to spell this Philip's name in a different way from the other Philip (the evangelist) to avoid confusion.

(Translation suggestions: [How to Translate Names](#))

(See also: Philip)

Bible References:

- Acts 1:14
- John 1:44
- John 6:6
- Luke 6:14
- Mark 3:17-19

Word Data:

- Strong's: G53760

(Go back to: [Luke 6:14](#))

pierce, pierced

Definition:

The term “pierce” means to stab something with a sharp, pointed object. It is also used figuratively to refer to causing someone deep emotional pain.

- A soldier pierced Jesus’ side when he was hanging on the cross.
- In Bible times, a slave who was set free would have his ear pierced as a sign that he was choosing to continue working for his master.
- Simeon spoke figuratively when he told Mary that a sword would pierce her heart, meaning that she would experience deep grief because of what would happen to her son Jesus.

(See also: [cross](#), [Jesus](#), [servant](#), [Simeon](#))

Bible References:

- Job 16:13
- Job 20:23-25
- John 19:37
- Psalms 22:16

Word Data:

- Strong’s: H0935, H1856, H2342, H2490, H2491, H2944, H3738, H4272, H5181, H5344, H5365, H6398, G13300, G13380, G15740, G26600, G35720, G40440

(Go back to: [Luke 2:35](#))

pig, pork, swine

Definition:

A pig is a type of four-legged, hoofed animal that is raised for meat. Its meat is called “pork.” The general term for pigs and related animals is “swine.”

- God told the Israelites not to eat pig meat and to consider it unclean. Jews today still view pigs as unclean and do not eat pork.
- Pigs are raised on farms to be sold to other people for their meat.
- There is a kind of swine that is not raised on farms but rather lives out in the wild; it is called a “wild boar.” Wild boars have tusks and are considered to be very dangerous animals.
- Sometimes large pigs are referred to as “hogs.”

(See also: [How to Translate Unknowns](#))

(See also: [clean](#))

Bible References:

- 2 Peter 2:22
- Mark 5:13
- Matthew 7:6
- Matthew 8:32

Word Data:

- Strong's: H2386, G55190

(Go back to: [Luke 8:32](#); [8:33](#); [15:15](#); [15:16](#))

Pilate

Facts:

Pilate was the governor of the Roman province of Judea who sentenced Jesus to death.

- Because Pilate was the governor, he had the authority to put criminals to death.
- The Jewish religious leaders wanted Pilate to crucify Jesus, so they lied and said that Jesus was a criminal.
- Pilate realized that Jesus was not guilty, but he was afraid of the crowd and wanted to please them, so he ordered his soldiers to crucify Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [crucify](#), [governor](#), [guilt](#), [Judea](#), [Rome](#))

Bible References:

- Acts 4:27-28
- Acts 13:28
- Luke 23:2
- Mark 15:2
- Matthew 27:13
- Matthew 27:58

Examples from the Bible stories:

- **39:9** Early the next morning, the Jewish leaders brought Jesus to **Pilate**, the Roman governor. They hoped that **Pilate** would condemn Jesus as guilty and sentenced him to be killed. **Pilate** asked Jesus, "Are you the King of the Jews?"
- **39:10** **Pilate** said, "What is truth?"
- **39:11** After speaking with Jesus, **Pilate** went out to the crowd and said, "I find no guilt in this man." But the Jewish leaders and the crowd shouted, "Crucify him!" **Pilate** replied, "He is not guilty." But they shouted even louder. Then **Pilate** said a third time, "He is not guilty!"
- **39:12** **Pilate** became afraid that the crowd would begin to riot, so he ordered his soldiers to crucify Jesus.
- **40:2** **Pilate** commanded that a sign be put above Jesus' head that read, "King of the Jews."
- **41:2** **Pilate** said, "Take some soldiers and make the tomb as secure as you can."

Word Data:

- Strong's: G40910, G41940

(Go back to: [Luke 3:1](#); [13:1](#); [23:1](#); [23:3](#); [23:4](#); [23:6](#); [23:11](#); [23:12](#); [23:13](#); [23:20](#); [23:24](#); [23:52](#))

pit, pitfall, trenches, cistern

Definition:

A pit is a deep hole that has been dug in the ground.

- A “cistern” was a hole dug in order to hold water.
- People dig pits for the purpose of trapping animals or finding water.
- A pit can also be used as a temporary place to hold a prisoner.
- Sometimes the phrase “the pit” refers to the grave or to hell. Other times it may refer to “the abyss.”
- The term “pit” is also used figuratively in phrases such as, “pit of destruction” which describes being trapped in a disastrous situation or being deeply involved in sinful, destructive practices.

(See also: [abyss](#), [hell](#), [prison](#))

Bible References:

- Genesis 37:21-22
- Job 33:18
- Luke 6:39
- Proverbs 1:12

Word Data:

- Strong's: H0875, H0953, H1356, H1475, H2352, H4087, H4113, H4379, H6354, H7585, H7745, H7816, H7825, H7845, H7882, G00120, G09990, G54210

(Go back to: [Luke 6:39](#))

plant, planted, implanted, replanted, transplanted, sow

Definition:

A “plant” is generally something that grows and is attached to the ground. To “sow” means to put seeds in the ground in order to grow plants. A “sower” is a person who sows or plants seeds.

- The method of sowing or planting varies, but one method is to take handfuls of seeds and scatter them on the ground.
- Another method for planting seeds is to make holes in the soil and place seeds in each hole.
- The term “sow” can be used figuratively, as in “a person will reap what he sows.” This means that if a person does something evil, he will receive a negative result, and if a person does good, he will receive a positive result.

Translations Suggestions

- The term to “sow” could also be translated as to “plant.” Make sure the word used to translate this can include planting seeds.
- Other ways to translate “sower” could include “planter” or “farmer” or “person who plants seeds.”
- In English, “sow” is only used for planting seeds, but the English word “plant” can be used for planting seeds as well as larger things, such as trees. Other languages may also use different words, depending on what is being planted.
- The expression “a person reaps what he sows” could also be translated as “just like a certain kind of seed produces a certain kind of plant, in the same way a person’s good actions will bring a good result and a person’s evil actions will bring an evil result.”

(See also: [evil](#), [good](#), [harvest](#))

Bible References:

- Galatians 6:8
- Luke 8:5
- Matthew 6:25-26
- Matthew 13:4
- Matthew 13:19
- Matthew 25:24

Word Data:

- Strong’s: H2221, H2232, H2233, H2236, H4218, H4302, H5193, H7971, H8362, G46870, G47030, G54520

(Go back to: [Luke 8:5](#); [12:24](#); [19:21](#); [19:22](#))

plow, plowed, plowers, plowman, plowshares, unplowed

Definition:

A “plow” is a farm tool that is used for breaking up soil to prepare a field for planting.

- Plows have sharp, pointed prongs that dig into the soil. They usually have handles that the farmer uses to guide the plow.
- In Bible times, plows were usually pulled by a pair of oxen or other work animals.
- Most plows were made of hard wood, except for the sharp points which were made of a metal, such as bronze or iron.

(See also: bronze, [ox](#))

Bible References:

- 1 Samuel 8:10-12
- Deuteronomy 21:4
- Luke 9:62
- Luke 17:7
- Psalm 141:5-7

Word Data:

- Strong's: H0406, H0855, H2758, H2790, H5215, H5647, H5656, H5674, H6213, H6398, G07220, G07230

(Go back to: [Luke 9:62](#); [17:7](#))

possess, possessed, possession, dispossess

Facts:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, [worship](#), [inherit](#))

Bible References:

- 1 Chronicles 6:70
- 1 Kings 9:17-19
- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong’s: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

(Go back to: [Luke 6:24](#); [8:3](#); [11:21](#); [12:15](#); [12:33](#); [12:44](#); [14:33](#); [16:1](#); [19:8](#))

power, powerful, powerfully

Definition:

The term “power” refers to the ability to do things or make things happen, often using great strength. “Powers” refers to people or spirits who have great ability to cause things to happen.

- The “power of God” refers to God’s ability to do everything, especially things that are not possible for people to do.
- God has complete power over everything that he has created.
- God gives his people power to do what he wants, so that when they heal people or do other miracles, they do this by the power of God.
- Because Jesus and the Holy Spirit are also God, they have this same power.

Translation Suggestions:

- Depending on the context, the term “power” could also be translated as “ability” or “strength” or “energy” or “ability to do miracles” or “control.”
- Possible ways to translate the term “powers” could include “powerful beings” or “controlling spirits” or “those who control others.”

(See also: [strength](#), [Holy Spirit](#), [Jesus](#), [miracle](#))

Bible References:

- 1 Thessalonians 1:5
- Colossians 1:11-12
- Genesis 31:29
- Jeremiah 18:21
- Jude 1:25
- Judges 2:18
- Luke 1:17
- Luke 4:14
- Matthew 26:64
- Philippians 3:21
- Psalm 80:2

Examples from the Bible stories:

- **22:5** The angel explained, “The Holy Spirit will come to you, and the **power** of God will overshadow you. So the baby will be holy, the Son of God.”
- **26:1** After overcoming Satan’s temptations, Jesus returned in the **power** of the Holy Spirit to the region of Galilee where he lived.
- **32:15** Immediately Jesus realized that **power** had gone out from him.
- **42:11** Forty days after Jesus rose from the dead, he told his disciples, “Stay in Jerusalem until my Father gives you **power** when the Holy Spirit comes on you.”
- **43:6** “Men of Israel, Jesus was a man who did many mighty signs and wonders by the **power** of God, as you have seen and already know.”
- **44:8** Peter answered them, “This man stands before you healed by the **power** of Jesus the Messiah.”

Word Data:

- Strong's: H0410, H1369, H1370, H2220, H2393, H2428, H2429, H2632, H3027, H3028, H3581, H4475, H4910, H5794, H5797, H5808, H6184, H7786, H7980, H7981, H7983, H7989, H8280, H8592, H8633, G14110, G14150, G17540, G17560, G18490, G18500, G21590, G24780, G24790, G29040, G31680

(Go back to: [Luke 1:17](#); [1:35](#); [3:8](#); [4:14](#); [4:36](#); [5:12](#); [5:17](#); [5:21](#); [6:19](#); [8:46](#); [9:1](#); [9:40](#); [10:19](#); [12:25](#); [12:26](#); [14:31](#); [16:26](#); [21:15](#); [21:26](#); [21:27](#); [22:69](#); [24:49](#))

praise, praised, praiseworthy

Definition:

To praise someone is to express admiration and honor for that person.

- People praise God because of how great he is and because of all the amazing things he has done as the Creator and Savior of the world.
- Praise for God often includes being thankful for what he has done.
- Music and singing is often used as a way to praise God.
- Praising God is part of what it means to worship him.
- The term to “praise” could also be translated as to “speak well of” or to “highly honor with words” or to “say good things about.”
- The noun “praise” could be translated as “spoken honor” or “speech that honors” or “speaking good things about.”

(See also: [worship](#))

Bible References:

- 2 Corinthians 1:3
- Acts 2:47
- Acts 13:48
- Daniel 3:28
- Ephesians 1:3
- Genesis 49:8
- James 3:9-10
- John 5:41-42
- Luke 1:46
- Luke 1:64-66
- Luke 19:37-38
- Matthew 11:25-27
- Matthew 15:29-31

Examples from the Bible stories:

- **12:13** The Israelites sang many songs to celebrate their new freedom and to **praise** God because he saved them from the Egyptian army.
- **17:8** When David heard these words, he immediately thanked and **praised** God because he had promised David this great honor and many blessings.
- **22:7** Zechariah said, “**Praise** God, because he has remembered his people!”
- **43:13** They (disciples) enjoyed **praising** God together and they shared everything they had with each other.
- **47:8** They put Paul and Silas in the most secure part of the prison and even locked up their feet. Yet in the middle of the night, they were singing songs of **praise** to God.

Word Data:

- Strong's: H1319, H7121, H8416, G29800, G38530

(Go back to: [Luke 2:13](#); [2:20](#); [10:21](#); [16:8](#); [18:43](#); [19:37](#))

pray, prayer

Definition:

The terms “pray” and “prayer” refer to talking with God. These terms are also used to refer to people trying to talk to a false god.

- People can pray silently, talking to God with their thoughts, or they can pray aloud, speaking to God with their voice. Sometimes prayers are written down, such as when David wrote his prayers in the Book of Psalms.
- Prayer can include asking God for mercy, for help with a problem, and for wisdom in making decisions.
- Often people ask God to heal people who are sick or who need his help in other ways.
- People also thank and praise God when they are praying to him.
- Praying includes confessing our sins to God and asking him to forgive us.
- Talking to God is sometimes called “communing” with him as our spirit communicates with his spirit, sharing our emotions and enjoying his presence.
- This term could be translated as “talking to God” or “communicating with God.” The translation of this term should be able to include praying that is silent.

(See also: false god, [forgive](#), [praise](#))

Bible References:

- 1 Thessalonians 3:9
- Acts 8:24
- Acts 14:26
- Colossians 4:4
- John 17:9
- Luke 11:1
- Matthew 5:43-45
- Matthew 14:22-24

Examples from the Bible stories:

- **6:5** Isaac **prayed** for Rebekah, and God allowed her to get pregnant with twins.
- **13:12** But Moses **prayed** for them, and God listened to his **prayer** and did not destroy them.
- **19:8** Then the prophets of Baal **prayed** to Baal, “Hear us, O Baal!”
- **21:7** Priests also **prayed** to God for the people.
- **38:11** Jesus told his disciples to **pray** that they would not enter into temptation.
- **43:13** The disciples continually listened to the teaching of the apostles, spent time together, ate together, and **prayed** with each other.
- **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: H0559, H0577, H1156, H2470, H3863, H3908, H4994, H6279, H6293, H6419, H6739, H7592, H7878, H7879, H7881, H8034, H8605, G01540, G11620, G11890, G17830, G20650, G21710, G21720, G38700, G43350, G43360

(Go back to: [Luke 1:10](#); [1:13](#); [2:37](#); [3:21](#); [5:16](#); [5:33](#); [6:12](#); [6:28](#); [9:18](#); [9:28](#); [9:29](#); [11:1](#); [11:2](#); [18:1](#); [18:10](#); [18:11](#); [19:46](#); [20:47](#); [21:36](#); [22:40](#); [22:41](#); [22:45](#); [22:46](#))

preach, preaching, preacher, proclaim, proclamation

Definition:

To “preach” means to speak to a group of people, teaching them about God and urging them to obey him. To “proclaim” means to announce or declare something publicly and boldly.

- Often preaching is done by one person to a large group of people. It is usually spoken, not written.
- “Preaching” and “teaching” are similar, but are not exactly the same.
- “Preaching” mainly refers to publicly proclaiming spiritual or moral truth, and urging the audience to respond. “Teaching” is a term that emphasizes instruction, that is, giving people information or teaching them how to do something.
- The term “preach” is usually used with the word “gospel.”
- What a person has preached to others can also be referred to in general as his “teachings.”
- Often in the Bible, “proclaim” means to announce publicly something that God has commanded, or to tell others about God and how great he is.
- In the New Testament, the apostles proclaimed the good news about Jesus to many people in many different cities and regions.
- The term “proclaim” can also be used for decrees made by kings or for denouncing evil in a public way.
- Other ways to translate “proclaim” could include “announce” or “openly preach” or “publicly declare.”
- The term “proclamation” could also be translated as “announcement” or “public preaching.”

(See also: [declare](#), [good news](#), [Jesus](#), [kingdom of God](#))

Bible References:

- 2 Timothy 4:1-2
- Acts 8:4-5
- Acts 10:42-43
- Acts 14:21-22
- Acts 20:25
- Luke 4:42
- Matthew 3:1-3
- Matthew 4:17
- Matthew 12:41
- Matthew 24:14
- Acts 9:20-22
- Acts 13:38-39
- Jonah 3:1-3
- Luke 4:18-19
- Mark 1:14-15
- Matthew 10:26

Examples from the Bible stories:

- **24:2** He (John) **preached** to them, saying, “Repent, for the Kingdom of God is near!”
- **30:1** Jesus sent his apostles to **preach** and to teach people in many different villages.
- **38:1** About three years after Jesus first began **preaching** and teaching publicly, Jesus told his disciples that he wanted to celebrate this Passover with them in Jerusalem, and that he would be killed there.
- **45:6** But in spite of this, they **preached** about Jesus everywhere they went.
- **45:7** He (Philip) went to Samaria where he preached about Jesus and many people were saved.
- **46:6** Right away, Saul began **preaching** to the Jews in Damascus, saying, “Jesus is the Son of God!”
- **46:10** Then they sent them off to **preach** the good news of Jesus in many other places.

- **47:14** Paul and other Christian leaders traveled to many cities, **preaching** and teaching people the good news about Jesus.
- **50:2** When Jesus was living on earth he said, "My disciples will **preach** the good news about the kingdom of God to people everywhere in the world, and then the end will come."

Word Data:

- Strong's:
 - preach: H1319, H7121, H7150, G12290, G20970, G26050, G27820, G27830, G27840, G29800, G42830
 - proclaim: H1319, H1696, H1697, H2199, H3045, H3745, H4161, H5046, H5608, H6963, H7121, H7440, H8085, G51800, G59100, G12290, G18610, G20970, G26050, G27820, G27840, G29800, G31420, G41350

(Go back to: [Luke 3:3](#); [4:18](#); [4:19](#); [4:44](#); [8:1](#); [8:39](#); [9:2](#); [11:32](#); [12:3](#); [24:47](#))

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: [Aaron](#), [high priest](#), [mediator](#), [sacrifice](#))

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- **4:7** "Melchizedek, the **priest** of God Most High"

- **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. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- **19:7** So the **priests** of Baal prepared a sacrifice but did not light the fire.
- **21:7** An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

(Go back to: [Luke 1:5](#); [1:9](#); [5:14](#); [6:4](#); [10:31](#); [17:14](#))

prison, prisoner, imprison

Definition:

The term “prison” refers to a place where criminals are kept as a punishment for their crimes. A “prisoner” is someone who has been put in the prison.

- A person may be kept in a prison while waiting to be judged in a trial.
- The term “imprisoned” means “kept in a prison” or “kept in captivity.”
- Many prophets and other servants of God were put in prison even though they had not done anything wrong.

Translation Suggestions:

- Another word for “prison” is “jail.”
- This term could also be translated as “dungeon” in contexts where the prison is probably underground or beneath the main part of a palace or other building.
- The term “prisoners” can also refer in general to people who have been captured by an enemy and kept somewhere against their will. Another way to translate this meaning would be “captives.”
- Other ways to translate “imprisoned” could be, “kept as a prisoner” or “kept in captivity” or “held captive.”

(See also: [captive](#))

Bible References:

- Acts 25:4
- Ephesians 4:1
- Luke 12:58
- Luke 22:33-34
- Mark 6:17
- Matthew 5:26
- Matthew 14:3
- Matthew 25:34-36

Word Data:

- Strong's: H0612, H0613, H0615, H0616, H0631, H0953, H1004, H1540, H3608, H3628, H3947, H4115, H4307, H4455, H4525, H4929, H5470, H6495, H7617, H7622, H7628, G11980, G11990, G12000, G12010, G12020, G12100, G22520, G36120, G47880, G48690, G50840, G54380, G54390

(Go back to: [Luke 3:20](#); [12:58](#); [21:12](#); [22:33](#); [23:19](#); [23:25](#))

profit, profitable, unprofitable

Definition:

In general, the terms “profit” and “profitable” refer to gaining something good through doing certain actions or behaviors.

Something is “profitable” to someone if it brings them good things or if it helps them bring about good things for other people.

- More specifically, the term “profit” often refers to money that is gained from doing business. A business is “profitable” if it gains more money than it spends.
- Actions are profitable if they bring about good things for people.
- 2 Timothy 3:16 says that all Scripture is “profitable” for correcting and training people in righteousness. This means that the Bible’s teachings are helpful and useful for teaching people to live according to God’s will.

The term “unprofitable” means to not be useful.

- It literally means to not profit anything or to not help someone gain anything.
- Something that is unprofitable is not worth doing because it does not give any benefit.
- This could be translated as “useless” or “worthless” or “not useful” or “unworthy” or “not beneficial” or “giving no benefit.”

(See also: [worthy](#))

Translation Suggestions:

- Depending on the context, the term “profit” could also be translated as “benefit” or “help” or “gain.”
- The term “profitable” could be translated as “useful” or “beneficial” or “helpful.”
- To “profit from” something could be translated as “benefit from” or “gain money from” or “receive help from.”
- In the context of a business, “profit” could be translated with a word or phrase that means “money gained” or “surplus of money” or “extra money.”

Bible References:

- Job 15:3
- Proverbs 10:16
- Jeremiah 2:8
- Ezekiel 18:12-13
- John 6:63
- Mark 8:36
- Matthew 16:26
- 2 Peter 2:1-3

Word Data:

- Strong’s: H1215, H3148, H3276, H3504, H4195, H4768, H5532, H7737, H7939, G01470, G02550, G05120, G08880, G08890, G08900, G12810, G25850, G27700, G27710, G34080, G42970, G42980, G48510, G55390, G56220, G56230, G56240

(Go back to: [Luke 9:25](#); [19:15](#))

promise, promised

Definition:

When used as a verb, the term “promise” refers to the action of a person saying that he will do something in such way that he obligates himself to fulfill what he has said. When used as a noun, the term “promise” refers to the thing that a person obligates himself to do.

- The Bible records many promises that God has made for his people.
- Promises are an important part of formal agreements such as covenants.

Translation Suggestions:

- The term “promise” could be translated as “commitment” or “assurance” or “guarantee.”
- To “promise to do something” could be translated as “assure someone that you will do something” or “commit to doing something.”

(See also: [covenant](#), [oath](#), [vow](#))

Bible References:

- Galatians 3:15-16
- Genesis 25:31-34
- Hebrews 11:9
- James 1:12
- Numbers 30:2

Examples from the Bible stories:

- **3:15** God said, “I **promise** I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are sinful from the time they are children.”[⚡]
- **3:16** God then made the first rainbow as a sign of his **promise**. Every time the rainbow appeared in the sky, God would remember what he **promised** and so would his people.
- **4:8** God spoke to Abram and **promised** again that he would have a son and as many descendants as the stars in the sky. Abram believed God’s **promise**.
- **5:4** “Your wife, Sarai, will have a son—he will be the son of **promise**.”
- **8:15** The covenant **promises** that God gave to Abraham were passed on to Isaac, then to Jacob, and then to Jacob’s twelve sons and their families.
- **17:14** Though David had been unfaithful to God, God was still faithful to his **promises**.
- **50:1** Jesus **promised** he would return at the end of the world. Though he has not yet come back, he will keep his **promise**.

Word Data:

- Strong’s: H0559, H0562, H1696, H8569, G18430, G18600, G18610, G18620, G36700, G42790

(Go back to: [Luke 24:49](#))

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: [Luke 1:67](#); [1:70](#); [1:76](#); [2:36](#); [Notes](#); [3:4](#); [4:17](#); [4:24](#); [4:27](#); [6:23](#); [7:16](#); [7:26](#); [7:39](#); [Notes](#); [9:8](#); [9:19](#); [10:24](#); [Notes](#); [11:47](#); [11:49](#); [11:50](#); [13:28](#); [13:33](#); [13:34](#); [16:16](#); [16:29](#); [16:31](#); [18:31](#); [20:6](#); [22:64](#); [24:19](#); [24:25](#); [24:27](#); [24:44](#))

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshipping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: [euphemism](#))

(See also: [adultery](#), false god, sexual immorality, false god)

Bible References:

- Genesis 34:31
- Genesis 38:21
- Luke 15:30
- Matthew 21:31

Word Data:

- Strong's: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

(Go back to: [Luke 15:30](#))

prostrate, bow down, worship

Definition:

To “prostrate” oneself means to lie flat on the ground, usually in submission to a person of authority such as a king or some other powerful person. This same term can also mean to “worship,” referring to the actions of honoring, praising, and obeying God.

- This term often means literally “bow down” or “prostrate oneself” to humbly honor someone.
- We worship God when we serve and honor him, by praising him and obeying him.
- When the Israelites worshiped God, it often included sacrificing an animal on an altar.
- This term can be used both of people who worship Yahweh as the One True God and others who worship false gods.

Translation Suggestions:

- The term “worship” could be translated as “bow down to” or “honor and serve” or “honor and obey.”
- In some contexts, it could also be translated as “humbly praise” or “give honor and praise.”

(See also: [bow](#), [fear](#), [sacrifice](#), [praise](#), [honor](#))

Bible References:

- Colossians 2:18-19
- Deuteronomy 29:18
- Exodus 3:11-12
- Luke 4:7
- Matthew 2:2
- Matthew 2:8

Examples from the Bible stories:

- **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** The Canaanites did not **worship** or obey God. They **worshiped** false gods and did many evil things.
- **17:6** David wanted to build a temple where all the Israelites could **worship** God and offer him sacrifices.
- **18:12** All of the kings and most of the people of the kingdom of Israel **worshiped** idols.
- **25:7** Jesus replied, “Get away from me, Satan! In God’s word he commands his people, ‘**Worship** only the Lord your God and only serve him.’”
- **26:2** On the Sabbath, he (Jesus) went to the place of **worship**.
- **47:1** There they met a woman named Lydia who was a merchant. She loved and **worshiped** 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: H5457, H5647, H6087, H7812, G13910, G14790, G21510, G23180, G23230, G23560, G30000, G35110, G43520, G43530, G45730, G45740, G45760

(Go back to: [Luke 4:7](#); [4:8](#); [24:52](#))

proud, pride, prideful

Definition:

The terms “proud” and “prideful” refer to a person thinking too highly of himself, and especially, thinking that he is better than other people.

- A proud person often does not admit his own faults. He is not humble.
- Pride can lead to disobeying God in other ways.
- The terms “proud” and “pride” can also be used in a positive sense, such as being “proud of” what someone else has achieved and being “proud of” your children. The expression “take pride in your work” means to find joy in doing your work well.
- Someone can be proud of what he has done without being prideful about it. Some languages have different words for these two different meanings of “pride.”
- The term “prideful” is always negative, with the meaning of being “arrogant” or “conceited” or “self-important.”

Translation Suggestions:

- The noun “pride” could be translated as “arrogance” or “conceit” or “self-importance.”
- In other contexts, “pride” could be translated as “joy” or “satisfaction” or “pleasure.”
- To be “proud of” could also be translated as “happy with” or “satisfied with” or “joyful about (the accomplishments of).”
- The phrase “take pride in your work” could be translated as “find satisfaction in doing your work well.”
- The expression “take pride in Yahweh” could also be translated as “be delighted about all the wonderful things Yahweh has done” or “be happy about how amazing Yahweh is.”

(See also: arrogant, [humble](#), [joy](#))

Bible References:

- 1 Timothy 3:6-7
- 2 Corinthians 1:12
- Galatians 6:3-5
- Isaiah 13:19
- Luke 1:51

Examples from the Bible stories:

- **4:2** They were very **proud**, and they did not care about what God said.
- **34:10** Then Jesus said, “I tell you the truth, God heard the tax collector’s prayer and declared him to be righteous. But he did not like the prayer of the religious leader. God will humble everyone who is **proud**, and he will lift up whoever humbles himself.”

Word Data:

- Strong’s: H1341, H1343, H1344, H1346, H1347, H1348, H1349, H1361, H1362, H1363, H1364, H1396, H1466, H1467, H1984, H2086, H2087, H3093, H3238, H3513, H4062, H1431, H4791, H5965, H7295, H7312, H7342, H7311, H7830, H8597, G13910, G13920, G27440, G27450, G27460, G31730, G51870, G52290, G52430, G52440, G53080, G53090, G54260

(Go back to: [Luke 1:51](#))

proverb

Definition:

A proverb is a short statement that expresses some wisdom or truth.

- Proverbs are powerful because they are easy to remember and repeat.
- Often a proverb will include practical examples from everyday life.
- Some proverbs are very clear and direct, while others are more difficult to understand.
- King Solomon was known for his wisdom and wrote over 1,000 proverbs.
- Jesus often used proverbs or parables when he taught people.
- Ways to translate “proverb” could include “wise saying” or “true word.”

(See also: [Solomon](#), [true](#), [wise](#))

Bible References:

- 1 Kings 4:32-34
- 1 Samuel 24:12-13
- 2 Peter 2:22
- Luke 4:24
- Proverbs 1:1-3

Word Data:

- Strong's: H2420, H4911, H4912, G38500, G39420

(Go back to: [Luke 4:23](#))

punish, punished, punishment, unpunished

Definition:

The term “punish” means to cause someone to suffer a negative consequence for doing something wrong. The term “punishment” refers to the negative consequence that is given as a result of that wrong behavior.

- Often punishment is intended to motivate a person to stop sinning.
- God punished the Israelites when they disobeyed him, especially when they worshiped false gods. Because of their sin, God allowed their enemies to attack and capture them.
- God is righteous and just, so he has to punish sin. Every human being has sinned against God and deserves punishment.
- Jesus was punished for all the evil things that every person has ever done. He received each person’s punishment on himself even though he did nothing wrong and did not deserve that punishment.
- The expressions “go unpunished” and “leave unpunished” mean to decide not to punish people for their wrongdoing. God often allows sin to go unpunished as he waits for people to repent.

(See also: [just](#), [repent](#), [righteous](#), [sin](#))

Bible References:

- 1 John 4:18
- 2 Thessalonians 1:9
- Acts 4:21
- Acts 7:59-60
- Genesis 4:15
- Luke 23:16
- Matthew 25:46

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.
- **16:2** Because the Israelites kept disobeying God, he **punished** them by allowing their enemies to defeat them.
- **19:16** The prophets warned the people that if they did not stop doing evil and start obeying God, then God would judge them as guilty, and he would **punish** them.
- **48:6** Jesus was the perfect high priest because he took the **punishment** for every sin that anyone has ever committed.
- **48:10** When anyone believes in Jesus, the blood of Jesus takes away that person’s sin, and God’s **punishment** passes over him.
- **49:9** But God loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be **punished** for his sins, but will live with God forever.
- **49:11** Jesus never sinned, but he chose to be **punished** and die as the perfect sacrifice to take away your sins and the sins of every person in the world.

Word Data:

- Strong’s: H3027, H3256, H4148, H4941, H5221, H5414, H6031, H6064, H6213, H6485, H7999, H8011, H8199, G13490, G15560, G15570, G28490, G38110, G50970

(Go back to: [Luke 23:16](#); [23:22](#))

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, [clean](#), [spirit](#))

Bible References:

- 1 Timothy 1:5
- Exodus 31:6-9
- Hebrews 9:13-15
- James 4:8
- Luke 2:22
- Revelation 14:4

Word Data:

- Strong’s: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

(Go back to: [Luke 2:22](#))

purple

Facts:

The term “purple” is the name of a color that is a mixture of blue and red.

- In ancient times, purple was a rare and highly valuable color of dye that was used to dye the clothing of kings and other high officials.
- Because it was costly and time-consuming to produce this dye, purple clothing was considered a sign of wealth, distinction, and royalty.
- Purple was also one of the colors used for the curtains in the tabernacle and temple, and for the ephod worn by the priests.
- Purple dye was extracted from a kind of sea snail by either crushing or boiling the snails or by causing them to release the dye while still alive. This was an expensive process.
- Roman soldiers put a purple royal robe on Jesus before his crucifixion, to mock him for his claim to be King of the Jews.
- Lydia from the town of Philippi was a woman who made her living by selling purple cloth.

(Translation suggestions: [Translate Names](#))

(See also: ephod, Philippi, royal, tabernacle, [temple](#))

Bible References:

- 2 Chronicles 2:13-14
- Daniel 5:7
- Daniel 5:29-31
- Proverbs 31:22-23

Word Data:

- Strong's: H0710, H0711, H0713, G42090, G42100, G42110

(Go back to: [Luke 16:19](#))

queen

Definition:

A queen is either the female ruler of a country or the wife of a king.

- Esther became the queen of the Persian empire when she married King Ahasuerus.
- Queen Jezebel was the evil wife of King Ahab.
- The Queen of Sheba was a famous ruler who came to visit King Solomon.
- A term such as “queen mother” usually referred to the mother or grandmother of a ruling king or the widow of the previous king. A queen mother had much influence; Athaliah, for example, influenced the people to worship idols.

(See also: Ahasuerus, Athaliah, Esther, [king](#). Persia [ruler](#), Sheba)

Bible References:

- 1 Kings 10:10
- 1 Kings 11:18-19
- 2 Kings 10:12-14
- Acts 8:27
- Esther 1:17
- Luke 11:31
- Matthew 12:42

Word Data:

- Strong's: H1404, H1377, H4410, H4427, H4433, H4436, H4438, H4446, H7694, H8282, G09380

(Go back to: [Luke 11:31](#))

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: [Luke 1:39](#); [1:69](#); [2:34](#); [3:8](#); [4:16](#); [4:29](#); [4:38](#); [4:39](#); [5:23](#); [5:24](#); [5:25](#); [5:28](#); [6:8](#); [7:14](#); [7:16](#); [7:22](#); [8:24](#); [8:54](#); [8:55](#); [9:7](#); [9:8](#); [9:19](#); [9:22](#); [10:25](#); [11:7](#); [11:8](#); [11:31](#); [11:32](#); [12:54](#); [13:25](#); [15:18](#); [15:20](#); [16:31](#); [17:19](#); [18:33](#); [20:37](#); [21:10](#); [22:45](#); [22:46](#); [23:1](#); [24:6](#); [24:7](#); [24:12](#); [24:33](#); [24:34](#); [24:46](#))

rebel, rebellion, rebellious, rebelliousness

Definition:

The term “rebel” means to refuse to submit to someone’s authority. A “rebellious” person often disobeys and does evil things. This kind of person is called “a rebel.”

- A person is rebelling when he does something the authorities over him have told him not to do.
- A person can also rebel by refusing to do what the authorities have commanded him to do.
- Sometimes people rebel against their government or leader who is ruling over them.
- The term to “rebel” could also be translated as to “disobey” or to “revolt,” depending on the context.
- “Rebellious” could also be translated as “continually disobedient” or “refusing to obey.”
- The term “rebellion” means “refusal to obey” or “disobedience” or “law-breaking.”
- The phrase “the rebellion” or “a rebellion” can also refer to an organized group of people who publicly rebel against ruling authorities by breaking the law and attacking leaders and other people. Often they try to get other people to join them in rebelling.

(See also: [authority](#), [governor](#))

Bible References:

- 1 Kings 12:18-19
- 1 Samuel 12:14
- 1 Timothy 1:9-11
- 2 Chronicles 10:17-19
- Acts 21:38
- Luke 23:19

Examples from the Bible stories:

- **14:14** After the Israelites had wandered in the wilderness for forty years, all of them who had **rebelled** against God were dead.
- **18:7** Ten of the tribes of the nation of Israel **rebelled** against Rehoboam.
- **18:9** Jeroboam **rebelled** against God and caused the people to sin.
- **18:13** Most of the people of Judah also **rebelled** against God and worshiped other gods.
- **20:7** But after a few years, the king of Judah **rebelled** against Babylon.
- **45:3** Then he (Stephen) said, “You stubborn and **rebellious** people always reject the Holy Spirit, just as your ancestors always rejected God and killed his prophets.”

Word Data:

- Strong's: H4775, H4776, H4777, H4779, H4780, H4784, H4805, H5327, H5627, H5637, H6586, H6588, H7846, G38930, G49550

(Go back to: [Luke 23:19](#); [23:25](#))

rebuke, reprove

Definition:

The term “rebuke” refers to correcting someone verbally, usually with sternness or force.

- The New Testament commands Christians to rebuke other believers when they are clearly disobeying God.
- The book of Proverbs instructs parents to rebuke their children when they are disobedient.
- A rebuke is typically given to prevent those who committed a wrong from further involving themselves in sin.
- This could be translated by “sternly correct” or “admonish.”
- The phrase “a rebuke” could be translated by “a stern correction” or “a strong criticism.”
- “Without rebuke” could be translated as “without admonishing” or “without criticism.”

(See also admonish, [disobey](#))

Bible References:

- Genesis 21:25
- Mark 1:23-26
- Mark 16:14
- Matthew 8:26-27
- Matthew 17:17-18

Word Data:

- Strong's: H1605, H1606, H2778, H2781, H3198, H4045, H4148, H8156, H8433, G16490, G16510, G19690, G20080, G36790

(Go back to: [Luke 3:19](#); [4:35](#); [4:39](#); [4:41](#); [8:24](#); [9:42](#); [9:55](#); [17:3](#); [18:15](#); [18:39](#); [19:39](#); [23:40](#))

receive, welcome, taken up, acceptance

Definition:

The term “receive” generally means to get or accept something that is given, offered, or presented.

- To “receive” can also mean to suffer or experience something, as in “he received punishment for what he did.”
- There is also a special sense in which we can “receive” a person. For example, to “receive” guests or visitors means to welcome them and treat them with honor in order to build a relationship with them.
- To “receive the gift of the Holy Spirit” means we are given the Holy Spirit and welcome him to work in and through our lives.
- To “receive Jesus” means to accept God’s offer of salvation through Jesus Christ.
- When a blind person “receives his sight” means that God has healed him and enabled him to see.

Translation Suggestions:

- Depending on the context, “receive” could be translated as “accept” or “welcome” or “experience” or “be given.”
- The expression “you will receive power” could be translated as “you will be given power” or “God will give you power” or “power will be given to you (by God)” or “God will cause the Holy Spirit to work powerfully in you.”
- The phrase “received his sight” could be translated as “was able to see” or “became able to see again” or “was healed by God so that he was able to see.”

(See also: [Holy Spirit](#), [Jesus](#), [lord](#), [save](#))

Bible References:

- 1 John 5:9
- 1 Thessalonians 1:6
- 1 Thessalonians 4:1
- Acts 8:15
- Jeremiah 32:33
- Luke 9:5
- Malachi 3:10-12
- Psalms 49:14-15

Examples from the Bible stories:

- **21:13** The prophets also said that the Messiah would be perfect, having no sin. He would die to **receive** the punishment for other people’s sin. His punishment would bring peace between God and people.
- **45:5** As Stephen was dying, he cried out, “Jesus, **receive** my spirit.”
- **49:6** He (Jesus) taught that some people will receive him and be saved, but others will not.
- **49:10** When Jesus died on the cross, he **received** your punishment.
- **49:13** God will save everyone who believes in Jesus and **receives** him as their Master.

Word Data:

- Strong’s: H3557, H3947, H6901, H6902, H8254, G03080, G03240, G03530, G03540, G05680, G05880, G06180, G11830, G12090, G15230, G16530, G19260, G28650, G29830, G30280, G33350, G33360, G35490, G38580, G38800, G43270, G43550, G43560, G46870, G52640, G55620

(Go back to: [Luke 2:28](#); [6:34](#); [8:13](#); [9:5](#); [9:11](#); [9:48](#); [9:53](#); [10:8](#); [10:10](#); [10:38](#); [11:10](#); [15:2](#); [15:27](#); [16:4](#); [16:9](#); [16:25](#); [18:17](#); [18:30](#); [19:6](#); [19:12](#); [19:15](#); [20:47](#); [23:41](#))

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: free, ransom)

Bible References:

- Colossians 1:13-14
- Ephesians 1:7-8
- Ephesians 5:16
- Galatians 3:13-14
- Galatians 4:5
- Luke 2:38
- Ruth 2:20

Word Data:

- Strong’s: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

(Go back to: [Luke 1:68](#); [2:38](#); [21:28](#); [24:21](#))

reed

Facts:

The term “reed” refers to a plant with a long stalk that grows in the water, usually along the edge of a river or stream.

- The reeds in the Nile River where Moses was hidden as a baby were also called “bulrushes.” They were tall, hollow stalks growing in dense clumps in the river water.
- These fibrous plants were used in ancient Egypt for making paper, baskets, and boats.
- The stalk of the reed plant is flexible and is easily bent over by the wind.

(Translation suggestions: [Translate Names](#))

(See also: Egypt, [Moses](#), Nile River)

Bible References:

- 1 Kings 14:15
- Luke 7:24
- Matthew 11:7
- Matthew 12:20
- Psalm 68:30

Word Data:

- Strong's: H0098, H0100, H0260, H5488, H6169, H7070, G25630

(Go back to: [Luke 7:24](#))

reign, rule

Definition:

The term to “reign” means to rule over the people of a particular country or kingdom. The reign of a king is the time period during which he is ruling.

- The term “reign” is also used to refer to God reigning as king over the entire world.
- God allowed human kings to reign over Israel after the people rejected him as their king.
- When Jesus Christ returns, he will openly reign as king over the whole world, and Christians will reign with Him.
- This term could also be translated as “absolute rule” or “rule as king.”

(See also: [kingdom](#))

Bible References:

- 2 Timothy 2:11-13
- Genesis 36:34-36
- Luke 1:30-33
- Luke 19:26-27
- Matthew 2:22-23

Word Data:

- Strong's: H3427, H4427, H4437, H4438, H4467, H4468, H4475, H4791, H4910, H6113, H7287, H7786, G07570, G09360, G22310, G48210

(Go back to: [Luke 1:33](#); [3:1](#); [19:14](#); [19:27](#))

reject, rejected, rejection

Definition:

To “reject” someone or something means to refuse to accept that person or thing.

- The term “reject” can also mean to “refuse to believe in” something.
- To reject God also means to refuse to obey him.
- When the Israelites rejected Moses’ leadership, it means that they were rebelling against his authority. They did not want to obey him.
- The Israelites showed that they were rejecting God when they worshiped false gods.
- The term “push away” is the literal meaning of this word. Other languages may have a similar expression that means to reject or refuse to believe someone or something.

Translation Suggestions

- Depending on the context, the term “reject” could also be translated by “not accept” or “stop helping” or “refuse to obey” or “stop obeying.”
- In the expression “stone that the builders rejected,” the term “rejected” could be translated as “refused to use” or “did not accept” or “threw away” or “got rid of as worthless.”
- In the context of people who rejected God’s commandments, rejected could be translated as “refused to obey” his commands or “stubbornly chose to not accept” God’s laws.

(See also: [command](#), [disobey](#), [obey](#), stiff-necked)

Bible References:

- Galatians 4:12-14
- Hosea 4:6-7
- Isaiah 41:9
- John 12:48-50
- Mark 7:9

Word Data:

- Strong’s: H0947, H0959, H2186, H2310, H3988, H5006, H5034, H5186, H5203, H5307, H5541, H5800, G01140, G04830, G05500, G05790, G05800, G05930, G06830, G07200, G16090, G38680

(Go back to: [Luke 7:30](#); [9:22](#); [10:16](#); [17:25](#); [20:17](#))

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: [Luke 3:3](#); [3:8](#); [5:32](#); [Notes](#); [10:13](#); [Notes](#); [11:32](#); [13:3](#); [13:5](#); [Notes](#); [15:7](#); [15:10](#); [16:30](#); [17:3](#); [17:4](#); [24:47](#))

report, reported, tell, reputation

Definition:

The term to “report” means to tell people about something that happened, often giving details about that event. A “report” is what is told, and can be spoken or written.

- “Report” could also be translated as “tell” or “explain” or “tell the details of.”
- The expression “Report this to no one” could be translated as “Don’t talk about this with anyone” or “Don’t tell anyone about this.”
- Ways to translate “a report” could include “an explanation” or “a story” or “a detailed account,” depending on the context.

Bible References:

- Acts 5:22-23
- John 12:38
- Luke 5:15
- Luke 8:34-35
- Matthew 28:15

Word Data:

- Strong’s: H1681, H1696, H1697, H5046, H7725, H8034, H8052, H8085, H8088, H8089, G01890, G01910, G03120, G05180, G09870, G12250, G13100, G18340, G20360, G21630, G30040, G30560, G31400, G33770

(Go back to: [Luke 4:14](#); [4:37](#); [5:15](#); [7:17](#); [7:18](#); [7:22](#); [8:20](#); [8:34](#); [8:36](#); [8:47](#); [9:36](#); [13:1](#); [14:21](#); [24:9](#))

rest, rested, restless

Definition:

The term “rest” generally means to stop working in order to relax or regain strength. However, the term can refer to various kinds of rest besides only rest from working. For example, a person might rest from fighting, rest from speaking, or rest from moving, etc.

- An object can be said to be “resting” somewhere, which means it is “standing” or “sitting” there.
- Something that “comes to rest” somewhere has “stopped” there.
- When a person or animals rest, they are sitting or lying down in order to refresh themselves.
- God commanded the Israelites to rest on the seventh day of the week. This day of not working was called the “Sabbath” day.
- To rest an object on something means to “place” or “put” it there.

Translation Suggestions:

- Depending on the context, to “rest (oneself)” could also be translated as to “stop working” or to “refresh himself” or to “stop carrying burdens.”
- To “rest” an object on something could be translated as to “place” or “put” or “set” that object on something.
- When Jesus said, “I will give you rest,” this could also be translated as “I will cause you to stop carrying your burden” or “I will help you be at peace” or “I will empower you to relax and trust in me.”
- God said, “they will not enter my rest,” and this statement could be translated as “they will not experience my blessings of rest” or “they will not experience the joy and peace that comes from trusting in me.”
- The term “the rest” could be translated as “those that remain” or “all the other people” or “everything that is left.”

(See also: remnant, [Sabbath](#))

Bible References:

- 2 Chronicles 6:41
- Genesis 2:3
- Jeremiah 6:16-19
- Matthew 11:29
- Revelation 14:11

Word Data:

- Strong's: H0014, H1824, H1826, H2308, H3498, H3499, H4494, H4496, H4771, H5117, H5118, H5183, H5564, H6314, H7258, H7280, H7599, H7604, H7605, H7606, H7611, H7673, H7677, H7901, H7931, H7954, H8058, H8172, H8252, H8300, G03720, G03730, G04250, G15150, G18790, G19540, G19810, G22700, G26630, G26640, G26810, G28380, G30620, G45200

(Go back to: [Luke 11:24](#); [12:19](#); [23:56](#))

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: [Luke 14:14](#); [20:27](#); [20:33](#); [20:35](#); [20:36](#))

return, turn back

Definition:

The term “return” means to go back or to give something back.

- To “return to” something means to start doing that activity again. To “return to” a place or person means to go back to that place or person again.
- When the Israelites returned to their worship of idols, they were starting to worship them again.
- When they returned to Yahweh, they repented and were worshiping Yahweh again.
- To return land or things that were taken or received from someone else means to give that property back to the person it belongs to.

(See also: [turn](#))

Bible References:

Word Data:

- Strong's: H5437, H7725, H7729, H8421, H8666, G03440, G03600, G03900, G18770, G18800, G19940, G52900

(Go back to: [Luke 1:56](#); [2:20](#); [2:43](#); [2:45](#); [4:1](#); [4:14](#); [7:10](#); [8:37](#); [8:39](#); [8:40](#); [8:55](#); [9:10](#); [10:6](#); [10:17](#); [10:35](#); [11:24](#); [12:36](#); [17:4](#); [17:15](#); [17:18](#); [17:31](#); [19:12](#); [19:15](#); [23:48](#); [23:56](#); [24:9](#); [24:33](#); [24:52](#))

reveal, revealed, revelation

Definition:

The term “reveal” means to cause something to be known. A “revelation” is something that has been made known.

- God has revealed himself through everything he has created and through his communication with people by spoken and written messages.
- God also reveals himself through dreams or visions.
- When Paul said that he received the gospel by “revelation from Jesus Christ,” he means that Jesus himself explained the gospel to him.
- In the New Testament book “Revelation” is about God revealed events that will happen in the end times. He revealed them to the apostle John through visions.

Translation Suggestions:

- Other ways to translate “reveal” could include “make known” or “disclose” or “show clearly.”
- Depending on the context, possible ways to translate “revelation” could be “communication from God” or “things that God has revealed” or “teachings about God.” It is best to keep the meaning of “reveal” in the translation.
- The phrase “where there is no revelation” could be translated as “when God is not revealing himself to people” or “when God is not speaking to people” or “among people whom God has not communicating.”

(See also: [good news](#), [good news](#), [dream](#), [vision](#))

Bible References:

- Daniel 11:1-2
- Ephesians 3:5
- Galatians 1:12
- Lamentations 2:13-14
- Matthew 10:26
- Philippians 3:15
- Revelation 1:1

Word Data:

- Strong's: H0241, H1540, H1541, G06010, G06020, G55370

(Go back to: [Luke 2:26](#); [2:32](#); [2:35](#); [10:21](#); [10:22](#); [12:2](#); [17:30](#))

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: [Luke 6:23](#); [6:35](#))

right hand

Definition:

The term “right hand” refers to the hand on the right side of a person’s body. In the Bible, the term is often used figuratively to refer to other body parts on a person’s right side, to the direction of a person’s right, to the direction south, or to a place of honor or strength on the right side of a ruler or other important individual.

- The right hand can be used figuratively as a symbol of power, authority, or strength.
- The Bible describes Jesus as sitting “at the right hand of” God the Father as the head of the body of believers (the Church) and in control as ruler of all creation.
- A person’s right hand was used to show special honor when placed on the head of someone being given a blessing (as when the patriarch Jacob blessed Joseph’s son Ephraim).
- To “serve at the right hand” of someone means to be the one whose service is especially helpful and important to that person.

Translation Suggestions:

- Sometimes the term “right hand” literally refers to a person’s right hand, as when Roman soldiers put a staff into Jesus’ right hand to mock him. This should be translated using the term that the language uses to refer to this hand.
- Regarding figurative uses, if an expression that includes the term “right hand” does not have the same meaning in the project language, then consider whether that language has a different expression with the same meaning.
- The expression “at the right hand of” could be translated as “on the right side of” or “in the place of honor beside” or “in the position of strength” or “ready to help.”
- Ways to translate “with his right hand” could include “with authority” or “using power” or “with his amazing strength.”
- The figurative expression “his right hand and his mighty arm” uses two ways of emphasizing God’s power and great strength. One way to translate this expression could be “his amazing strength and mighty power.” (See: [parallelism](#))
- The expression “their right hand is falsehood” could be translated as “even the most honorable thing about them is corrupted by lies” or “their place of honor is corrupted by deception” or “they use lies to make themselves powerful.”

(See also: [accuse](#), [evil](#), [honor](#), [mighty](#), [punish](#), [rebel](#))

Bible References:

- Acts 2:33
- Colossians 3:1
- Galatians 2:9
- Genesis 48:14
- Hebrews 10:12
- Lamentations 2:3
- Matthew 25:33
- Matthew 26:64
- Psalms 44:3
- Revelation 2:1-2

Word Data:

- Strong's: H3225, H3231, H3233, G11880

(Go back to: [Luke 6:6](#); [20:42](#); [22:69](#))

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: [Luke 1:6](#); [1:17](#); [1:75](#); [2:25](#); [5:32](#); [7:29](#); [Notes](#); [12:57](#); [13:27](#); [14:14](#); [15:7](#); [16:8](#); [16:9](#); [16:10](#); [16:11](#); [Notes](#); [Notes](#); [18:6](#); [18:9](#); [18:11](#); [Notes](#); [20:20](#); [23:47](#); [23:50](#))

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: royal, [tunic](#))

Bible References:

- Exodus 28:4-5
- Genesis 49:11-12
- Luke 15:22
- Luke 20:46
- Matthew 27:27-29

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

(Go back to: [Luke 15:22](#); [20:46](#))

ruin, ruins, ruined

Definition:

To “ruin” something means to spoil, destroy, or cause to be useless. The term “ruin” or “ruins” refers to the rubble and spoiled remains of something that has been destroyed.

- The prophet Zephaniah spoke about the day of God’s wrath as a “day of ruin” when the world will be judged and punished.
- The book of Proverbs says that ruin and destruction await those who are ungodly.
- Depending on the context, to “ruin” could be translated as to “destroy” or to “spoil” or to “make useless” or to “break.”
- The term “ruin” or “ruins” could be translated as “rubble” or “broken-down buildings” or “destroyed city” or “devastation” or “brokenness” or “destruction,” depending on the context.

(See also: devastated)

Bible References:

- 2 Chronicles 12:7-8
- 2 Kings 19:25-26
- Acts 15:16
- Isaiah 23:13-14

Word Data:

- Strong’s: H0006, H1197, H1530, H1820, H1942, H2034, H2040, H2717, H2719, H2720, H2723, H2930, H3510, H3765, H3782, H3832, H4072, H4288, H4384, H4654, H4876, H4889, H5221, H5327, H5557, H5754, H5856, H7451, H7489, H7582, H7591, H7612, H7701, H7703, H7843, H8047, H8074, H8077, H8414, H8510, G26790, G26920, G36390, G44850

(Go back to: [Luke 6:49](#))

rule, reign, ruler, prefect, official, leader

Definition:

The term “ruler” is a general reference to a person who has authority over other people, such as a leader of a country, kingdom, or religious group. A ruler is one who “rules,” and his authority is his “rule.”

- In the Old Testament, a king was sometimes referred to generally as a “ruler,” as in the phrase “appointed him ruler over Israel.”
- God was referred to as the ultimate ruler, who rules over all other rulers.
- In the New Testament, the leader of a synagogue was called a “ruler.”
- Another type of ruler in the New Testament was a “governor.”
- Depending on the context, “ruler” could be translated as “leader” or “person who has authority over.”
- The action to “rule” means to “lead” to “have authority over.” It means the same thing as “reign” when it refers to the ruling of a king.

(See also: [authority](#), [governor](#), [king](#), [synagogue](#))

Bible References:

- Acts 3:17-18
- Acts 7:35-37
- Luke 12:11
- Luke 23:35
- Mark 10:42
- Matthew 9:32-34
- Matthew 20:25
- Titus 3:1

Word Data:

- Strong's: H0995, H1166, H1167, H1404, H2708, H2710, H3027, H3548, H3920, H4043, H4410, H4427, H4428, H4438, H4467, H4474, H4475, H4623, H4910, H4941, H5057, H5065, H5387, H5401, H5461, H5715, H6113, H6213, H6485, H6957, H7101, H7218, H7287, H7300, H7336, H7786, H7860, H7980, H7981, H7985, H7989, H7990, H8199, H8269, H8323, H8451, G07460, G07520, G07550, G07570, G07580, G09320, G09360, G10180, G12030, G12990, G17780, G17850, G18490, G22320, G22330, G25250, G25830, G28880, G29610, G35450, G38410, G41650, G41730, G42910

(Go back to: [Luke 1:52](#); [8:41](#); [11:15](#); [12:11](#); [12:58](#); [14:1](#); [18:18](#); [20:20](#); [22:25](#); [23:13](#); [23:35](#); [24:20](#))

run, runner, rushed, quickly went, scattered, flows

Definition:

Literally the term “run” means “move very quickly on foot,” usually at a greater speed than can be accomplished by walking.

This main meaning of “run” is also used in figurative expressions such as the following: * To “run in such a way as to win the prize” refers to persevering in doing God’s will with the same perseverance as running a race in order to win. * To “run in the path of your commands” means to gladly and quickly obey God’s commands. * To “run after other gods” means to persist in worshiping other gods. * “I run to you to hide me” means to quickly turn to God for refuge and safety when faced with difficult things. * Water and other liquids such as tears, blood, sweat, and rivers are said to “run.” This could also be translated as “flow.” The border of a country or region is said to “run along” a river or the border of a different country. This could be translated by saying that the country’s border “is next to” the river or other country or by saying that the country “borders” the river or other country. * Rivers and streams can “run dry,” which means that they no longer have water in them. This could be translated as “have dried up” or “have become dry.” * The days of a feast can “run their course,” which means they “have passed by” or “are finished” or “are over.”*

(See also: false god, [persevere](#), refuge, [turn](#))

Bible References:

- 1 Corinthians 6:18
- Galatians 2:2
- Galatians 5:7
- Philippians 2:16
- Proverbs 1:16

Word Data:

- Strong’s: H0213, H0386, H1065, H1272, H1556, H1980, H2100, H2416, H3001, H3212, H3332, H3381, H3920, H3988, H4422, H4754, H4794, H4944, H5074, H5127, H5140, H5472, H5756, H6437, H6440, H6544, H6805, H7272, H7291, H7310, H7323, H7325, H7519, H7751, H8264, H8308, H8444, G04130, G13770, G16010, G15300, G15320, G19980, G27010, G37290, G40630, G43700, G43900, G48900, G49360, G51430, G52400, G52950, G53430

(Go back to: [Luke 8:34](#); [15:20](#); [17:23](#); [19:4](#); [24:12](#))

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: [How to Translate Unknowns](#))

(See also: [rest](#))

Bible References:

- 2 Chronicles 31:2-3
- Acts 13:26-27
- Exodus 31:14
- Isaiah 56:6-7
- Lamentations 2:6
- Leviticus 19:3
- Luke 13:14
- Mark 2:27
- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- **13:5** “Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me.”
- **26:2** Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- **41:3** The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong’s: H4868, H7676, H7677, G43150, G45210

(Go back to: [Luke 4:16](#); [4:31](#); [Notes](#); [6:1](#); [6:2](#); [6:5](#); [6:6](#); [6:7](#); [6:9](#); [13:10](#); [13:14](#); [13:15](#); [13:16](#); [14:1](#); [14:3](#); [14:5](#); [23:54](#); [23:56](#))

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: [How to Translate Unknowns](#))

(See also: [ash](#), [camel](#), [goat](#), [humble](#), [mourn](#), [repent](#), [sign](#))

Bible References:

- 2 Samuel 3:31
- Genesis 37:34
- Joel 1:8-10
- Jonah 3:5
- Luke 10:13
- Matthew 11:21

Word Data:

- Strong's: H8242, G45260

(Go back to: [Luke 10:13](#))

sacrifice, sacrifices, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: [altar](#), burnt offering, drink offering, false god, fellowship offering, freewill offering, peace offering, [priest](#), sin offering, [worship](#))

Bible References:

- 2 Timothy 4:6
- Acts 7:42
- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- **5:6** "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- **5:9** God had provided the ram to be the **sacrifice** instead of Isaac.
- **13:9** Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- **17:6** David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- **48:6** Jesus is the Great High Priest. Unlike other priests, he offered himself as the only **sacrifice** that could to take away the sin of all the people in the world.
- **48:8** But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- **49:11** Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

(Go back to: [Luke 2:24](#); [13:1](#))

Sadducee

Definition:

The Sadducees were a political group of Jewish priests during the time of Jesus Christ. They supported Roman rule and did not believe in the resurrection.

- Many Sadducees were wealthy, upper-class Jews who held powerful leadership positions such as chief priest and high priest.
- The duties of the Sadducees included taking care of the temple complex and priestly tasks such as offering sacrifices.
- The Sadducees and the Pharisees strongly influenced the Roman leaders to crucify Jesus.
- Jesus spoke against these two religious groups because of their selfishness and hypocrisy.

(See also: [chief priests](#), [council](#), [high priest](#), [hypocrite](#), Jewish leaders, [Pharisee](#), [priest](#))

Bible References:

- Acts 4:3
- Acts 5:17-18
- Luke 20:27
- Matthew 3:7
- Matthew 16:1

Word Data:

- Strong's: G45230

(Go back to: [Luke 20:27](#))

Samaria, Samaritan

Facts:

Samaria was the name of a city and its surrounding region in the northern part of Israel. The region was located between the Plain of Sharon on its west and the Jordan River on its east.

- In the Old Testament, Samaria was the capital city of the northern kingdom of Israel. Later the region surrounding it was also called Samaria.
- When the Assyrians conquered the northern kingdom of Israel, they captured the city of Samaria and forced most of the northern Israelites to leave the region, moving them far away to different cities in Assyria.
- The Assyrians also brought many foreigners into the region of Samaria to replace the Israelites who had been moved.
- Some of the Israelites who remained in that region married the foreigners who had moved there, and their descendants were called Samaritans.
- The Jews despised the Samaritans because they were only partly Jewish and because their ancestors had worshiped pagan gods.
- In New Testament times, the region of Samaria was bordered by the region of Galilee on its north and the region of Judea on its south.

(See also: Assyria, [Galilee](#), [Judea](#), Sharon, kingdom of Israel)

Bible References:

- Acts 8:1-3
- Acts 8:5
- John 4:4-5
- Luke 9:51-53
- Luke 10:33

Examples from the Bible stories:

- **20:4** Then the Assyrians brought foreigners to live in the land where the kingdom of Israel had been. The foreigners rebuilt the destroyed cities and married the Israelites who were left there. The descendants of the Israelites who married foreigners were called **Samaritans**.
- **27:8** "The next person to walk down that road was a **Samaritan**. (**Samaritans** were the descendants of Jews who had married people from other nations. **Samaritans** and Jews hated each other.)"
- **27:9** "The **Samaritan** then lifted the man onto his own donkey and took him to a roadside inn where he took care of him."
- **45:7** He (Philip) went to **Samaria** where he preached about Jesus and many people were saved.

Word Data:

- Strong's: H8111, H8115, H8118, G45400, G45410, G45420

(Go back to: [Luke 9:52](#); [10:33](#); [17:11](#); [17:16](#))

sanctify, sanctification

Definition:

To sanctify is to set apart or to make holy. Sanctification is the process of being made holy.

- In the Old Testament, certain people and things were sanctified, or set apart, for service to God.
- The New Testament teaches that God sanctifies people who believe in Jesus. That is, he makes them holy and sets them apart to serve him.
- Believers in Jesus are also commanded to sanctify themselves to God, to be holy in everything they do.

Translation Suggestions:

- Depending on the context, the term “sanctify” can be translated as “set apart” or “make holy” or “purify.”
- When people sanctify themselves, they purify themselves and dedicate themselves to God’s service. Often the word “consecrate” is used in the Bible with this meaning.
- When its meaning is “consecrate,” this term could be translated as “dedicate someone (or something) to God’s service.”
- Depending on the context, the phrase “your sanctification” could be translated as “making you holy” or “setting you apart (for God)” or “what makes you holy.”

(See also: consecrate, [holy](#), set apart)

Bible References:

- 1 Thessalonians 4:3-6
- 2 Thessalonians 2:13
- Genesis 2:1-3
- Luke 11:2
- Matthew 6:8-10

Word Data:

- Strong's: H6942, G00370, G00380

(Go back to: [Luke 11:2](#))

sandal

Definition:

A sandal is a simple shoe with a flat sole that is held onto the foot by straps that go around the foot or ankle. Sandals are worn by both men and women.

- In ancient Israel, a sandal was sometimes used to confirm a legal transaction, such as the selling of property. One person would take off a sandal and give it to the other person to show that the transaction was legal and binding.
- John said that he was not worthy to even untie Jesus' sandals, which was a normal task for the servant or slave with the lowest status in a Jewish household.

Bible References:

- Acts 7:33
- Deuteronomy 25:10
- John 1:27
- Joshua 5:15
- Mark 6:7-9

Word Data:

- Strong's: H5274, H5275, H8288, G45470, G52660

(Go back to: [Luke 3:16](#); [10:4](#); [15:22](#); [22:35](#))

Satan, devil, evil one

Facts:

Although the devil is a spirit being that God created, he rebelled against God and became God's enemy. The devil is also called "Satan" and "the evil one."

- The devil hates God and all that God created because he wants to take the place of God and be worshiped as God.
- Satan tempts people to rebel against God.
- God sent his Son, Jesus, to rescue people from Satan's control.
- The name "Satan" means "adversary" or "enemy."
- The word "devil" means "accuser."

Translation Suggestions:

- The word "devil" could also be translated as "the accuser" or "the evil one" or "the king of evil spirits" or "the chief evil spirit."
- "Satan" could be translated as "Opponent" or "Adversary" or some other name that shows that he is the devil.
- These terms should be translated differently from demon and evil spirit.
- Consider how these terms are translated in a local or national language.

(See: [How to Translate Unknowns](#))

(Translation suggestions: [How to Translate Names](#))

(See also: [demon](#), [evil](#), [kingdom of God](#), [tempt](#))

Bible References:

- 1 John 3:8
- 1 Thessalonians 2:17-20
- 1 Timothy 5:15
- Acts 13:10
- Job 1:8
- Mark 8:33
- Zechariah 3:1

Examples from the Bible stories:

- **21:1** The snake who deceived Eve was **Satan**. The promise meant that the Messiah who would come would defeat **Satan** completely.
- **25:6** Then **Satan** showed Jesus all the kingdoms of the world and all their glory and said, "I will give you all this if you bow down and worship me."
- **25:8** Jesus did not give in to **Satan's** temptations, so **Satan** left him.
- **33:6** So Jesus explained, "The seed is the word of God. The path is a person who hears God's word, but does not understand it, and the **devil** takes the word from him."
- **38:7** After Judas took the bread, **Satan** entered into him.
- **48:4** God promised that one of Eve's descendants would crush **Satan's** head, and **Satan** would wound his heel. 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.
- **49:15** God has taken you out of **Satan's** kingdom of darkness and put you into God's kingdom of light.

- **50:9** "The weeds represent the people who belong to the **evil one**. The enemy who planted the weeds represents the **devil**."
- **50:10** "When the world ends, the angels will gather together all the people who belong to the **devil** and throw them into a raging fire, where they will cry and grind their teeth in terrible suffering."
- **50:15** When Jesus returns, he will completely destroy **Satan** and his kingdom. He will throw **Satan** into hell where he will burn forever, along with everyone who chose to follow him rather than to obey God.

Word Data:

- Strong's: H7700, H7854, H8163, G11390, G11400, G11410, G11420, G12280, G41900, G45660, G45670

(Go back to: [Luke 4:2](#); [4:3](#); [4:6](#); [4:13](#); [8:12](#); [10:18](#); [11:18](#); [13:16](#); [22:3](#); [22:31](#))

save, saved, safe, salvation

Definition:

The term “save” refers to keeping someone from experiencing something bad or harmful. To “be safe” means to be protected from harm or danger.

- In a physical sense, people can be saved or rescued from harm, danger, or death.
- In a spiritual sense, if a person has been “saved,” then God, through Jesus’ death on the cross, has forgiven him and rescued him from being punished in hell for his sin.
- People can save or rescue people from danger, but only God can save people from being punished eternally for their sins.

The term “salvation” refers to being saved or rescued from evil and danger.

- In the Bible, “salvation” usually refers to the spiritual and eternal deliverance granted by God to those who repent of their sins and believe in Jesus.
- The Bible also talks about God saving or delivering his people from their physical enemies.

Translation Suggestions:

- Ways to translate “save” could include “deliver” or “keep from harm” or “take out of harm’s way” or “keep from dying.”
- In the expression “whoever would save his life,” the term “save” could also be translated as “preserve” or “protect.”
- The term “safe” could be translated as “protected from danger” or “in a place where nothing can harm.”
- The term “salvation” could also be translated using words related to “save” or “rescue,” as in “God’s saving people (from being punished for their sins)” or “God’s rescuing his people (from their enemies).”
- “God is my salvation” could be translated as “God is the one who saves me.”
- “You will draw water from the wells of salvation” could be translated as “You will be refreshed as with water because God is rescuing you.”

(See also: [cross](#), [deliver](#), [punish](#), [sin](#), [Savior](#))

Bible References:

- Genesis 49:18
- Genesis 47:25-26
- Psalms 80:3
- Jeremiah 16:19-21
- Micah 6:3-5
- Luke 2:30
- Luke 8:36-37
- Acts 4:12
- Acts 28:28
- Acts 2:21
- Romans 1:16
- Romans 10:10
- Ephesians 6:17
- Philippians 1:28
- 1 Timothy 1:15-17
- Revelation 19:1-2

Examples from the Bible stories:

- **9:8** Moses tried to **save** his fellow Israelite.
- **11:2** God provided a way to **save** the firstborn son of anyone who believed in him.
- **12:5** Moses told the Israelites, "Stop being afraid! God will fight for you today and **save** you."
- **12:13** The Israelites sang many songs to celebrate their new freedom and to praise God because he **saved** them from the Egyptian army.
- **16:17** This pattern repeated many times: the Israelites would sin, God would punish them, they would repent, and God would send a deliverer to **save** them.
- **44:8** "You crucified Jesus, but God raised him to life again! You rejected him, but there is no other way to be **saved** except through the power of Jesus!"
- **47:11** The jailer trembled as he came to Paul and Silas and asked, "What must I do to be **saved**?" Paul answered, "Believe in Jesus, the Master, and you and your family will be **saved**."
- **49:12** Good works cannot **save** you.
- **49:13** God will **save** everyone who believes in Jesus and receives him as their Master. But he will not **save** anyone who does not believe in him.

Word Data:

- Strong's: H0983, H2421, H2502, H3444, H3467, H3468, H4190, H4422, H4931, H5338, H6308, H6403, H7682, H7951, H7965, H8104, H8199, H8668, G08030, G08040, G08060, G12950, G15080, G49820, G49910, G49920, G51980

(Go back to: [Luke 1:69](#); [1:71](#); [1:77](#); [2:30](#); [3:6](#); [6:9](#); [7:50](#); [8:12](#); [9:24](#); [13:23](#); [18:26](#); [19:9](#); [19:10](#); [23:35](#); [23:37](#); [23:39](#))

Savior, savior

Facts:

The term “savior” refers to a person who saves or rescues others from danger. It can also refer to someone who gives strength to others or provides for them.

- In the Old Testament, God is referred to as Israel's Savior because he often rescued them from their enemies, gave them strength, and provided them with what they needed to live.
- In the Old Testament, God appointed judges to protect the Israelites by leading them in battle against other people groups who came to attack them. These judges are sometimes called “saviors.” The Old Testament book of Judges records the time in history when these judges were governing Israel.
- In the New Testament, “Savior” is used as a description or title for Jesus Christ because he saves people from being eternally punished for their sin. He also saves them from being controlled by their sin.

Translation Suggestions:

- If possible, “Savior” should be translated with a word that is related to the words “save” and “salvation.”
- Ways to translate this term could include “the One who saves” or “God, who saves” or “who delivers from danger” or “who rescues from enemies” or “Jesus, the one who rescues (people) from sin.”

(See also: deliver, [Jesus](#), [save](#), [save](#))

Bible References:

- 1 Timothy 4:10
- 2 Peter 2:20
- Acts 5:29-32
- Isaiah 60:15-16
- Luke 1:47
- Psalms 106:19-21

Word Data:

- Strong's: H3467, G49900

(Go back to: [Luke 1:47](#); [2:11](#))

scribe

Definition:

Scribes were officials who were responsible for writing or copying important government or religious documents by hand. Another name for a Jewish scribe was “expert in Jewish law.”

- Scribes were responsible for copying and preserving the books of the Old Testament.
- They also copied, preserved, and interpreted religious opinions and commentary on the law of God.
- At times, scribes were important government officials.
- Important biblical scribes include Baruch and Ezra.
- In the New Testament, the term translated “scribes” was also translated as “teachers of the Law.”
- In the New Testament, scribes were usually part of the religious group called the “Pharisees,” and the two groups were frequently mentioned together.

(See also: [law](#), [Pharisee](#))

Bible References:

- Acts 4:5
- Luke 7:29-30
- Luke 20:47
- Mark 1:22
- Mark 2:16
- Matthew 5:19-20
- Matthew 7:28
- Matthew 12:38
- Matthew 13:52

Word Data:

- Strong's: H5608, H5613, H7083, G11220

(Go back to: [Luke 5:21](#); [5:30](#); [6:7](#); [9:22](#); [11:53](#); [15:2](#); [19:47](#); [20:1](#); [20:19](#); [20:39](#); [20:46](#); [22:2](#); [22:66](#); [23:10](#))

scroll

Definition:

In ancient times, a scroll was a type of book made of one long, rolled-up sheet of papyrus or leather.

- After writing on a scroll or reading from it, people rolled it up by using the rods attached to its ends.
- Scrolls were used for legal documents and scripture.
- Sometimes scrolls that were delivered by a messenger were sealed with wax. If the wax was still present when the scroll was received, then the receiver knew that no one had opened the scroll to read it or write on it since it had been sealed.
- Scrolls containing the Hebrew Scriptures were read aloud in the synagogues.

(See also: seal, [synagogue](#), [word of God](#))

Bible References:

- Jeremiah 29:3
- Luke 4:17
- Numbers 21:14-15
- Revelation 5:2

Word Data:

- Strong's: H4039, H4040, H5612, G09740, G09750

(Go back to: [Luke 4:17](#); [4:20](#))

Sea of Galilee, Sea of Kinnereth, lake of Gennesaret, Sea of Tiberias

Facts:

The "Sea of Galilee" is a lake in eastern Israel. In the Old Testament it was called the "Sea of Kinnereth."

- The water of this lake flows south through the Jordan River down to the Salt Sea.
- Capernaum, Bethsaida, Gennesaret, and Tiberias were some of the towns located on the Sea of Galilee during New Testament times.
- Many events of Jesus' life took place on or near the Sea of Galilee.
- The Sea of Galilee was also referred to as the "Sea of Tiberias" and the "lake of Gennesaret."
- This term could also be translated as "lake in the region of Galilee" or "Lake Galilee" or "lake near Tiberias (Gennesaret)."

(Translation suggestions: [How to Translate Names](#))

(See also: [Capernaum](#), [Galilee](#), [Jordan River](#), [Salt Sea](#))

Bible References:

- John 6:1-3
- Luke 5:1
- Mark 1:16-18
- Matthew 4:12-13
- Matthew 4:18-20
- Matthew 8:18-20
- Matthew 13:1-2
- Matthew 15:29-31

Word Data:

- Strong's: H3220, H3672, G10560, G10820, G22810, G30410, G50850

(Go back to: [Luke 5:1](#); [5:2](#); [8:22](#); [8:23](#); [8:33](#))

seed, semen

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant. However, in the Bible the term “seed” is used figuratively to mean several different things.

- The term “seed” is used figuratively and euphemistically to refer to the tiny cells inside a man that combine with cells of a woman to cause a baby to grow inside her. A collection of these cells is called “semen.”
- Related to this, “seed” is also used to refer to a person’s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For a literal seed, it is best to use the literal term for “seed” that is used in the target language for what a farmer plants in his field.
- The literal term should also be used in contexts where it refers figuratively to God’s Word.
- For the figurative use that refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people. (See: [euphemism](#))

(See also: [children](#), descendant)

Bible References:

- 1 Kings 18:32
- Genesis 1:11
- Jeremiah 2:21
- Matthew 13:8

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

(Go back to: [Luke 1:55](#); [8:5](#); [8:11](#))

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: [just](#), [true](#))

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong's: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

(Go back to: [Luke 2:45](#); [2:48](#); [2:49](#); [4:42](#); [5:18](#); [6:19](#); [9:9](#); [11:9](#); [11:10](#); [11:16](#); [11:24](#); [11:29](#); [12:29](#); [12:30](#); [12:31](#); [13:6](#); [13:7](#); [13:24](#); [15:8](#); [17:33](#); [19:3](#); [19:10](#); [19:47](#); [20:19](#); [22:2](#); [22:6](#); [24:5](#))

seize, seizure, capture

Definition:

The term “seize” means to take or capture someone or something by force. It can also mean to overpower and control someone.

- When a city was taken by means of military force, the soldiers would seize the valuable property of the people they had conquered.
- When used figuratively, a person can be described as being “seized with fear.” This means that the person was suddenly “overcome by fear.” If a person was “seized with fear” it could also be stated that the person “suddenly became very afraid.”
- In the context of labor pains that “seize” a woman, the meaning is that the pains are sudden and overpowering. This could be translated by saying that the pains “overcome” or “suddenly come upon” the woman.
- This term could also be translated as “take control of” or “suddenly take” or “grab.”
- The expression “seized and slept with her” could be translated as “forced himself on her” or “violated her” or “raped her.” Make sure the translation of this concept is acceptable.

(See: [euphemism](#))

Bible References:

- Acts 16:19-21
- Exodus 15:14
- John 10:37-39
- Luke 8:29
- Matthew 26:48

Word Data:

- Strong's: H0270, H1497, H2388, H3027, H3920, H3947, H4672, H5377, H5860, H6031, H7760, H8610, G07240, G19490, G26380, G29020, G29830, G48150, G48840

(Go back to: [Luke 5:9](#); [7:16](#); [8:29](#); [8:37](#); [22:54](#))

send, sent, send out

Definition:

To “send” is to cause someone or something to go somewhere. To “send out” someone is to tell that person to go on an errand or a mission.

- Often a person who is “sent out” has been appointed to do a specific task.
- Phrases like “send rain” or “send disaster” mean to “cause...to come.” This type of expression is usually used in reference to God causing these things to happen.
- The term “send” is also used in expressions such as to “send word” or to “send a message,” which means to give someone a message to tell someone else.
- To “send” someone “with” something can mean to “give” that thing “to” someone else, usually moving it some distance in order for the person to receive it.
- Jesus frequently used the phrase “the one who sent me” to refer to God the Father, who “sent” him to earth to redeem and save people. This could also be translated as “the one who commissioned me.”

(See also: [appoint](#), [redeem](#), [castout](#))

Bible References:

- Acts 7:33-34
- Acts 8:14-17
- John 20:21-23
- Matthew 9:37-38
- Matthew 10:5
- Matthew 10:40
- Matthew 21:1-3

Word Data:

- Strong's: H0935, H1540, H1980, H2199, H2904, H3318, H3474, H3947, H4916, H4917, H5042, H5130, H5375, H5414, H5674, H6963, H7368, H7725, H7964, H7971, H7972, H7993, H8421, H8446, G07820, G03750, G06300, G06490, G06520, G06570, G10260, G10320, G15440, G15990, G18210, G33330, G33430, G39360, G39920, G43110, G43410, G43690, G48420, G48820

(Go back to: [Luke 1:19](#); [1:26](#); [1:53](#); [4:18](#); [4:26](#); [4:43](#); [7:3](#); [7:6](#); [7:10](#); [7:19](#); [7:20](#); [7:27](#); [9:2](#); [9:48](#); [9:52](#); [10:1](#); [10:2](#); [10:3](#); [10:16](#); [11:49](#); [13:34](#); [14:17](#); [14:32](#); [15:15](#); [16:24](#); [16:27](#); [19:14](#); [19:29](#); [19:32](#); [20:10](#); [20:11](#); [20:12](#); [20:13](#); [20:20](#); [22:8](#); [22:35](#); [23:7](#); [23:11](#); [23:15](#); [24:49](#))

serpent, snake, viper

Facts:

These terms all refer to a kind of reptile that has a long, thin body and large, fanged jaws, and that moves by slithering back and forth across the ground. The term “serpent” usually refers to a large snake and “viper” refers to a type of snake that has venom which it uses to poison its prey.

- This animal is also used figuratively to refer to a person who is evil, especially someone who is deceitful.
- Jesus called the religious leaders “offspring of vipers” because they pretended to be righteous but deceived people and treated them unfairly.
- In the garden of Eden, Satan took the form of a serpent when he talked to Eve and tempted her to disobey God.
- After the serpent tempted Eve to sin, and both Eve and her husband Adam did sin, God cursed the snake, saying that from then on, all snakes would slither along the ground, implying that before then they had had legs.

(Translation suggestions: [How to Translate Names](#))

(See also: [curse](#), deceive, [disobey](#), Eden, [evil](#), prey, [Satan](#), [sin](#), [tempt](#))

Bible References:

- Genesis 3:3
- Genesis 3:4-6
- Genesis 3:12-13
- Mark 16:17-18
- Matthew 3:7
- Matthew 23:33

Word Data:

- Strong's: H0660, H2119, H5175, H6620, H6848, H8314, H8577, G21910, G20620, G37890

(Go back to: [Luke 3:7](#); [10:19](#); [11:11](#))

servant, serve, slave, young man, young women

Definition:

A “servant” or “slave” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master's control. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- A slave was a kind of servant who was the property of the person he worked for. The person who bought a slave was called his “owner” or “master.” Some masters treated their slaves cruelly. Other masters treated their slaves well, like a valued member of the household. The term “slavery” means the state of being a slave.
- A person could be a slave temporarily, for instance while working to repay a debt to his owner.
- The words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” could be translated as “her servants” or “her slaves.”
- The term “enslave” means “to cause to be a slave” (usually by force).
- The New Testament speaks of human beings as “slaves of sin” until Jesus frees them from its control and power. When a person receives new life in Christ, he stops being a slave to sin and becomes a slave to righteousness.

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- The term “enslave” could be translated as “cause to not be free” or “force to serve others” or “put under the control of others.”
- The phrase “enslaved to” or “in bondage to” could be translated as “forced to be a slave of” or “forced to serve” or “under the control of.”
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: [bondage](#), [works](#), [obey](#), [house](#), [lord](#))

Bible References:

- Genesis 15:13
- Genesis 21:10-11
- Genesis 25:23
- Deuteronomy 24:7
- Jeremiah 30:8-9
- Matthew 4:10-11
- Matthew 6:24
- Matthew 10:24-25
- Matthew 13:27-28
- Mark 8:7-10
- Mark 9:33-35
- Luke 4:8
- Luke 12:37-38
- Luke 12:47-48
- Luke 22:26-27
- Acts 4:29-31
- Acts 6:2-4
- Acts 10:7-8
- Galatians 4:3
- Galatians 4:24-25
- Colossians 1:7-8
- Colossians 3:22-25
- 2 Timothy 2:3-5

Examples from the Bible stories:

- **6:1** When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- **8:4** The **slave** traders sold Joseph as a **slave** to a wealthy government official.
- **9:13** "I (God) will send you (Moses) to Pharaoh so that you can bring the Israelites out of their **slavery** in Egypt."
- **19:10** Then Elijah prayed, "O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**."
- **29:3** "Since the **servant** could not pay the debt, the king said, 'Sell this man and his family as **slaves** to make payment on his debt.'"
- **35:6** "All my father's **servants** have plenty to eat, and yet here I am starving."
- **47:4** The **slave** girl kept yelling as they walked, "These men are servants of the Most High God."
- **50:4** Jesus also said, "A **servant** is not greater than his master."

Word Data:

- (Servant) Strong's: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570
- (Serve) H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560
- (Enslave) H3533, G26150

(Go back to: [Luke 1:2](#); [1:54](#); [1:69](#); [1:74](#); [2:29](#); [2:37](#); [4:8](#); [4:39](#); [7:2](#); [7:3](#); [7:7](#); [7:8](#); [7:10](#); [10:40](#); [12:37](#); [12:43](#); [12:45](#); [12:46](#); [12:47](#); [14:17](#); [14:21](#); [14:22](#); [14:23](#); [15:17](#); [15:19](#); [15:22](#); [15:26](#); [15:29](#); [16:13](#); [17:7](#); [17:8](#); [17:9](#); [17:10](#); [19:13](#); [19:15](#); [19:17](#); [19:22](#); [20:10](#); [20:11](#); [22:50](#); [22:56](#))

Seth

Facts:

In the book of Genesis, Seth was the third son of Adam and Eve.

- Eve said that Seth was given to her in place of her son Abel, who was murdered by his brother Cain.
- Noah was one of Seth's descendants, so everyone who has lived since the time of the Flood is also a descendant of Seth.
- Seth and his family were the first people to "call on the name of the Lord."

(Translation suggestions: [How to Translate Names](#))

(See also: [Abel](#), [Cain](#), [call](#), [descendant](#), [ancestor](#), [flood](#), [Noah](#))

Bible References:

- 1 Chronicles 1:1
- Luke 3:36-38
- Numbers 24:17

Word Data:

- Strong's: H8352, G45890

(Go back to: [Luke 3:38](#))

shadow, overshadow, shade

Definition:

The word “shadow” literally refers to the darkness that is caused by an object blocking the light. It also has several figurative meanings.

- The “shadow of death” means that death is present or near, just as a shadow indicates the presence of its object.
- Many times in the Bible, the life of a human being is compared to a shadow, which does not last very long and has no substance.
- Sometimes “shadow” is used as another word for “darkness.”
- The Bible talks about being hidden or protected in the shadow of God’s wings or hands. This is a picture of being protected and hidden from danger. Other ways to translate “shadow” in these contexts could include “shade” or “safety” or “protection.”
- It is best to translate “shadow” literally using the local term that is used to refer to an actual shadow.

(See also: [darkness](#), [light](#))

Bible References:

- 2 Kings 20:9
- Genesis 19:8
- Isaiah 30:2
- Jeremiah 6:4
- Psalms 17:8

Word Data:

- Strong’s: H2927, H6738, H6751, H6752, H6754, H6757, G06440, G19820, G26830, G46390

(Go back to: [Luke 1:79](#))

shame, ashamed, disgrace, humiliate, reproach

Definition:

The term “shame” refers to the painful feeling of being disgraced or humiliated that a person feels when they do something that others consider dishonorable or improper.

- Something that is “shameful” is “improper” or “dishonorable.”
- The term “ashamed” describes how a person feels when he has done something improper or dishonorable.
- The term “humiliate” means to cause someone to feel shamed or disgraced, usually publicly. The act of shaming someone is called “humiliation.”
- To “reproach” someone means to criticize or disapprove of that person’s character or behavior.
- The phrase “put to shame” means to defeat people or expose their actions so that they feel ashamed of themselves. The prophet Isaiah said that those who make and worship idols will be put to shame.
- The term “disgraceful” can be used to describe a sinful act or the person who did it. When a person does something sinful, it can cause him to be in a state of disgrace or dishonor.
- Sometimes a person who is doing good things is treated in a way that causes him disgrace or shame. For example, when Jesus was killed on a cross, this was a disgraceful way to die. Jesus had done nothing wrong to deserve this disgrace.
- When God humbles someone, it means that he is causing a prideful person to experience failure to help him overcome his pride. This is different from humiliating someone, which is often done in order to hurt that person.
- Saying that a person is “above reproach” or “beyond reproach” or “without reproach” means that this person behaves in a God-honoring way and there is little or nothing that could be said in criticism of him.

Translation Suggestions

- Ways to translate “disgrace” could include “shame” or “dishonor.”
- Ways to translate “disgraceful” could include “shameful” or “dishonoring.”
- To “humiliate” could also be translated as to “shame” or to “cause to feel shame” or to “embarrass.”
- Depending on the context, ways to translate “humiliation” could include “shame” or “degrading” or “disgrace.”
- The word “reproach” could also be translated as “accusation” or “shame” or “disgrace.”
- To “reproach” could also be translated as to “rebuke” or to “accuse” or to “criticize,” depending on the context.

(See also: dishonor, [accuse](#), [rebuke](#), false god, [humble](#), [Isaiah](#), [worship](#))

Bible References:

- 1 Peter 3:15-17
- 2 Kings 2:17
- 2 Samuel 13:13
- Luke 20:11
- Mark 8:38
- Mark 12:4-5
- 1 Timothy 3:7
- Genesis 34:7
- Hebrews 11:26
- Lamentations 2:1-2
- Psalms 22:6
- Deuteronomy 21:14
- Ezra 9:5

- Proverbs 25:7-8
- Psalms 6:8-10
- Psalms 123:3
- 1 Timothy 5:7-8
- 1 Timothy 6:13-14
- Jeremiah 15:15-16
- Job 16:9-10
- Proverbs 18:3

Word Data:

- Strong's: H0937, H0954, H0955, H1317, H1322, H1421, H1442, H1984, H2490, H2616, H2617, H2659, H2778, H2781, H2865, H3001, H3637, H3639, H3640, H3971, H5007, H5034, H5039, H6030, H6031, H6172, H6256, H7022, H7034, H7036, H7043, H7511, H7817, H8103, H8213, H8216, H8217, H8589, G01520, G01530, G04100, G04220, G04230, G08080, G08180, G08190, G08210, G17880, G17910, G18700, G26170, G30590, G36790, G36800, G36810, G38560, G50140, G51950, G51960, G54840

(Go back to: [Luke 9:26](#); [13:17](#); [14:9](#); [16:3](#))

Shem

Facts:

Shem was one of Noah's three sons, all of whom went with him into the ark during the worldwide flood described in the book of Genesis.

- Shem was the ancestor of Abraham and his descendants.
- The descendants of Shem were known as "Semites"; they spoke "Semitic" languages such as Hebrew and Arabic.
- The Bible indicates that Shem lived nearly 600 years.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), [Arabia](#), [ark](#), [flood](#), [Noah](#))

Bible References:

- Genesis 5:32
- Genesis 6:10
- Genesis 7:13-14
- Genesis 10:1
- Genesis 10:31
- Genesis 11:10
- Luke 3:36-38

Word Data:

- Strong's: H8035, G45900

(Go back to: [Luke 3:36](#))

shepherd, herder, pastor

Definition:

A “shepherd” is a person who takes care of sheep. In the Old Testament, this word can also refer to a “herder” who takes care of other kinds of domestic livestock such as goats or cattle.

- As a verb, the term “shepherd” means to lead sheep (or other livestock) to places with good food and water, protect them from wild animals, keep them from getting lost and other duties necessary to keep livestock alive and healthy.
- In the Bible, this term is often used figuratively to refer to taking care of the needs of people (not only animals), both physical and spiritual.
- In the Old Testament, God was called the “shepherd” of his people because he took care of them. In the New Testament, Jesus called himself the “good shepherd,” and in other places Jesus is called the “great shepherd” of the Church.
- The term “shepherd” is also used in the New Testament to refer to a person who is a spiritual leader over other believers. The word translated as “pastor” is the same word that is translated as “shepherd.” Elders and overseers are also called shepherds.

Translation Suggestions

- The noun “shepherd” can be translated as “person who takes care of sheep” or “sheep tender” or “sheep caregiver.”
- When referring to someone who cares for livestock other than sheep, the term can be translated as “herder,” “tender of livestock” or “person who takes care of livestock.”
- When used as a verb, the term “shepherd” could be translated as “take care of sheep” or “watch over sheep.”
- In some contexts, the term “shepherd” could be translated as “leader” or “guide” or “caregiver.”
- When used figuratively, the noun “shepherd” could be translated in different ways, including “spiritual shepherd” or “spiritual leader” or “one who is like a shepherd” or “one who cares for his people like a shepherd cares for his sheep” or “one who leads his people like a shepherd guides his sheep” or “one who takes care of God’s sheep.”
- When used figuratively, the verb “shepherd” could be translated as to “take care of” or to “spiritually nourish” or to “guide and teach” or to “lead and take care of (like a shepherd cares for sheep).”

(See also: [sheep](#), livestock, pastor)

Bible References:

- Genesis 13:7
- Genesis 49:24
- Luke 2:9
- Mark 6:34
- Mark 14:26-27
- Matthew 2:6
- Matthew 9:36
- Matthew 25:32
- Matthew 26:31

Examples from the Bible stories:

- **9:11** Moses became a **shepherd** in the wilderness far away from Egypt.

- **17:2** David was a **shepherd** from the town of Bethlehem. At different times while he was watching his father's sheep, David had killed both a lion and a bear that had attacked the sheep.
- **23:6** That night, there were some **shepherds** in a nearby field guarding their flocks.
- **23:8** The **shepherds** soon arrived at the place where Jesus was and they found him lying in a feeding trough, just as the angel had told them.
- **30:3** To Jesus, these people were like sheep without a **shepherd**.

Word Data:

- Strong's: H6629, H7462, H7469, H7473, G07500, G41650, G41660

(Go back to: [Luke 2:8](#); [2:15](#); [2:18](#); [2:20](#); [17:7](#))

Sidon, Sidonians

Facts:

Sidon was the oldest son of Canaan. There is also a Canaanite city called Sidon, probably named after Canaan's son.

- The city of Sidon was located northwest of Israel on the coast of the Mediterranean Sea in a region that is part of the present-day country of Lebanon.
- The "Sidonians" were a Phoenician people group who lived in ancient Sidon and the region surrounding it.
- In the Bible, Sidon is closely associated with the city of Tyre, and both cities were known for their wealth and for immoral behavior of their people.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, [Noah](#), Phoenicia, the sea, [Tyre](#))

Bible References:

- Acts 12:20
- Acts 27:3-6
- Genesis 10:15-18
- Genesis 10:19
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6721, H6722, G46050, G46060

(Go back to: [Luke 4:26](#); [6:17](#); [10:13](#); [10:14](#))

sign, proof, reminder

Definition:

The term “sign” usually refers an object, event, or action that communicates a special meaning.

- In the Bible, signs are sometimes given in connection to a promise or covenant that God has made:
 - The book of Genesis describes the rainbow God created in the sky as a sign (or reminder) to himself that he has promised he will never again destroy all life with a worldwide flood.
 - In the book of Genesis, God commanded the Israelites to circumcise their sons as a sign (or indicator) of the fact that he had made his covenant with them.
- Signs can reveal or point to something:
 - The book of Luke describes that an angel gave shepherds a sign that would help them know which baby in Bethlehem was the newborn Messiah.
 - Judas kissed Jesus as a sign to the religious leaders that Jesus was the one they should arrest.
- Signs can prove that something is true:
 - The book of Exodus describes the plagues that destroyed Egypt as signs that showed who Yahweh was and proved that he was greater than Pharaoh and the Egyptian gods.
 - The book of Acts describes the miracles performed by the prophets and apostles as signs that proved they were speaking God’s message.
 - The book of John describes the miracles that Jesus performed as signs that proved he was truly the Messiah.

Translation Suggestions:

- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Depending on its context, “sign” could also be translated as “signal” or “symbol” or “mark” or “evidence” or “proof” or “gesture.”
- To “make signs with the hands” could also be translated as “motion with the hands” or “gesture with the hands” or “make gestures.”
- In some languages, there may be one word for a “sign” that proves something and a different word for a “sign” that is a miracle.

(See also: [miracle](#), [apostle](#), [Christ](#), [covenant](#), [circumcise](#))

Bible References:

- Acts 2:18-19
- Exodus 4:8-9
- Exodus 31:12-15
- Genesis 1:14
- Genesis 9:12
- John 2:18
- Luke 2:12
- Mark 8:12
- Psalms 89:5-6

Word Data:

- Strong's: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H6161, H6725, H6734, H7560, G03640, G08800, G12130, G12290, G17180, G17300, G17320, G17700, G39020, G41020, G45910, G45920, G49530, G49730, G52800

(Go back to: [Luke 2:12](#); [2:34](#); [11:16](#); [11:29](#); [11:30](#); [21:7](#); [21:11](#); [21:25](#); [23:8](#))

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.

(See also: tabernacle, [temple](#))

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

(Go back to: [Luke 9:3](#); [19:15](#); [19:23](#); [22:5](#))

Simeon

Facts:

Simeon was Jacob's second son. He was Leah's second son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Simeon."
- The name Simeon is similar to the Hebrew word meaning "to hear."
- The tribe of Simeon occupied part of the southernmost territory in the promised land of Canaan. Its land was entirely surrounded by the land that belonged to Judah. When used as the name of a region of land, the term "Simeon" refers to the land given to the tribe of Simeon.
- When Joseph and Mary brought the baby Jesus to the temple in Jerusalem to dedicate him to God, an elderly man named Simeon praised God for allowing him to see the Messiah.
- Another man named Simeon is mentioned in Luke's genealogy of Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [twelve tribes of Israel](#), [Jacob](#), [Leah](#))

Bible References:

- Genesis 29:33
- Genesis 34:25
- Genesis 42:35-36
- Genesis 43:21-23
- Luke 2:25

Word Data:

- Strong's: H8095, H8099, G48260

(Go back to: [Luke 2:25](#); [2:34](#))

Simon the Zealot

Facts:

Simon the Zealot was one of Jesus' twelve disciples.

- Simon is mentioned three times in the listing of Jesus' disciples, but little else is known about him.
- Simon was one of the Eleven who met to pray together in Jerusalem after Jesus went back up into heaven.
- The term "zealot" may mean that Simon was a member of "the Zealots," a Jewish religious party that was very zealous in upholding the Law of Moses while strongly opposing the Roman government.
- Or, "zealot" may simply mean "the zealous one," referring to Simon's religious zeal.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- Luke 6:14-16
- Mark 3:17-19

Word Data:

- Strong's: G22080, G25810, G46130

(Go back to: [Luke 6:15](#))

sin, sinful, sinner, sinning

Definition:

The term "sin" refers to actions, thoughts, and words that are against God's will and laws. Sin can also refer to not doing something that God wants us to do.

- Sin includes anything we do that does not obey or please God, even things that other people don't know about.
- Thoughts and actions that disobey God's will are called "sinful."
- Because Adam sinned, all human beings are born with a "sinful nature," a nature that controls them and causes them to sin.
- A "sinner" is someone who sins, so every human being is a sinner.
- Sometimes the word "sinners" was used by religious people like the Pharisees to refer to people who didn't keep the law as well as the Pharisees thought they should.
- The term "sinner" was also used for people who were considered to be worse sinners than other people. For example, this label was given to tax collectors and prostitutes.

Translation Suggestions:

- The term "sin" could be translated with a word or phrase that means "disobedience to God" or "going against God's will" or "evil behavior and thoughts" or "wrongdoing."
- To "sin" could also be translated as to "disobey God" or to "do wrong."
- Depending on the context "sinful" could be translated as "full of wrongdoing" or "wicked" or "immoral" or "evil" or "rebellious against God."
- Depending on the context the term "sinner" could be translated with a word or phrase that means "person who sins" or "person who does wrong things" or "person who disobeys God" or "person who disobeys the law."
- The term "sinners" could be translated by a word or phrase that means "very sinful people" or "people considered to be very sinful" or "immoral people."
- Ways to translate "tax collectors and sinners" could include "people who collect money for the government, and other very sinful people" or "very sinful people, including (even) tax collectors."
- Make sure the translation of this term can include sinful behavior and thoughts, even those that other people don't see or know about.
- The term "sin" should be general, and different from the terms for "wickedness" and "evil."

(See also: [disobey](#), [evil](#), [flesh](#), [tax collector](#))

Bible References:

- 1 Chronicles 9:1-3
- 1 John 1:10
- 1 John 2:2
- 2 Samuel 7:12-14
- Acts 3:19
- Daniel 9:24
- Genesis 4:7
- Hebrews 12:2
- Isaiah 53:11
- Jeremiah 18:23
- Leviticus 4:14
- Luke 15:18
- Matthew 12:31

- Romans 6:23
- Romans 8:4

Examples from the Bible stories:

- **3:15** God said, "I promise I will never again curse the ground because of the evil things people do, or destroy the world by causing a flood, even though people are **sinful** from the time they are children."
- **13:12** God was very angry with them because of their **sin** and planned to destroy them.
- **20:1** The kingdoms of Israel and Judah both **sinned** against God. They broke the covenant that God made with them at Sinai.
- **21:13** The prophets also said that the Messiah would be perfect, having no **sin**. He would die to receive the punishment for other people's **sin**.
- **35:1** One day, Jesus was teaching many tax collectors and other **sinner**s who had gathered to hear him.
- **38:5** Then Jesus took a cup and said, "Drink this. It is my blood of the New Covenant that is poured out for the forgiveness of **sins**."
- **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**."
- **48:8** We all deserve to die for our **sins**!
- **49:17** Even though you are a Christian, you will still be tempted to **sin**. But God is faithful and says that if you confess your **sins**, he will forgive you. He will give you strength to fight against **sin**.

Word Data:

- Strong's: H0817, H0819, H2398, H2399, H2400, H2401, H2402, H2403, H2408, H2409, H5771, H6588, H7683, H7686, G02640, G02650, G02660, G02680, G03610, G37810, G39000, G42580

(Go back to: [Introduction to the Gospel of Luke](#)\n\n## Part 1: General Introduction\n\n### Outline of the book of Luke\n\n1. Dedication to Theophilus (1:1-4)\n2. Prologue\n * The birth of John the Baptist (1:5-80)\n * The birth and youth of Jesus (2:1-51)\n * The ministry of John the Baptist (3:1-20)\n * The baptism, genealogy, and temptation of Jesus (3:21-4:13)\n3. The teaching and healing ministry of Jesus in Galilee (4:14-9:50)\n4. Jesus teaches along his journey to Jerusalem\n * Judgment by God, and people's judgments about Jesus (9:51-13:21)\n * Who will be part of the kingdom of God (13:22-17:10)\n * Responding to Jesus by welcoming or rejecting him (17:11-19:27)\n5. Jesus in Jerusalem\n * Jesus' entry into Jerusalem (19:28-44)\n * Jesus teaches in the temple: conflict over his identity and authority (19:45-21:38)\n * Jesus' death, burial, and resurrection (22:1-24:53)\n\n### What is the Gospel of Luke about?\n\nThe Gospel of Luke is one of four books in the New Testament that describe the life and teachings of Jesus Christ. These books are called "Gospels," which means "good news." Their authors wrote about different aspects of who Jesus was and what he did. Luke wrote his Gospel for a person named Theophilus and dedicated it to him. Luke wrote an accurate description of the life and teachings of Jesus so that Theophilus would be certain that what he had been taught about Jesus was true. However, Luke expected that what he wrote would encourage all followers of Jesus.\n\n### How should the title of this book be translated?\n\nTranslators may choose to call this book by its traditional title, "The Gospel of Luke" or "The Gospel According to Luke." Or they may choose a different title, such as "The Good News About Jesus that Luke Wrote." (See: [How to Translate Names](#))\n\n### Who wrote the book of Luke?\n\nThis book does not give the name of its author. However, the same person who wrote this book also wrote the book of Acts, which is also dedicated to Theophilus. In parts of the book of Acts, the author uses the word "we." This indicates that the author traveled with Paul. Most scholars think that Luke was this person traveling with Paul. Therefore, since early Christian times, most Christians have recognized Luke as the author of both the Gospel of Luke and the book of Acts.\n\nLuke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. Luke himself probably did not witness what Jesus said and did. But he tells Theophilus in his dedication that he talked to many people who did.\n\n## Part 2: Important Religious and Cultural Concepts\n\n### The kingdom of God\n\n"The kingdom of God" is a major concept in the Gospel of Luke. It 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](#))\n\n#### Why does Luke write so much about the final week of Jesus' life?\n\nLuke wrote much about Jesus' final week. He wanted his readers to think deeply about Jesus' final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))\n\n#### What are the roles of women in the Gospel of Luke?\n\nLuke described women in a very positive way in his Gospel. For example, he often showed women being more faithful to God than most men. (See: [faithful](#), [faithfulness](#), [trustworthy](#))\n\n## Part 3: Important Translation Issues\n\n#### What are the Synoptic Gospels?\n\nThe Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they tell the story of many of the same events. The word "synoptic" means to "see together."\n\nPassages are considered "parallel" when they are the same or almost the same among two or three Gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.\n\n#### Why does Jesus refer to himself as the "Son of Man"?\n\nIn the Gospels, Jesus calls himself the "Son of Man." This is a reference to Daniel 7:13-14. In that passage, there is a person who is described as like a "son of man." That means that the person was someone who looked like a human being. God gave authority to this "son of man" to rule over the nations forever. All people will worship him forever.\n\nJews of Jesus' time did not use "Son of Man" as a title for anyone. But Jesus used it for himself to help them understand who he truly was. (See: [Son of Man](#), [son of man](#))\n\nTranslating the title "Son of Man" can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as "The Human One." It may also be helpful to include a footnote to explain the title.\n\n#### Major issues in the text of the book of Luke\n\nULT follows the readings of the most accurate ancient manuscripts of the Bible. However, there may already be older versions of the Bible in the translators' regions that follow the readings of other manuscripts. In the most significant cases, the General Notes to the chapters in which these differences occur will discuss them and recommend approaches. (See: [Textual Variants](#)); [Luke 1:77](#); [3:3](#); [Notes](#); [5:8](#); [5:20](#); [5:21](#); [5:23](#); [5:24](#); [5:30](#); [5:32](#); [6:32](#); [6:33](#); [6:34](#); [Notes](#); [7:34](#); [7:37](#); [7:39](#); [7:47](#); [7:48](#); [7:49](#); [Notes](#); [11:4](#); [13:2](#); [Notes](#); [15:1](#); [15:2](#); [15:7](#); [15:10](#); [15:18](#); [15:21](#); [17:3](#); [17:4](#); [Notes](#); [18:13](#); [Notes](#); [19:7](#); [24:7](#); [24:47](#))

sister

Definition:

A sister is a female person who shares at least one biological parent with another person. She is said to be that other person's sister or the sister of that other person.

- In the New Testament, "sister" is also used figuratively to refer to a woman who is a fellow believer in Jesus Christ.
- Sometimes the phrase "brothers and sisters" is used to refer to all believers in Christ, both men and women.
- In the Old Testament book Song of Songs, "sister" refers to a female lover or spouse.

Translation Suggestions:

- It is best to translate this term with the literal word that is used in the target language to refer to a natural or biological sister, unless this would give wrong meaning.
- Other ways to translate this could include "sister in Christ" or "spiritual sister" or "woman who believes in Jesus" or "fellow woman believer."
- If possible, it is best to use a family term.
- If the language has a feminine form for "believer," this may be a possible way to translate this term.
- When referring to a lover or wife, this could be translated using a feminine form of "loved one" or "dear one."

(See also: [brother](#) in Christ, [spirit](#))

Bible References:

- 1 Chronicles 2:16-17
- Deuteronomy 27:22
- Philemon 1:2
- Romans 16:1

Word Data:

- Strong's: H0269, H1323, G00270, G00790

(Go back to: [Luke 10:39](#); [10:40](#); [14:26](#))

skin disease, leper, leprosy

Definition:

The term “leprosy” is used in the Bible to refer to several different skin diseases. A “leper” is a person who has leprosy. The term “leprosy” describes a person or body part that is infected with leprosy.

- Certain kinds of leprosy cause the skin to become discolored with white patches, as when Miriam and Naaman had leprosy.
- In modern times, leprosy often causes hands, feet, and other body parts to become damaged and deformed.
- According to the instructions that God gave to the Israelites, when a person had leprosy, he was considered “unclean” and had to stay away from other people so that they would not become infected with the disease.
- A leper would often call out “unclean” so that others would be warned not to come near him.
- Jesus healed many lepers, and also people who had other kinds of diseases.

Translation Suggestions:

- The term “leprosy” in the Bible can be translated as “skin disease” or “dreaded skin disease.”
- Ways to translate “leprosy” could include “full of leprosy” or “infected with skin disease” or “covered with skin sores.”

(See also: [Miriam](#), [Naaman](#), [clean](#))

Bible References:

- Luke 5:13
- Luke 17:12
- Mark 1:40
- Mark 14:3
- Matthew 8:3
- Matthew 10:8-10
- Matthew 11:5

Word Data:

- Strong's: H6879, H6883, G30140, G30150

(Go back to: [Luke 4:27](#); [5:12](#); [5:13](#); [7:22](#); [17:12](#))

skull

Definition:

The term "skull" refers to the bony, skeletal structure of the head of a person or animal.

- Sometimes the term "skull" means "head," as in the phrase "shave your skull."
- The term "Place of the Skull" was another name for Golgotha, where Jesus was crucified.
- This term could also be translated as "head" or "head bone."

(See also: [crucify](#), Golgotha)

Bible References:

- 2 Kings 9:35-37
- Jeremiah 2:16
- John 19:17
- Matthew 27:32-34

Word Data:

- Strong's: H1538, H6936, H7218, G28980

(Go back to: [Luke 23:33](#))

snare, ensnare, entrap, trap, trapped, pitfall

Definition:

The terms “snare” and “trap” refer to devices that are used to catch animals and keep them from escaping. To “snare” or “ensnare” is to catch with a snare, and to “trap” or “entrap” is to catch with a trap. In the Bible, these terms were also used figuratively to talk about how sin and temptation are like hidden traps that catch people and harm them.

- A “snare” is a loop of rope or wire that suddenly pulls tight when an animal steps into it, ensnaring its leg.
- A “trap” is usually made of metal or wood and has two parts that suddenly and powerfully close together, catching an animal so it can't get away. Sometimes a trap can be a deep hole that has been made in order to get something to fall into it.
- Usually the snare or trap is hidden so that its prey is taken by surprise.
- The phrase “set a trap” means to get a trap ready to capture something.
- To “fall into a trap” refers to falling into a deep hole or pit that was dug and hidden in order to catch an animal.
- A person who starts sinning and cannot stop can be described as “ensnared by sin” in a figurative reference to the way an animal can be ensnared and cannot escape.
- Just as an animal is endangered and hurt by being in a trap, so a person caught in the trap of sin is being harmed by that sin and needs to be set free.

(See also: [free](#), [prey](#), [Satan](#), [tempt](#))

Bible References:

- Ecclesiastes 7:26
- Luke 21:34
- Mark 12:13
- Psalms 18:5

Word Data:

- Strong's: H2256, H3353, H3369, H3920, H3921, H4170, H4204, H4434, H4685, H4686, H4889, H5367, H5914, H6341, H6351, H6354, H6679, H6983, H7639, H7845, H8610, G00640, G23390, G23400, G38020, G38030, G39850, G46250

(Go back to: [Luke 11:54](#); [21:35](#))

Sodom

Definition:

Sodom was a city in the southern part of Canaan where Abraham's nephew Lot lived with his wife and children.

- The land of the region surrounding Sodom was very well watered and fertile, so Lot chose to live there when he first settled in Canaan.
- The exact location of this city is not known because Sodom and the nearby city of Gomorrah were completely destroyed by God as punishment for the evil things the people there were doing.
- The most significant sin that the people of Sodom and Gomorrah were practicing was homosexuality.

(See also: Canaan, Gomorrah)

Bible References:

- Genesis 10:19
- Genesis 13:12
- Matthew 10:15
- Matthew 11:24

Word Data:

- Strong's: H5467, G46700

(Go back to: [Luke 10:12](#); [17:29](#))

soldier, warrior

Facts:

The terms “warrior” and “soldier” both can refer to someone who fights in an army. But there are also some differences.

- Usually the term “warrior” is a general, broad term to refer to a man who is gifted and courageous in battle.
- Yahweh is figuratively described as a “warrior.”
- The term “soldier” more specifically refers to someone who belongs to a certain army or who is fighting in a certain battle.
- Roman soldiers in Jerusalem were there to keep order and to carry out duties such as executing prisoners. They guarded Jesus before crucifying him and some were ordered to stand guard at his tomb.
- The translator should consider whether there are two words in the project language for “warrior” and “soldier” that also differ in meaning and use.

(See also: [courage](#), [crucify](#), [Rome](#), [tomb](#))

Bible References:

- 1 Chronicles 21:5
- Acts 21:33
- Luke 3:14
- Luke 23:11
- Matthew 8:8-10

Word Data:

- Strong's: H0352, H0510, H1368, H1416, H1995, H2389, H2428, H2502, H3715, H4421, H5971, H6518, H6635, H7273, H7916, G46860, G47530, G47540, G47570, G47580, G49610

(Go back to: [Luke 3:14](#); [7:8](#); [23:11](#); [23:36](#))

Solomon

Facts:

Solomon was one of King David's sons. His mother was Bathsheba.

- When Solomon became king, God told him to ask for anything he wanted. So Solomon asked for wisdom to rule the people justly and well. God was pleased with Solomon's request and gave him both wisdom and much wealth.
- Solomon is also well known for having a magnificent temple built in Jerusalem.
- Although Solomon ruled wisely in the first years of his reign, later on he foolishly married many foreign women and started worshiping their gods.
- Because of Solomon's unfaithfulness, after his death God divided the Israelites into two kingdoms, Israel and Judah. These kingdoms often fought against each other.

(Translation suggestions: [How to Translate Names](#))

(See also: Bathsheba, [David](#), [Israel](#), Judah, kingdom of Israel, [temple](#))

Bible References:

- Acts 7:47-50
- Luke 12:27
- Matthew 1:7-8
- Matthew 6:29
- Matthew 12:42

Examples from the Bible stories:

- **17:14** Later, David and Bathsheba had another son, and they named him **Solomon**.
- **18:1** After many years, David died, and his son **Solomon** began to rule. God spoke to **Solomon** and asked him what he wanted most. When **Solomon** asked for wisdom, God was pleased and made him the wisest man in the world. **Solomon** learned many things and was a very wise judge. God also made him very wealthy.
- **18:2** In Jerusalem, **Solomon** built the Temple for which his father David had planned and gathered materials.
- **18:3** But **Solomon** loved women from other countries....When **Solomon** was old, he also worshiped their gods.
- **18:4** God was angry with **Solomon** and, as a punishment for **Solomon's** unfaithfulness, he promised to divide the nation of Israel into two kingdoms after **Solomon's** death.

Word Data:

- Strong's: H8010, G46720

(Go back to: [Luke 11:31](#); [12:27](#))

son

Definition:

The male offspring of a man and a woman is called their “son” for his entire life. He is also called a son of that man and a son of that woman. An “adopted son” is a male who has been legally placed into the position of being a son.

- The phrase “son of” can be used to identify a person’s father, mother, or an ancestor from some previous generation. This phrase is used in genealogies and many other places.
- The “sons of Israel” are usually the Israelite nation (after Genesis).
- Using “son of” to give the name of the father frequently helps distinguish people who have the same name. For example, “Azariah son of Zadok” and “Azariah son of Nathan” in 1 Kings 4, and “Azariah son of Amaziah” in 2 Kings 15 are three different men.
- The phrase “son of” can be used to associate the person with whatever person or concept comes next. The meaning is then greatly determined by context. It can be positive (eg. 2 Kings 2:16: “sons of ability”), negative (eg. 2 Samuel 7:10: “sons of wickedness”), denote membership in a group, express contempt by not naming the person (eg. “you sons of Zeruiah”), etc.

Translation Suggestions:

- In most occurrences of this term, it is best to translate “son” by the literal term in the language that is used to refer to a son.
- When translating the term “Son of God,” the project language’s common term for “son” should be used.
- Sometimes “sons” can be translated as “children,” when both males and females are being referred to. For example, “sons of God” could be translated as “children of God” since this expression also includes girls and women.

(See also: descendant, [ancestor](#), [Son of God](#), [sons of God](#))

Bible References:

- 1 Chronicles 18:15
- 1 Kings 13:2
- 1 Thessalonians 5:5
- Galatians 4:7
- Hosea 11:1
- Isaiah 9:6
- Matthew 3:17
- Matthew 5:9
- Matthew 8:12
- Nehemiah 10:28

Examples from the Bible stories:

- **4:8** God spoke to Abram and promised again that he would have a **son** and as many descendants as the stars in the sky.
- **4:9** God said, “I will give you a **son** from your own body.”
- **5:5** About a year later, when Abraham was 100 years old and Sarah was 90, Sarah gave birth to Abraham’s **son**.
- **5:8** When they reached the place of sacrifice, Abraham tied up his **son** Isaac and laid him on an altar. He was about to kill his **son** when God said, “Stop! Do not hurt the boy! Now I know that you fear me because you did not keep your only **son** from me.”

- **9:7** When she saw the baby, she took him as her own **son**.
- **11:6** God killed every one of the Egyptians' firstborn **sons**.
- **18:1** After many years, David died, and his **son** Solomon began to rule.
- **26:4** "Is this the **son** of Joseph?" they said.

Word Data:

- Strong's: H1060, H1121, H1123, H1248, H3173, H3206, H3211, H4497, H5209, H5220, G38160, G50430, G52070

(Go back to: [Luke 1:13](#); [1:16](#); [1:31](#); [1:36](#); [1:57](#); [2:7](#); [3:2](#); [3:23](#); [4:22](#); [5:10](#); [6:35](#); [7:12](#); [9:38](#); [9:41](#); [10:6](#); [11:11](#); [11:19](#); [12:53](#); [14:5](#); [15:11](#); [15:13](#); [15:19](#); [15:21](#); [15:24](#); [15:25](#); [15:30](#); [16:8](#); [18:38](#); [18:39](#); [19:9](#); [20:13](#); [20:34](#); [20:36](#); [20:41](#); [20:44](#))

Son of God, the Son

Facts:

The term “Son of God” refers to Jesus, the Word of God, who came into the world as a human being. He is also often referred to as “the Son.”

- The Son of God has the same nature as God the Father, and is fully God.
- God the Father, God the Son, and God the Holy Spirit are all of one essence.
- Unlike human sons, the Son of God has always existed.
- In the beginning, the Son of God was active in creating the world, along with the Father and the Holy Spirit.

Because Jesus is God’s Son, he loves and obeys his Father, and his Father loves him.

Translation Suggestions:

- For the term “Son of God,” it is best to translate “Son” with the same word the language would naturally use to refer to a human son.
- Make sure the word used to translate “son” fits with the word used to translate “father” and that these words are the most natural ones used to express a true father-son relationship in the project language.
- Using a capital letter to begin “Son” may help show that this is talking about God.
- The phrase “the Son” is a shortened form of “the Son of God,” especially when it occurs in the same context as “the Father.”

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [ancestor](#), [God](#), [God the Father](#), [Holy Spirit](#), [Jesus](#), [son](#), [sons of God](#))

Bible References:

- 1 John 4:10
- Acts 9:20
- Colossians 1:17
- Galatians 2:20
- Hebrews 4:14
- John 3:18
- Luke 10:22
- Matthew 11:27
- Revelation 2:18
- Romans 8:29

Examples from the Bible stories:

- **22:5** The angel explained, “The Holy Spirit will come to you, and the power of God will overshadow you. So the baby will be holy, the **Son of God.**”
- **24:9** God had told John, “The Holy Spirit will come down and rest on someone you baptize. That person is **the Son of God.**”
- **31:8** The disciples were amazed. They worshiped Jesus, saying to him, “Truly, you are **the Son of God.**”
- **37:5** Martha answered, “Yes, Master! I believe you are the Messiah, the **Son of God.**”
- **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.”
- **46:6** Right away, Saul began preaching to the Jews in Damascus, saying, “Jesus is the **Son of God!**”

- **49:9** But God loved everyone in the world so much that he gave his only **Son** so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.

Word Data:

- Strong's: H0426, H0430, H1121, H1247, G23160, G52070

(Go back to: [Luke 1:32](#); [1:35](#); [3:22](#); [4:3](#); [4:9](#); [4:41](#); [8:28](#); [9:35](#); [10:22](#); [22:70](#))

Son of Man, son of man

Definition:

The title “Son of Man” was used by Jesus to refer to himself. He often used this term instead of saying “I” or “me.”

- In the Bible, “son of man” could be a way of referring to or addressing a man. It could also mean “human being.”
- Throughout the Old Testament book of Ezekiel, God frequently addressed Ezekiel as “son of man.” For example he said, “You, son of man, must prophesy.”
- The prophet Daniel saw a vision of a “son of man” coming with the clouds, which is a reference to the coming Messiah.
- Jesus also said that the Son of Man will be coming back someday on the clouds.
- These references to the Son of Man coming on the clouds reveal that Jesus the Messiah is God.

Translation Suggestions:

- When Jesus uses the term “Son of Man” it could be translated as “the One who became a human being” or “the Man from heaven.”
- Some translators occasionally include “I” or “me” with this title (as in “I, the Son of Man”) to make it clear that Jesus was talking about himself.
- Check to make sure that the translation of this term does not give a wrong meaning (such as referring to an illegitimate son or giving the wrong impression that Jesus was only a human being).
- When used to refer to a person, “son of man” could also be translated as “you, a human being” or “you, man” or “human being” or “man.”

(See also: [heaven](#), [son](#), [Son of God](#), [Yahweh](#))

Bible References:

- Acts 7:56
- Daniel 7:14
- Ezekiel 43:6-8
- John 3:12-13
- Luke 6:5
- Mark 2:10
- Matthew 13:37
- Psalms 80:17-18
- Revelation 14:14

Word Data:

- Strong's: H0120, H0606, H1121, H1247, G04440, G52070

(Go back to: [Introduction to the Gospel of Luke](#)\n\n## [Part 1: General Introduction](#)\n\n### [Outline of the book of Luke](#)\n\n1. [Dedication to Theophilus \(1:1-4\)](#)\n2. [Prologue](#)\n * [The birth of John the Baptist \(1:5-80\)](#)\n * [The birth and youth of Jesus \(2:1-51\)](#)\n * [The ministry of John the Baptist \(3:1-20\)](#)\n * [The baptism, genealogy, and temptation of Jesus \(3:21-4:13\)](#)\n3. [The teaching and healing ministry of Jesus in Galilee \(4:14-9:50\)](#)\n4. [Jesus teaches along his journey to Jerusalem](#)\n * [Judgment by God, and people's judgments about Jesus \(9:51-13:21\)](#)\n * [Who will be part of the kingdom of God \(13:22-17:10\)](#)\n * [Responding to Jesus by welcoming or rejecting him \(17:11-19:27\)](#)\n5. [Jesus in Jerusalem](#)\n * [Jesus' entry into Jerusalem \(19:28-44\)](#)\n * [Jesus teaches in the temple: conflict over his identity and](#)

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(See: [How to Translate Names](#))\n\n### Who wrote the book of Luke?\n\nThis book does not give the name of its author. However, the same person who wrote this book also wrote the book of Acts, which is also dedicated to Theophilus. In parts of the book of Acts, the author uses the word "we." This indicates that the author traveled with Paul. Most scholars think that Luke was this person traveling with Paul. Therefore, since early Christian times, most Christians have recognized Luke as the author of both the Gospel of Luke and the book of Acts.\n\nLuke was a medical doctor. His way of writing shows that he was an educated man. He was probably a Gentile. Luke himself probably did not witness what Jesus said and did. But he tells Theophilus in his dedication that he talked to many people who did.\n\n## Part 2: Important Religious and Cultural Concepts\n\n### The kingdom of God\n\n"The kingdom of God" is a major concept in the Gospel of Luke. It 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](#))\n\n### Why does Luke write so much about the final week of Jesus' life?\n\nLuke wrote much about Jesus' final week. He wanted his readers to think deeply about Jesus' final week and his death on the cross. He wanted people to understand that Jesus willingly died on the cross so that God could forgive them for sinning against him. (See: [sin](#), [sinful](#), [sinner](#), [sinning](#))\n\n### What are the roles of women in the Gospel of Luke?\n\nLuke described women in a very positive way in his Gospel. For example, he often showed women being more faithful to God than most men. (See: [faithful](#), [faithfulness](#), [trustworthy](#))\n\n## Part 3: Important Translation Issues\n\n### What are the Synoptic Gospels?\n\nThe Gospels of Matthew, Mark, and Luke are called the Synoptic Gospels because they tell the story of many of the same events. The word "synoptic" means to "see together." Passages are considered "parallel" when they are the same or almost the same among two or three Gospels. When translating parallel passages, translators should use the same wording and make them as similar as possible.\n\n### Why does Jesus refer to himself as the "Son of Man"?\n\nIn the Gospels, Jesus calls himself the "Son of Man." This is a reference to Daniel 7:13-14. In that passage, there is a person who is described as like a "son of man." That means that the person was someone who looked like a human being. God gave authority to this "son of man" to rule over the nations forever. All people will worship him forever.\n\nJews of Jesus' time did not use "Son of Man" as a title for anyone. But Jesus used it for himself to help them understand who he truly was. (See: [Son of Man](#), [son of man](#))\n\nTranslating the title "Son of Man" can be difficult in many languages. Readers may misunderstand a literal translation. Translators can consider alternatives, such as "The Human One." It may also be helpful to include a footnote to explain the title.\n\n### Major issues in the text of the book of Luke\n\nULT follows the readings of the most accurate ancient manuscripts of the Bible. However, there may already be older versions of the Bible in the translators' regions that follow the readings of other manuscripts. In the most significant cases, the General Notes to the chapters in which these differences occur will discuss them and recommend approaches. (See: [Textual Variants](#)); [Luke 5:24](#); [6:5](#); [6:22](#); [7:34](#); [9:22](#); [9:26](#); [9:44](#); [9:58](#); [11:30](#); [12:8](#); [12:10](#); [12:40](#); [17:22](#); [17:24](#); [17:26](#); [17:30](#); [18:8](#); [18:31](#); [19:10](#); [21:27](#); [21:36](#); [22:22](#); [22:48](#); [22:69](#); [24:7](#))

sons of God, children of God

Definition:

The term “sons of God” is a figurative expression that has several possible meanings.

- In the New Testament, the term “sons of God” refers to all believers in Jesus and is often translated as “children of God” since it includes both males and females.
- This use of the term speaks of a relationship with God that is like the relationship between a human son and his father, with all the privileges associated with being sons.
- Some people interpret the term “sons of God” that appears in Genesis 6 to mean fallen angels—evil spirits or demons. Others think it may refer to powerful political rulers or to the descendants of Seth.
- The title “Son of God” is a different term: it refers to Jesus, who is God’s only Son.

Translation Suggestions:

- When “sons of God” refers to believers in Jesus, it could be translated as “children of God.”
- In Genesis 6:2 and 4 ways to translate “sons of God” could include “angels,” “spirit beings,” “supernatural creatures,” or “demons.”
- Also see the link for “son.”

(See also: [angel](#), [demon](#), [son](#), [Son of God](#), [ruler](#), [spirit](#))

Bible References:

- Genesis 6:2
- Genesis 6:4
- Job 1:6
- Romans 8:14

Word Data:

- Strong’s: H0430, H1121, G52070, G50430

(Go back to: [Luke 20:36](#))

soul, self, person

Definition:

The term "soul" can either refer generally to the non-physical part of a person or refer specifically to a person's awareness of themselves as a person distinct from others.

- In the Bible, the terms "soul" and "spirit" may be two different concepts, or they may be two terms that refer to the same concept.
- When a person dies, his soul leaves his body.
- In contrast to the body, the "soul" can be spoken of as the part of a person that "relates to God."
- The word "soul" is sometimes used figuratively to refer to the whole person. For example, "the soul who sins" means "the person who sins" and "my soul is tired" means "I am tired."

Translation Suggestions:

- The term "soul" could also be translated as "inner self" or "inner person."
- In some contexts, "my soul" could be translated as "I" or "me."
- Usually the phrase "the soul" can be translated as "the person" or "he" or "him," depending on the context.
- Some languages might only have one word for the concepts "soul" and "spirit."
- In Hebrews 4:12, the figurative phrase "dividing soul and spirit" could mean "deeply discerning or exposing the inner person."

(See also: [spirit](#))

Bible References:

- 2 Peter 2:8
- Acts 2:27-28
- Acts 2:41
- Genesis 49:6
- Isaiah 53:10-11
- James 1:21
- Jeremiah 6:16-19
- Jonah 2:7-8
- Luke 1:47
- Matthew 22:37
- Psalms 19:7
- Revelation 20:4

Word Data:

- Strong's: H5082, H5315, H5397, G55900

(Go back to: [Luke 1:46](#); [2:35](#); [10:27](#); [12:19](#); [12:20](#); [21:19](#))

spirit, wind, breath

Definition:

The term "spirit" refers to the non-physical part of a person which cannot be seen. In biblical times, the concept of a person's spirit was closely related to the concept of a person's breath. The term can also refer to wind, that is, the movement of air in the natural world.

- The term "spirit" can refer to a being that does not have a physical body, such as an evil spirit.
- In general, the term "spiritual" describes things in the non-physical world.
- The term "spirit of" can also mean "having the characteristics of," such as in "spirit of wisdom" or "in the spirit of Elijah." Sometimes the Bible applies this term in the context of a person's attitude or emotional state, such as "spirit of fear" and "spirit of jealousy."
- Jesus said that God is a spirit.

Translation Suggestions:

- Depending on the context, some ways to translate "spirit" might include "non-physical being" or "inside part" or "inner being."
- In some contexts, the term "spirit" could be translated as "evil spirit" or "evil spirit being."
- Sometimes the term "spirit" is used to express the feelings of a person, as in "my spirit was grieved in my inmost being." This could also be translated as "I felt grieved in my spirit" or "I felt deeply grieved."
- The phrase "spirit of" could be translated as "character of" or "influence of" or "attitude of" or "thinking (that is) characterized by."
- Depending on the context, "spiritual" could be translated as "non-physical" or "from the Holy Spirit" or "God's" or "part of the non-physical world."
- The phrase "spiritual maturity" could be translated as "godly behavior that shows obedience to the Holy Spirit."
- The term "spiritual gift" could be translated as "special ability that the Holy Spirit gives."
- Sometimes this term can be translated as "wind" when referring to the simple movement of air or "breath" when referring to air movement caused by living beings.

(See also: [soul](#), [Holy Spirit](#), [demon](#), [breath](#))

Bible References:

- 1 Corinthians 5:5
- 1 John 4:3
- 1 Thessalonians 5:23
- Acts 5:9
- Colossians 1:9
- Ephesians 4:23
- Genesis 7:21-22
- Genesis 8:1
- Isaiah 4:4
- Mark 1:23-26
- Matthew 26:41
- Philippians 1:27

Examples from the Bible stories:

- **13:3** Three days later, after the people had prepared themselves **spiritually**, God came down on top of Mount Sinai with thunder, lightning, smoke, and a loud trumpet blast.
- **40:7** Then Jesus cried out, "It is finished! Father, I give my **spirit** into your hands." Then he bowed his head and gave up his **spirit**.
- **45:5** As Stephen was dying, he cried out, "Jesus, receive my **spirit**."
- **48:7** All the people groups are blessed through him, because everyone who believes in Jesus is saved from sin, and becomes a **spiritual** descendant of Abraham.

Word Data:

- Strong's: H0178, H1172, H5397, H7307, H7308, G41510, G41520, G41530, G53260, G54270

(Go back to: [Luke 1:17](#); [1:47](#); [1:80](#); [8:55](#); [23:46](#))

staff, clubs

Definition:

A staff is a long wooden stick or rod, often used as a walking stick.

- When Jacob was old, he used a staff to help him walk.
- God turned Moses' staff into a snake to show his power to Pharaoh.
- Shepherds also used a staff to help guide their sheep, or to rescue the sheep when they fell or wandered.
- The shepherd's staff had a hook on the end, so it differed from the shepherd's rod, which was straight and was used to kill wild animals that were trying to attack the sheep.

(See also: Pharaoh, [power](#), [sheep](#), [shepherd](#))

Bible References:

- Exodus 4:1-3
- Exodus 7:9
- Luke 9:3
- Mark 6:7-9
- Matthew 10:8-10
- Matthew 27:29

Word Data:

- Strong's: H4132, H4294, H4731, H4938, H6086, H6418, H7626, G25630, G35860, G44640

(Go back to: [Luke 9:3](#))

stone, stoning

Definition:

A stone is a small rock. To “stone” someone is to throw stones and larger rocks at that person with the intention of killing him. A “stoning” is an event in which someone was stoned.

- In ancient times, stoning was a common method of executing people as punishment for crimes they had committed.
- God commanded the Israelite leaders to stone people for certain sins, such as adultery.
- In the New Testament, Jesus forgave a woman caught in adultery and stopped people from stoning her.
- Stephen, who was the first person in the Bible to be killed for testifying about Jesus, was stoned to death.
- In the city of Lystra, the apostle Paul was stoned, but he did not die from his wounds.

(See also: [adultery](#), [commit](#), [crime](#), [death](#), [Lystra](#), [testimony](#))

Bible References:

- Acts 7:57-58
- Acts 7:59-60
- Acts 14:5
- Acts 14:19-20
- John 8:4-6
- Luke 13:34
- Luke 20:6
- Matthew 23:37-39

Word Data:

- Strong's: H0068, H0069, H0810, H1382, H1496, H1530, H2106, H2672, H2687, H2789, H4676, H4678, H5553, H5601, H5619, H6344, H6443, H6697, H6864, H6872, H7275, H7671, H8068, G26420, G29910, G30340, G30350, G30360, G30370, G40740, G43480, G55860

(Go back to: [Luke 13:34](#); [20:6](#))

strength, strengthen, strong

Facts:

The term “strength” refers to physical, emotional, or spiritual power. To “strengthen” someone or something means to make that person or object stronger.

- “Strength” can also refer to the power to withstand some kind of opposing force.
- A person has “strength of will” if he is able to avoid sinning when tempted.
- One writer of the Psalms called Yahweh his “strength” because God helped him to be strong.
- If a physical structure like a wall or building is being “strengthened,” people are rebuilding the structure, reinforcing it with more stones or brick so that it can withstand an attack.

Translation Suggestions

- In general, the term “strengthen” can be translated as “cause to be strong” or “make more powerful.”
- In a spiritual sense, the phrase “strengthen your brothers” could also be translated as “encourage your brothers” or “help your brothers to persevere.”
- The following examples show the meaning of these terms, and therefore how they can be translated, when they are included in longer expressions.
 - “puts strength on me like a belt” means “causes me to be completely strong, like a belt that completely surrounds my waist.”
 - “in quietness and trust will be your strength” means “acting calmly and trusting in God will make you spiritually strong.”
 - “will renew their strength” means “will become stronger again.”
 - “by my strength and by my wisdom I acted” means “I have done all this because I am so strong and wise.”
 - “strengthen the wall” means “reinforce the wall” or “rebuild the wall.”
 - “I will strengthen you” means “I will cause you to be strong”
 - “in Yahweh alone are salvation and strength” means “Yahweh is the only one who saves us and strengthens us.”
 - “the rock of your strength” means “the faithful one who makes you strong”
 - “with the saving strength of his right hand” means “he strongly rescues you from trouble like someone who holds you safely with his strong hand.”
 - “of little strength” means “not very strong” or “weak.”
 - “with all my strength” means “using my best efforts” or “strongly and completely.”

(See also: [faithful](#), [persevere](#), [right hand](#), [save](#))

Bible References:

- 2 Kings 18:19-21
- 2 Peter 2:11
- Luke 10:27
- Psalm 21:1

Word Data:

- Strong’s: H0193, H0202, H0353, H0360, H0386, H0410, H0553, H0556, H1369, H1396, H2220, H2388, H2391, H2392, H2393, H2428, H3027, H3028, H3559, H3581, H3811, H3955, H4581, H5326, H5331, H5582, H5797, H5807, H5810, H5934, H5975, H6106, H6109, H6697, H6965, H7292, H7307, H8003, H8443, H8632, H8633,

G04610, G09500, G14110, G14120, G17430, G17650, G18400, G19910, G24790, G24800, G29010, G29040,
G36190, G37560, G45990, G47320, G47330, G47410

(Go back to: [Luke 1:80](#); [2:40](#); [6:48](#); [10:27](#); [14:29](#); [14:30](#); [16:3](#); [21:36](#); [22:32](#))

strong drink

Definition:

The term “strong drink” refers to drinks that have been fermented and have alcohol in them.

- Alcoholic drinks are made from either grain or fruit and have undergone fermentation.
- Kinds of “strong drink” include grape wine, palm wine, beer, and apple cider. In the Bible, grape wine was the most frequently mentioned strong drink.
- Priests and anyone who took a special vow such as the “Nazirite vow” were not permitted to drink fermented drinks.
- This term could also be translated as “fermented drink” or “alcoholic drink.”

(See also: [grape](#), Nazirite, vow, [wine](#))

Bible References:

- Isaiah 5:11-12
- Leviticus 10:9
- Luke 1:14-15
- Numbers 6:3

Word Data:

- Strong's: H5435, H7941, G46080

(Go back to: [Luke 1:15](#))

stumble, reeling

Definition:

The term “stumble” means “almost fall” when walking or running. Usually it involves tripping over something.

- Figuratively, to “stumble” can mean to “sin” or to “falter” in believing.
- This term can also refer to faltering or showing weakness when fighting a battle or when being persecuted or punished.

Translation Suggestions

- In contexts where the term “stumble” means to physically trip over something, it should be translated with a term that means “almost fall” or “trip over.”
- This literal meaning could also be used in a figurative context, if it communicates the correct meaning in that context.
- For figurative uses where the literal meaning would not make sense in the project language, “stumble” could be translated as “sin” or “falter” or “stop believing” or “become weak,” depending on the context.
- Another way to translate this term could be, “stumble by sinning” or “stumble by not believing.”
- The phrase “made to stumble” could be translated as “caused to become weak” or “caused to falter.”

(See also: [believe](#), [persecute](#), [sin](#), [stumbling block](#))

Bible References:

- 1 Peter 2:8
- Hosea 4:5
- Isaiah 31:3
- Matthew 11:4-6
- Matthew 18:8

Word Data:

- Strong's: H1762, H3782, H4383, H5062, H5063, H5307, H6328, H6761, H8058, G06790, G43480, G43500, G44170, G46240, G46250

(Go back to: [Luke 17:2](#))

stumbling block, stone of stumbling

Definition:

The term “stumbling block” or “stone of stumbling” refers to a physical object that causes a person to trip and fall.

- A figurative stumbling block is anything that causes a person to fail in a moral or spiritual sense.
- Also figuratively, a “stumbling block” or “stone of stumbling” can be something that prevents someone from having faith in Jesus or that causes someone to not grow spiritually.
- Often it is sin that is like a stumbling block to oneself or to others.
- Sometimes God places a stumbling block in the way of people who are rebelling against him.

Translation Suggestions:

- If a language has a term for an object that triggers a trap, that word could be used to translate this term.
- This term could also be translated as “stone that causes stumbling” or “something that causes someone to not believe” or “obstacle that causes doubt” or “obstacle to faith” or “something that causes someone to sin.”

(See also: [stumble](#), [sin](#))

Bible References:

- 1 Corinthians 1:23
- Galatians 5:11
- Matthew 5:29-30
- Matthew 16:23
- Romans 9:33

Word Data:

- Strong's: H4383, G30370, G43490, G46250

(Go back to: [Luke 17:1](#))

subject, be subject to, subjection

Facts:

A person is the “subject” of another person if the second person rules over the first. To “be subject to” is to “obey” or to “submit to the authority of.”

- The phrase “put in subjection to” refers to causing people to be under the authority of a leader or ruler.
- To “subject someone to something” means to cause that person to experience something negative, such as punishment.
- Sometimes the term “subject” is used to refer to being the topic or focus of something, such as in, “you will be the subject of ridicule.”
- The phrase “be subject to” means the same as “be submissive to” or “submit to.”

(See also: submit)

Bible References:

- 1 Corinthians 2:14-16
- 1 Kings 4:6
- 1 Peter 2:18-20
- Hebrews 2:5
- Proverbs 12:23-24

Word Data:

- Strong's: H1697, H3533, H3665, H4522, H5647, H5927, G03500, G13790, G13960, G17770, G36630, G52920, G52930

(Go back to: [Luke 2:51](#); [10:17](#); [10:20](#))

suffer, suffering

Definition:

The terms “suffer” and “suffering” refer to experiencing something very unpleasant, such as illness, pain, or other hardships.

- When people are persecuted or when they are sick, they suffer.
- Sometimes people suffer because of wrong things they have done; other times they suffer because of sin and disease in the world.
- Suffering can be physical, such as feeling pain or sickness. It can also be emotional, such as feeling fear, sadness, or loneliness.
- The phrase “suffer me” means “bear with me” or “hear me out” or “listen patiently.”

Translation Suggestions:

- The term “suffer” can be translated as “feel pain” or “endure difficulty” or “experience hardships” or “go through difficult and painful experiences.”
- Depending on the context, “suffering” could be translated as “extremely difficult circumstances” or “severe hardships” or “experiencing hardship” or “time of painful experiences.”
- The phrase “suffer thirst” could be translated as “experience thirst” or “suffer with thirst.”
- To “suffer violence” could also be translated as “undergo violence” or “be harmed by violent acts.”

Bible References:

- 1 Thessalonians 2:14-16
- 2 Thessalonians 1:3-5
- 2 Timothy 1:8
- Acts 7:11-13
- Isaiah 53:11
- Jeremiah 6:6-8
- Matthew 16:21
- Psalms 22:24
- Revelation 1:9
- Romans 5:3-5

Examples from the Bible stories:

- **9:13** God said, “I have seen the **suffering** of my people.”
- **38:12** Jesus prayed three times, “My Father, if it is possible, please let me not have to drink this cup of **suffering**.”
- **42:3** He (Jesus) reminded them that the prophets said the Messiah would **suffer** and be killed, but would rise again on the third day.
- **42:7** He (Jesus) said, “It was written long ago that the Messiah would **suffer**, die, and rise from the dead on the third day.”
- **44:5** “Although you did not understand what you were doing, God used your actions to fulfill the prophecies that the Messiah would **suffer** and die.”
- **46:4** God said, “I have chosen him (Saul) to declare my name to the unsaved. I will show him how much he must **suffer** for my sake.”
- **50:17** He (Jesus) will wipe away every tear and there will be no more **suffering**, sadness, crying, evil, pain, or death.

Word Data:

- Strong's: H0943, H1741, H1934, H4531, H5142, H5375, H5999, H6031, H6040, H6041, H6064, H6090, H6770, H6869, H6887, H7661, G00910, G09410, G09710, G22100, G23460, G23470, G25520, G25530, G25610, G38040, G39580, G43100, G47780, G47770, G48410, G50040

(Go back to: [Luke 9:22](#); [13:2](#); [17:25](#); [22:15](#); [24:26](#); [24:46](#))

sulfur, sulfurous

Definition:

Sulfur is a yellow substance that becomes a burning liquid when it is set on fire.

- Sulfur also has a very strong smell that is like the odor of rotten eggs.
- In the Bible, burning sulfur is a symbol of God's judgment on ungodly and rebellious people.
- During the time of Lot, God rained down fire and sulfur on the evil cities of Sodom and Gomorrah.
- In some English Bible versions, sulfur is referred to as "brimstone," which literally means "burning stone."

Translation Suggestions:

- Possible translations of this term could include "yellow stone that burns" or "burning yellowish rock."

(See also: Gomorrah, [judge](#), [Lot](#), [rebel](#), [Sodom](#), godly)

Bible References:

- Genesis 19:24
- Isaiah 34:9
- Luke 17:29
- Revelation 20:10

Word Data:

- Strong's: H1614, G23030

(Go back to: [Luke 17:29](#))

sweep

Facts:

To “sweep” usually means to remove dirt by making broad, quick movements with a broom or brush. “Swept” is the past tense of “sweep.” These words are also used figuratively.

- The term “sweep” is used figuratively to describe how an army attacks with swift, decisive, wide-reaching movements.
- For example, Isaiah prophesied that the Assyrians would “sweep through” the Kingdom of Judah. This means they would destroy Judah and capture its people.
- The term “sweep” can also be used to describe the manner in which rapidly flowing water pushes things and forces them away.
- When overwhelming, difficult things are happening to a person, it can be said that they are “sweeping over” him.

(See also: Assyria, [Isaiah](#), [Judah](#), [prophet](#))

Bible References:

- 1 Kings 16:3
- Daniel 11:40-41
- Genesis 18:24
- Proverbs 21:7-8
- Psalms 90:5

Word Data:

- Strong's: H0622, H0857, H1640, H2498, H2894, H3261, H5500, H5595, H7857, G42160, G45630, G49510

(Go back to: [Luke 11:25](#); [15:8](#))

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: [Metaphor](#))
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: [How to Translate Unknowns](#))

(See also: James (brother of Jesus), [John \(the Baptist\)](#), [tongue](#), [word of God](#))

Bible References:

- Acts 12:2
- Genesis 27:40
- Genesis 34:25
- Luke 2:33-35
- Luke 21:24
- Matthew 10:34
- Matthew 26:55
- Revelation 1:16

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

(Go back to: [Luke 2:35](#); [21:24](#); [22:36](#); [22:38](#); [22:49](#); [22:52](#))

synagogue

Definition:

A synagogue is a building where Jewish people meet together to worship God.

- Since ancient times, a synagogue's services have included times of prayer, scripture reading, and teaching about the scriptures.
- The Jews originally started building synagogues as places to pray and worship God in their own cities, because many of them lived far away from the temple in Jerusalem.
- Jesus often taught in synagogues and healed people there.
- The word "synagogue" can be used figuratively to refer to the group of people meeting there.

(See also: [heal](#), [Jerusalem](#), [Jew](#), [pray](#), [temple](#), [word of God](#), [worship](#))

Bible References:

- Acts 6:9
- Acts 14:1-2
- Acts 15:21
- Acts 24:10-13
- John 6:59
- Luke 4:14
- Matthew 6:1-2
- Matthew 9:35-36
- Matthew 13:54

Word Data:

- Strong's: H4150, G06560, G07520, G48640

(Go back to: [Luke 4:15](#); [4:16](#); [4:20](#); [4:28](#); [4:33](#); [4:38](#); [4:44](#); [6:6](#); [7:5](#); [8:41](#); [11:43](#); [12:11](#); [13:10](#); [20:46](#); [21:12](#))

Syria, Ashur

Facts:

Syria is a country located northeast of Israel. During the time of the New Testament, it was a province under the rule of the Roman Empire.

- In the Old Testament time period, the Syrians were strong military enemies of the Israelites.
- Naaman was a commander of the Syrian army who was cured of leprosy by the prophet Elisha.
- Many inhabitants of Syria are descendants of Aram, who was descended from Noah's son Shem.
- Damascus, the capital city of Syria, was mentioned many times in the Bible.
- Saul went to the city of Damascus with plans to persecute Christians there, but Jesus stopped him.

(Translation suggestions: [How to Translate Names](#))

(See also: [Aram](#), [commander](#), [Damascus](#), [descendant](#), [Elisha](#), [leprosy](#), [Naaman](#), [persecute](#), [prophet](#))

Bible References:

- Acts 15:23
- Acts 15:41
- Acts 20:3
- Galatians 1:21-24
- Matthew 4:23-25

Word Data:

- Strong's: H0758, H0804, G49470, G49480

(Go back to: [Luke 2:2](#); [4:27](#))

tax, tribute, taxation, taxpayers, tax collector,

Definition:

The terms "tax" and "taxes" refer to money or goods that people pay to a government that is in authority over them. A "tax collector" was a government worker whose job was to receive money that people were required to pay the government in taxes.

- The amount of money that is paid as a tax is usually based on the value of an item or on how much a person's property is worth.
- In the time of Jesus and the apostles, the Roman government required taxes from everyone living in the Roman empire, including the Jews.
- If taxes are not paid, the government can take legal action against a person to get the money that is owed.
- Joseph and Mary traveled to Bethlehem to be counted in the census held to tax everyone living in the Roman empire.
- The term "tax" could also be translated as "required payment" or "government money" or "temple money," depending on the context.
- To "pay taxes" could also be translated as to "pay money to the government" or "receive money for the government" or "make the required payment." To "collect taxes" could be translated as to "receive money for the government."
- A "tax collector" is someone who works for the government and receives the money that people are required to pay it.
- The people who collected taxes for the Roman government would often demand more money from the people than the government required. The tax collectors would keep the extra amount for themselves.
- Because tax collectors cheated people in this way, the Jews considered them to be among the worst of sinners.
- The Jews also considered Jewish tax collectors to be traitors to their own people because they worked for the Roman government which was oppressing the Jewish people.
- The phrase, "tax collectors and sinners" was a common expression in the New Testament, showing how much the Jews despised tax collectors.

(See also: [Jew](#), [Rome](#), [sin](#))

Bible References:

- Luke 20:21-22
- Mark 2:13-14
- Matthew 9:7-9
- Numbers 31:28-29
- Romans 13:6-7
- Luke 3:12-13
- Luke 5:27-28
- Matthew 5:46-48
- Matthew 9:10-11
- Matthew 11:18-19
- Matthew 17:26-27
- Matthew 18:17

Examples from the Bible stories:

34:6 He said, "Two men went to the Temple to pray. One of them was a tax collector, and the other was a religious leader." 34:7 "The religious leader prayed like this, 'Thank you, God, that I am not a sinner like other men—such as robbers, unjust men, adulterers, or even like that tax collector.'" 34:9 "But the tax collector stood far away from the

religious ruler, did not even look up to heaven. Instead, he pounded on his chest and prayed, 'God, please be merciful to me because I am a sinner.'" 34:10 Then Jesus said, "I tell you the truth, God heard the tax collector's prayer and declared him to be righteous." 35:1 One day, Jesus was teaching many tax collectors and other sinners who had gathered to hear him.

Word Data:

- Tax: Strong's: H2670, H4060, H4371, H4522, H4864, H6186, G13230, G27780, G50550, G54110
- Tax Collector: Strong's: H5065, H5674, G50570, G50580

(Go back to: [Luke 3:12](#); [5:27](#); [5:29](#); [5:30](#); [7:29](#); [7:34](#); [15:1](#); [18:10](#); [18:11](#); [18:13](#); [19:2](#); [20:22](#); [23:2](#))

teach, teaching, untaught

Definition:

To “teach” someone is to tell him something he doesn’t already know. It can also mean to “provide information” in general, with no reference to the person who is learning. Usually the information is given in a formal or systematic way. A person’s “teaching” is or his “teachings” are what he has taught.

- A “teacher” is someone who teaches. The past action of “teach” is “taught.”
- When Jesus was teaching, he was explaining things about God and his kingdom.
- Jesus’ disciples called him “Teacher” as a respectful form of address for someone who taught people about God.
- The information that is being taught can be shown or spoken.
- The term “doctrine” refers to a set of teachings from God about himself as well as God’s instructions about how to live. This could also be translated as “teachings from God” or “what God teaches us.”
- The phrase “what you have been taught” could also be translated as “what these people have taught you” or “what God has taught you,” depending on the context.
- Other ways to translate “teach” could include “tell” or “explain” or “instruct.”
- Often this term can be translated as “teaching people about God.”

(See also: [instruct](#), [teacher](#), [word of God](#))

Bible References:

- 1 Timothy 1:3
- Acts 2:40-42
- John 7:14
- Luke 4:31
- Matthew 4:23
- Psalms 32:8

Word Data:

- Strong’s: H0502, H2094, H2449, H3045, H3046, H3256, H3384, H3925, H3948, H7919, H8150, G13170, G13210, G13220, G20850, G26050, G27270, G31000, G23120, G25670, G38110, G49940

(Go back to: [Luke 1:4](#); [4:15](#); [4:31](#); [4:32](#); [5:3](#); [5:17](#); [6:6](#); [11:1](#); [12:12](#); [13:10](#); [13:22](#); [13:26](#); [19:47](#); [20:1](#); [20:21](#); [21:37](#); [23:5](#))

teacher, Teacher

Definition:

A teacher is a person who gives other people new information. Teachers help others to obtain and use both knowledge and skills.

- In the Bible, the word “teacher” is used in a special sense to refer to someone who teaches about God.
- People who learn from a teacher are called “students” or “disciples.”
- In some Bible translations, this term is capitalized (“Teacher”) when it is used as a title for Jesus.

Translation Suggestions:

- The usual word for a teacher can be used to translate this term, unless that word is only used for a school teacher.
- Some cultures may have a special title that is used for religious teachers, such as “Sir” or “Rabbi” or “Preacher.”

(See also: [disciple](#), [preach](#))

Bible References:

- Ecclesiastes 1:12-15
- Ephesians 4:11-13
- Galatians 6:6-8
- Habakkuk 2:18
- James 3:2
- John 1:37-39
- Luke 6:40
- Matthew 12:38-40

Examples from the Bible stories:

- **27:1** One day, an expert in the Jewish law came to Jesus to test him, saying, “**Teacher**, what must I do to inherit eternal life?”
- **28:1** One day a rich young ruler came up to Jesus and asked him, “Good **Teacher**, what must I do to have eternal life?”
- **37:2** After the two days had passed, Jesus said to his disciples, “Let’s go back to Judea.” “But **Teacher**,” the disciples answered, “Just a short time ago the people there wanted to kill you!”
- **38:14** Judas came to Jesus and said, “Greetings, **Teacher**,” and kissed him.
- **49:3** Jesus was also a great **teacher**, and he spoke with authority because he is the Son of God.

Word Data:

- Strong’s: H3384, H3925, G13200, G25670, G35470, G55720

(Go back to: [Luke 2:46](#); [3:12](#); [5:17](#); [6:40](#); [7:40](#); [8:49](#); [9:38](#); [10:25](#); [11:45](#); [12:13](#); [18:18](#); [19:39](#); [20:21](#); [20:28](#); [20:39](#); [21:7](#); [22:11](#))

temple, house, house of God

Facts:

The temple was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the Temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.
- In the New Testament, the term “temple of the Holy Spirit” is used to refer to believers in Jesus as a group, because the Holy Spirit lives in them.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: [sacrifice](#), [Solomon](#), [Babylon](#), [Holy Spirit](#), [tabernacle](#), [courtyard](#), [Zion](#), [house](#))

Bible References:

- Acts 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- **17:6** David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- **18:2** In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- **20:7** They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- **20:13** When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city of the city and the **Temple**.
- **25:4** Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- **40:7** When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong's: H1004, H1964, H1965, G14930, G24110, G34850

(Go back to: [Luke 1:9](#); [1:21](#); [1:22](#); [2:27](#); [2:37](#); [2:46](#); [4:9](#); [18:10](#); [19:45](#); [19:47](#); [20:1](#); [21:5](#); [21:37](#); [21:38](#); [22:52](#); [22:53](#); [23:45](#); [24:53](#))

tempt, temptation

Definition:

To tempt someone is to try to get that person to do something wrong.

- A temptation is something that causes a person to want to do something wrong.
- People are tempted by their own sinful nature and by other people.
- Satan also tempts people to disobey God and to sin against God by doing wrong things.
- Satan tempted Jesus and tried to get him to do something wrong, but Jesus resisted all of Satan's temptations and never sinned.
- Someone who is "tempting God" is not trying to get him to do something wrong, but rather, is continuing in stubborn disobedience of him to the point that God must respond by punishing him. This is also called "testing God."

Translation Suggestions:

- The term "tempt" can be translated as "try to cause to sin" or "entice" or "cause a desire to sin."
- Ways to translate "temptations" could include, "things that tempt" or "things that entice someone to sin" or "things that cause desire to do something wrong."
- To "tempt God" could be translated as to "put God to the test" or to "test God" or to "try God's patience" or to "cause God to have to punish" or to "stubbornly keep disobeying God."

(See also: [disobey](#), [Satan](#), [sin](#), [test](#))

Bible References:

- 1 Thessalonians 3:4-5
- Hebrews 4:15
- James 1:13
- Luke 4:2
- Luke 11:4
- Matthew 26:41

Examples from the Bible stories:

- **25:1** Then Satan came to Jesus and **tempted** him to sin.
- **25:8** Jesus did not give in to Satan's **temptations**, so Satan left him.
- **38:11** Jesus told his disciples to pray that they would not enter into **temptation**.

Word Data:

- Strong's: H0974, H4531, H5254, G05510, G15980, G39850, G39860, G39870

(Go back to: [Luke 4:2](#); [4:13](#); [11:4](#); [22:40](#); [22:46](#))

tenth, tithe

Definition:

The terms "tenth" and "tithe" refer to "ten percent" or "one-out-of-ten portion" of one's money, crops, livestock, or other possessions, which is given to God.

- In the Old Testament, God instructed the Israelites to set aside a tenth of their belongings to give as an offering of thanksgiving to him.
- This offering was used to support the Levite tribe of Israel who served the Israelites as priests and caretakers of the tabernacle and later, the temple.
- In the New Testament, God does not require giving a tithe, but instead he instructs believers to generously and cheerfully help people in need and support the work of Christian ministry.
- This could also be translated as "one-tenth" or "one out of ten."

(See also: [believe](#), [Israel](#), [Levite](#), livestock, Melchizedek, [minister](#), [sacrifice](#), tabernacle, [temple](#))

Bible References:

- Genesis 14:19-20
- Genesis 28:20-22
- Hebrews 7:4-6
- Isaiah 6:13
- Luke 11:42
- Luke 18:11-12
- Matthew 23:23-24

Word Data:

- Strong's: H4643, H6237, H6241, G05860, G11810, G11830

(Go back to: [Luke 11:42](#); [18:12](#))

Terah

Facts:

Terah was a descendant of Noah's son Shem. He was the father of Abram, Nahor and Haran.

- Terah left his home in Ur in order to go to the land of Canaan with his son Abram, his nephew Lot, and Abram's wife Sarai.
- On the way to Canaan, Terah and his family lived for years in the city of Haran in Mesopotamia. Terah died in Haran at the age of 205.

(Translation suggestions: [How to Translate Names](#))

(See also: [Abraham](#), Canaan, Haran, [Lot](#), Mesopotamia, [Nahor](#), Sarah, [Shem](#), Ur)

Bible References:

Genesis 11:31-32

- 1 Chronicles 1:24-27
- Luke 3:33-35

Word Data:

- Strong's: H8646, G22910

(Go back to: [Luke 3:34](#))

terror, terrorize, terrify, dread, panic

Definition:

The term "terror" refers to a feeling of extreme or intense fear. To "terrify" someone means to cause that person to feel very afraid.

- A "terror" is something or someone that causes great fear or dread. An example of a terror could be an attacking enemy army or a plague or disease that is widespread, killing many people.
- These terrors can be described as "terrifying." This term could be translated as "fear-causing" or "terror-producing."
- The judgment of God will someday cause terror in unrepentant people who reject his grace.
- The "terror of Yahweh" could be translated as "the terrifying presence of Yahweh" or "the dreaded judgment of Yahweh" or "when Yahweh causes great fear."
- Ways to translate "terror" could also include "extreme fear" or "deep dread."

(See also: [adversary](#), [fear](#), [judge](#), plague, Yahweh)

Bible References:

- Deuteronomy 2:25
- Exodus 14:10
- Luke 21:9
- Mark 6:48-50

Word Data:

- Strong's: H0367, H0926, H0928, H1091, H1161, H1204, H1205, H1763, H2111, H2113, H2189, H2731, H2847, H2851, H2865, H3372, H3707, H4032, H4172, H4288, H4637, H6184, H6206, H6343, H6973, G16290, G16300, G22580, G44220, G44260, G54010

(Go back to: [Luke 21:9](#); [24:5](#); [24:37](#))

test, tested, testing, testing in the fire

Definition:

The term “test” refers to a difficult or painful experience that reveals a person’s strengths and weaknesses.

- God tests people, but he does not tempt them to sin. Satan, however, tempts people to sin.
- God sometimes uses tests to expose people’s sin. A test helps a person to turn away from sin and to draw closer to God.
- Gold and other metals are tested with fire to find out how pure and strong they are. This is a picture of how God uses painful circumstances to test his people.
- To “put to the test” can mean, “challenge something or someone to prove its value.”
- In the context of putting God to the test, it means to try to make him do a miracle for us, taking advantage of his mercy.
- Jesus told Satan that it is wrong to put God to the test. He is the almighty, holy God who is above everything and everyone.

Translation Suggestions:

- The term to “test” could also be translated as, to “challenge” or to “cause to experience difficulties” or to “prove.”
- Ways to translate “a test” could be, “a challenge” or “a difficult experience.”
- To “put to the test” could be translated as to “test” or to “set up a challenge” or to “force to prove oneself.”
- In the context of testing God, this could be translated as “trying to force God to prove his love.”
- In some contexts, when God is not the subject, the term “test” can mean “tempt.”

(See also: [tempt](#))

Bible References:

- 1 John 4:1
- 1 Thessalonians 5:21
- Acts 15:10
- Genesis 22:1
- Isaiah 7:13
- James 1:12
- Lamentations 3:40-43
- Malachi 3:10
- Philippians 1:10
- Psalm 26:2

Word Data:

- Strong’s: H5254, H5713, H5715, H5749, H6030, H8584, G12420, G12630, G13030, G13820, G19570, G31400, G31410, G31420, G31430, G39840, G43030, G44510, G48280, G60200

(Go back to: [Luke 4:12](#); [8:13](#); [10:25](#); [11:16](#))

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”
- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”
- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, guilt, [judge](#), [prophet](#), [true](#))

Bible References:

- Deuteronomy 31:28
- Micah 6:3
- Matthew 26:60
- Mark 1:44
- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- **39:2** Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- **39:4** The high priest tore his clothes in anger and shouted, "We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?"
- **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. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things."
- **43:7** "We are **witnesses** to the fact that God raised Jesus to life again."

Word Data:

- Strong's: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

(Go back to: [Luke 1:2](#); [4:22](#); [5:14](#); [9:5](#); [11:48](#); [21:13](#); [22:71](#); [24:48](#))

tetrarch

Definition:

The term "tetrarch" refers to a governing official who ruled over part of the Roman Empire. Each tetrarch was under the authority of the Roman emperor.

- The title "tetrarch" means "one of four joint rulers."
- Starting under the Emperor Diocletian, there were four major divisions of the Roman Empire and each tetrarch ruled one division.
- The kingdom of Herod "the Great," who was king at the time of the birth of Jesus, was divided into four sections after his death, and ruled by his sons as "tetrarchs," or "rulers of a fourth."
- Each division had one or more smaller parts called "provinces," such as Galilee or Samaria.
- "Herod the tetrarch" is mentioned several times in the New Testament. He is also known as "Herod Antipas."
- The term "tetrarch" could also be translated as "regional governor" or "provincial ruler" or "ruler" or "governor."

(See also: [governor](#), [Herod Antipas](#), province, Rome, [ruler](#))

Bible References:

- Luke 3:1-2
- Luke 9:7
- Matthew 14:1-2

Word Data:

- Strong's: G50750, G50760

(Go back to: [Luke 3:1](#); [3:19](#); [9:7](#))

the twelve, the eleven

Definition:

The term “the twelve” refers to the twelve men that Jesus chose to be his closest disciples, or apostles. After Judas killed himself, they were called “the eleven.”

- Jesus had many other disciples, but the title “the twelve” distinguished those who were apparently closest to Jesus.
- The names of these twelve disciples are listed in Matthew 10, Mark 3, and Luke 6.
- Some time after Jesus had returned to heaven, “the eleven” chose a disciple named Matthias to take Judas’ place. Then they were called “the twelve” again.

Translation Suggestions:

- For many languages it may be clearer or more natural to add the noun and say, “the twelve apostles” or “Jesus’ twelve closest disciples.”
- “The eleven” could also be translated as “Jesus’ eleven remaining disciples.”
- Some translations may prefer to use a capital letter to show that it was used as a title, as in “the Twelve” and “the Eleven.”

(See also: [apostle](#), [disciple](#))

Bible References:

- 1 Corinthians 15:5-7
- Acts 6:2
- Luke 9:1
- Luke 18:31
- Mark 10:32-34
- Matthew 10:7

Word Data:

- Strong’s: G14270, G17330

(Go back to: [Luke 6:13](#); [8:1](#); [9:1](#); [9:12](#); [18:31](#); [22:3](#); [22:47](#); [24:9](#); [24:33](#))

thief, rob, robber, robbery, bandits

Facts:

The term “thief” refers to a person who steals money or property from other people. The plural of “thief” is “thieves.” The term “robber” often refers to a thief who also physically harms or threatens the people he is stealing from.

- Jesus told a parable about a Samaritan man who took care of a Jewish man who had been attacked by robbers. The robbers had beaten the Jewish man and wounded him before stealing his money and clothing.
- Both thieves and robbers come suddenly to steal, when people are not expecting it. Often they use the cover of darkness to hide what they are doing.
- In a figurative sense, the New Testament describes Satan as a thief who comes to steal, kill, and destroy. This means that Satan’s plan is to try to get God’s people to stop obeying him. If he succeeded in doing this Satan would be stealing from them the good things that God has planned for them.
- Jesus compared the suddenness of his return to the suddenness of a thief coming to steal from people. Just as a thief comes at a time when people are not expecting it, so Jesus will return at a time when people do not expect it.

(See also: [bless](#), [crime](#), [crucify](#), [darkness](#), [destroyer](#), [power](#), [Samaria](#), [Satan](#))

Bible References:

- 2 Peter 3:10
- Luke 12:33
- Mark 14:48
- Proverbs 6:30
- Revelation 3:3

Word Data:

- Strong’s: H1214, H1215, H1416, H1589, H1590, H1980, H6530, H7703, G07270, G24170, G28120, G30270

(Go back to: [Luke 10:30](#); [10:36](#); [12:33](#); [12:39](#); [19:46](#); [22:52](#))

Thomas

Facts:

Thomas was one of twelve men whom Jesus chose to be his disciples and later, apostles. He was also known as "Didymus," which means "twin."

- Near the end of Jesus' life, he told his disciples that he was going away to be with the Father and would prepare a place for them to be with him. Thomas asked Jesus how they could know the way to get there when they didn't even know where he was going.
- After Jesus died and came back to life, Thomas said he would not believe that Jesus was really alive again unless he could see and feel the scars where Jesus had been wounded.

(Translation suggestions: [How to Translate Names](#))

(See also: [apostle](#), [disciple](#), [God the Father](#), [the twelve](#))

Bible References:

- Acts 1:12-14
- John 11:15-16
- Luke 6:14-16
- Mark 3:17-19
- Matthew 10:2-4

Word Data:

- Strong's: G23810

(Go back to: [Luke 6:15](#))

thorn, thorn bush, thistle

Facts:

Thorn bushes and thistles are plants that have prickly branches or flowers. These plants do not produce fruit or anything else that is useful.

- A “thorn” is a hard, sharp growth on the branch or stem of a plant. A “thornbush” is a type of small tree or shrub that has many thorns on its branches.
- A “thistle” is a plant with prickly stems and leaves. Often the flowers are purple.
- Thorn and thistle plants multiply quickly and can cause nearby plants or crops to not be able to grow. This is a picture of how sin keeps a person from producing good spiritual fruit.
- A crown made of twisted thorn branches was placed on Jesus’ head before he was crucified.
- If possible, these terms should be translated by the names of two different plants or bushes that are known in the language area.

(See also: [crown](#), [fruit](#), [spirit](#))

Bible References:

- Hebrews 6:7-8
- Matthew 13:7
- Matthew 13:22
- Numbers 33:55

Word Data:

- Strong’s: H0329, H1863, H2312, H2336, H4534, H5285, H5518, H5544, H6791, H6796, H6975, H7063, H7898, G01730, G01740, G46470, G51460

(Go back to: [Luke 6:44](#); [8:7](#); [8:14](#))

throne, enthroned

Definition:

A throne is a specially-designed chair where a ruler sits when he decides important matters and listens to requests from his people.

- A throne is also a symbol of the authority and power that a ruler has.
- The word “throne” can also be used to refer to the ruler, his reign, or his power.
- In the Bible, God was often portrayed as a king who sits on his throne. Jesus was described as sitting on a throne at the right hand of God the Father.
- Jesus said that heaven is God’s throne. One way to translate this could be, “where God reigns as king.”

(See also: [authority](#), [power](#), [king](#), [reign](#))

Bible References:

- Colossians 1:15-17
- Genesis 41:40
- Luke 1:32
- Luke 22:30
- Matthew 5:34
- Matthew 19:28
- Revelation 1:4-6

Word Data:

- Strong’s: H3427, H3676, H3678, H3764, H7675, G09680, G23620

(Go back to: [Luke 1:32](#); [1:52](#); [22:30](#))

time, untimely, date

Facts:

In the Bible the term “time” was often used figuratively to refer to a specific season or period of time when certain events took place. It has a meaning similar to “age” or “epoch” or “season.”

- “Time” can mean “occasion” in a phrase like “third time.” The phrase “many times” can mean “on many occasions.”
- Depending on the context, the term “time” could be translated as, “season” or “time period” or “moment” or “event” or “occurrence.”
- The phrase “times and seasons” is a figurative expression which states the same idea twice. This could also be translated as “certain events happening in certain time periods.” (See: [doublet](#))

(See also: [age](#), tribulation)

Bible References:

- Acts 1:7
- Daniel 12:1-2
- Mark 11:11
- Matthew 8:29
- Psalms 68:28-29
- Revelation 14:15

Word Data:

- Strong's: H0116, H0227, H0310, H1697, H1755, H2165, H2166, H2233, H2465, H3027, H3117, H3118, H3119, H3259, H3427, H3967, H4150, H4279, H4489, H4557, H5331, H5703, H5732, H5750, H5769, H6235, H6256, H6440, H6471, H6635, H6924, H7105, H7138, H7223, H7272, H7281, H7637, H7651, H7655, H7659, H7674, H7992, H8027, H8032, H8138, H8145, H8462, H8543, G07440, G05300, G10740, G12080, G14410, G15970, G16260, G19090, G20340, G21190, G21210, G22350, G22500, G25400, G34610, G35680, G37640, G38190, G39560, G39990, G41780, G41810, G41830, G42180, G42870, G43400, G44550, G51190, G51510, G53050, G55500, G55510, G56100

(Go back to: [Luke 1:20](#); [1:57](#); [4:5](#); [4:13](#); [8:13](#); [8:27](#); [8:29](#); [12:42](#); [12:56](#); [13:1](#); [16:16](#); [18:4](#); [18:30](#); [19:44](#); [20:9](#); [20:10](#); [21:8](#); [21:24](#); [21:36](#); [23:8](#))

to minister, ministry

Definition:

In the Bible, the term “ministry” refers to serving others by teaching them about God and caring for their spiritual needs.

- In the Old Testament, the priests would “minister” to God in the temple by offering sacrifices to him.
- Their “ministry” also included taking care of the temple and offering prayers to God on behalf of the people.
- The job of “ministering” to people can include serving them spiritually by teaching them about God.
- It can also refer to serving people in physical ways, such as caring for the sick and providing food for the poor.

Translation Suggestions:

- In the context of ministering to people, to “minister” could also be translated as to “serve” or to “care for” or to “meet the needs of.”
- When referring to ministering in the temple, the term “minister” could be translated as “serve God in the temple” or “offer sacrifices to God for the people.”
- In the context of ministering to God, this could be translated as to “serve” or to “work for God.”
- The phrase “ministered to” could also be translated as “took care of” or “provided for” or “helped.”

(See also: [serve](#), [sacrifice](#))

Bible References:

- 2 Samuel 20:23-26
- Acts 6:4
- Acts 21:17-19

Word Data:

- Strong's: H6399, H8120, H8334, H8335, G12470, G12480, G12490, G20230, G20380, G24180, G30080, G30090, G30100, G30110, G39300, G52560, G52570, G55240

(Go back to: [Luke 1:23](#); [8:3](#); [22:26](#); [22:27](#))

tongue, language

Definition:

The term “tongue” refers to the organ inside a person’s mouth that is used to speak. The term is often used figuratively to mean “language” or “speaking.” There also several other figurative meanings as well.

- In the Bible, the most common figurative meaning for this term is “language” or “speech.”
- Sometimes “tongue” may refer to a human language spoken by a certain people group.
- Other times it refers to a supernatural language that the Holy Spirit gives believers in Christ as one of the “gifts of the Spirit.”
- In the book of Acts, the expression “tongues” of fire refers to “flames” of fire, presumably shaped like tongues.

Translation Suggestions

- Depending on the context, the term “tongue” can be translated as “language” or “supernatural language.” If it is not clear which one it is referring to, it is better to translate it as “language.”
- When referring to fire, this term could be translated as “flames.”
- The expression “my tongue rejoices” could be translated as “I rejoice and praise God” or “I am joyfully praising God.”
- The phrase, “tongue that lies” could be translated as “person who tell lies” or “people who lie.”
- Phrases such as “with their tongues” could be translated as “with what they say” or “by their words.”

(See also: [gift](#), [Holy Spirit](#), [joy](#), [praise](#), [rejoice](#), [spirit](#))

Bible References:

- 1 Corinthians 12:10
- 1 John 3:18
- 2 Samuel 23:2
- Acts 2:26
- Ezekiel 36:3
- Philippians 2:11

Word Data:

- Strong’s: H3956, G11000, G12580, G20840

(Go back to: [Luke 1:64](#); [16:24](#))

torment, tormented, tormentors

Facts:

The term “torment” refers to terrible suffering. To torment someone means to cause that person to suffer, often in a cruel way.

- Sometimes the term “torment” refers to physical pain and suffering. For example, the book of Revelation describes physical torment that worshipers of the “beast” will suffer in the end times.
- Suffering may also take the form of spiritual and emotional pain, as experienced by Job.
- The apostle John wrote in the book of Revelation that people who do not believe in Jesus as their Savior will experience eternal torment in the lake of fire.
- This term could be translated as “terrible suffering” or “cause someone to suffer greatly” or “agony.” Some translators may add “physical” or “spiritual” to make the meaning clear.

(See also: [beast](#), [everlasting](#), [Job](#), [Savior](#), [spirit](#), [suffer](#), [worship](#))

Bible References:

- 2 Peter 2:8
- Jeremiah 30:20-22
- Lamentations 1:11-12
- Luke 8:28-29
- Revelation 11:10

Word Data:

- Strong's: H3013, G09280, G09290, G09300, G09310, G25580, G28510, G36000

(Go back to: [Luke 8:28](#); [16:23](#); [16:28](#))

tremble, stagger, shake

Definition:

The term “tremble” means to quiver or to shake slightly and repeatedly, usually from fear or distress. The term can also be used figuratively, meaning “to be very afraid.”

- Sometimes when the ground shakes it is said to “tremble.” It can do this during an earthquake or in response to a very loud noise.
- The Bible says that in the presence of the Lord the earth will tremble. This could mean that the people of the earth will shake out of fear of God or that the earth itself will shake.
- This term could be translated as “be afraid” or “fear God” or “shake,” depending on the context.

(See also: [earth](#), [fear](#), [Lord](#))

Bible References:

- 2 Corinthians 7:15
- 2 Samuel 22:44-46
- Acts 16:29-31
- Jeremiah 5:22
- Luke 8:47

Word Data:

- Strong's: H1674, H2111, H2112, H2151, H2342, H2648, H2729, H2730, H2731, H5128, H5568, H6342, H6426, H6427, H7264, H7268, H7269, H7322, H7460, H7461, H7481, H7493, H7578, H8078, H8653, G17900, G51410, G51560, G54250

(Go back to: [Luke 8:47](#))

trial, proving

Definition:

The term “trial” refers to a situation in which something or someone is “tried” or tested.

- A trial can be a judicial hearing in which evidence is given to prove whether a person is innocent or guilty of wrongdoing.
- The term “trial” can also refer to difficult circumstances that a person goes through as God tests their faith. Another word for this is “a testing” or “a temptation” is one particular type of trial.
- Many people in the Bible were tested to see if they would continue to believe and obey God. They went through trials which included being beaten, imprisoned, or even killed because of their faith.

(See also: [tempt](#), [test](#), innocent, guilt)

Bible References:

- Deuteronomy 4:34
- Ezekiel 21:12-13
- Lamentations 3:58-61
- Proverbs 25:7-8

Word Data:

- Strong's: H0974, H4531, H4941, H7378, G01780, G13830, G29190, G39860

(Go back to: [Luke 22:28](#))

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: [clan](#), [nation](#), [people group](#), [twelve tribes of Israel](#))

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

(Go back to: [Luke 2:36](#); [22:30](#))

trouble, disturb, stir up, distress, hardship, calamity

Definition:

A “trouble” is an experience in life that is very difficult and distressing. To “trouble” someone means to “bother” that person or to cause him distress. To be “troubled” means to feel upset or distressed about something.

- Troubles can be physical, emotional, or spiritual things that hurt a person.
- In the Bible, often troubles are times of testing that God uses to help believers mature and grow in their faith.
- The Old Testament use of “trouble” also referred to judgment that came on people groups who were immoral and rejected God.

Translation Suggestions

- The term “trouble” or “troubles” could also be translated as “danger” or “painful things that happen” or “persecution” or “difficult experiences” or “distress.”
- The term “troubled” could be translated with a word or phrase that means “undergoing distress” or “feeling terrible distress” or “worried” or “anxious” or “distressed” or “terrified” or “disturbed.”
- “Don’t trouble her” could also be translated as “don’t bother her” or “don’t criticize her.”
- The phrase “day of trouble” or “times of trouble” could also be translated as “when you experience distress” or “when difficult things happen to you” or “when God causes distressing things to happen.”
- Ways to translate “make trouble” or “bring trouble” could include “cause distressing things to happen” or “cause difficulties” or “make them experience very difficult things.”

(See also: [afflict](#), [persecute](#))

Bible References:

- 1 Kings 18:18-19
- 2 Chronicles 25:19
- Luke 24:38
- Matthew 24:6
- Matthew 26:36-38

Word Data:

- Strong’s: H0205, H0926, H0927, H1204, H1607, H1644, H1804, H2000, H4103, H5916, H5999, H6031, H6040, H6470, H6696, H6862, H6869, H6887, H7264, H7267, H7451, H7489, H8513, G03870, G16130, G17760, G23460, G23470, G23500, G23600, G28730, G36360, G39260, G39300, G39860, G44230, G46600, G50150, G51820

(Go back to: [Luke 1:12](#); [1:29](#); [6:18](#); [7:6](#); [8:49](#); [10:41](#); [11:7](#); [18:5](#); [24:38](#))

true, truth

Definition:

The term "truth" refers to facts, events, and statements that correspond with reality. True facts describe the universe as it really exists. True events are events that actually happened. True statements are statements that are not false according to the real world.

- "True" things are real, genuine, actual, rightful, legitimate, and factual.
- "Truth" means understandings, beliefs, facts, or statements that are true.
- To say that a prophecy "came true" or "will come true" means that it actually happened as predicted or that it will happen that way.
- In the Bible the concept of "truth" includes the concept of acting in a way that is reliable and faithful.
- Jesus revealed God's truth in the words that he spoke.
- The Bible is truth. It teaches what is true about God and about everything he has made.

Translation Suggestions:

- Depending on the context and what is being described, the term "true" could also be translated by "real" or "factual" or "correct" or "right" or "certain" or "genuine."
- Ways to translate the term "truth" could include "what is true" or "fact" or "certainty" or "principle."
- The expression "come true" could also be translated as "actually happen" or "be fulfilled" or "happen as predicted."
- The expression "tell the truth" or "speak the truth" could also be translated as "say what is true" or "tell what really happened" or "say things that are reliable."
- To "accept the truth" could be translated as "believe what is true about God."
- In an expression such as "worship God in spirit and in truth," the expression "in truth" could also be translated by "faithfully obeying what God has taught us."

(See also: [believe](#), [faithful](#), [fulfill](#), [obey](#), [prophet](#), [understand](#))

Bible References:

- 1 Corinthians 5:6-8
- 1 John 1:5-7
- 1 John 2:8
- 3 John 1:8
- Acts 26:24-26
- Colossians 1:6
- Genesis 47:29-31
- James 1:18
- James 3:14
- James 5:19
- Jeremiah 4:2
- John 1:9
- John 1:16-18
- John 1:51
- John 3:31-33
- Joshua 7:19-21
- Lamentations 5:19-22
- Matthew 8:10
- Matthew 12:17
- Psalm 26:1-3

- Revelation 1:19-20
- Revelation 15:3-4

Examples from the Bible stories:

- **2:4** The snake responded to the woman, "That is not **true!** You will not die."
- **14:6** Immediately Caleb and Joshua, the other two spies, said, "It is *_true_* that the people of Canaan are tall and strong, but we can certainly defeat them!"
- **16:1** The Israelites began to worship the Canaanite gods instead of Yahweh, the *_true_* God.
- **31:8** They worshiped Jesus, saying to him, "**Truly**, you are the Son of God."
- **39:10** "I have come to earth to tell the **truth** about God. Everyone who loves the **truth** listens to me." Pilate said, "What is **truth?**"

Word Data:

- Strong's: H0199, H0389, H0403, H0529, H0530, H0543, H0544, H0551, H0571, H0935, H3321, H3330, H6237, H6656, H6965, H7187, H7189, G02250, G02260, G02270, G02280, G02300, G11030, G33030, G34830, G36890, G41030, G41370

(Go back to: [Luke 4:25](#); [9:27](#); [12:44](#); [20:21](#); [21:3](#); [22:59](#))

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: [Luke 11:22](#); [16:11](#))

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: [How to Translate Unknowns](#))

(See Also: [robe](#))

Bible References:

- Daniel 3:21-23
- Isaiah 22:21
- Leviticus 8:12-13
- Luke 3:11
- Mark 6:7-9
- Matthew 10:10

Word Data:

- Strong's: H2243, H3801, H6361, G55090

(Go back to: [Luke 3:11](#); [6:29](#); [9:3](#))

turn, turn away, turn back, return

Definition:

To “turn” means to physically change direction or to cause something else to change direction.

- The term “turn” can also mean “turn around” to look behind or to face a different direction.
- To “turn back” or “turn away” means to “go back” or “go away” or “cause to go away.”
- To “turn away from” can mean to “stop” doing something or to reject someone.
- To “turn toward” someone means to look directly at that person.
- To “turn and leave” or “turn his back to leave” means to “go away.”
- To “turn back to” means to “start doing something again.”
- To “turn away from” means to “stop doing something.”
- To “turn aside” means to change direction, it often means to either stop doing right and start doing evil or the opposite.

Translation Suggestions:

- Depending on the context, “turn” can be translated as “change direction” or “go” or “move.”
- In some contexts, “turn” could be translated as “cause” (someone) to do something. To “turn (someone) away from” could be translated as “cause (someone) to go away” or “cause (someone) to stop.”
- The phrase “turn away from God” could be translated as “stop worshiping God.”
- The phrase “turn back to God” could be translated as “start worshiping God again.”
- When enemies “turn back,” it means they “retreat.” To “turn back the enemy” means to “cause the enemy to retreat.”
- Used figuratively, when Israel “turned to” false gods, they “started to worship” them. When they “turned away” from idols, they “stopped worshiping” them.
- When God “turned away from” his rebellious people, he “stopped protecting” or “stopped helping” them.
- The phrase “turn the hearts of the fathers to their children” could be translated as “cause fathers to care for their children again.”
- The expression “turn my honor into shame” could be translated as “cause my honor to become shame” or “dishonor me so that I am shamed” or “shame me (by doing what is evil) so that people no longer honor me.”
- “I will turn your cities into ruin” could be translated as “I will cause your cities to be destroyed” or “I will cause enemies to destroy your cities.”
- The phrase “turn into” could be translated as “become.” When Moses’ rod “turned into” a snake, it “became” a snake. It could also be translated as “changed into.”

(See also: false god, [leprosy](#), [worship](#))

Bible References:

- 1 Kings 11:2
- Acts 7:42
- Acts 11:21
- Jeremiah 36:1-3
- Luke 1:17
- Malachi 4:6
- Revelation 11:6

Word Data:

- Strong's: H0541, H2015, H2017, H2186, H2559, H3943, H4672, H4740, H4878, H5186, H5253, H5414, H5437, H5472, H5493, H5528, H5627, H5753, H6437, H7227, H7725, H7734, H7750, H7760, H7847, H8159, H8447, G03440, G03870, G04020, G06540, G06650, G08680, G12940, G15780, G16120, G16240, G19940, G31790, G33130, G33290, G33440, G33460, G47620, G51570, G52900

(Go back to: [Luke 1:16](#); [1:17](#); [2:39](#); [7:9](#); [7:44](#); [9:55](#); [10:23](#); [14:25](#); [22:32](#); [22:61](#); [23:28](#))

twelve tribes of Israel, twelve tribes

Definition:

The term “twelve tribes of Israel” refers to the twelve sons of Jacob and their descendants.

- These are the names of Jacob’s twelve sons: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph and Benjamin.
- There are several places in the Bible where the list of the twelve tribes is slightly different. Sometimes Levi, Joseph, or Dan is left out of the list and sometimes Joseph’s two sons Ephraim and Manasseh are included in the list.

(See also: Reuben, [Simeon](#), [Levi](#), [Judah](#), Dan, Naphtali, Gad, [Asher](#), Issachar, Zebulun, Joseph, Benjamin, Ephraim, Manasseh, [Israel](#), [Jacob](#), [tribe](#))

Bible References:

- Acts 26:7
- Genesis 49:28
- Luke 22:28-30
- Matthew 19:28

Word Data:

- Strong’s: H3478, H7626, H8147, G14270, G24740, G54430

(Go back to: [Luke 22:30](#))

Tyre, Tyrians

Facts:

Tyre was an ancient Canaanite city located on the coast of the Mediterranean Sea in a region that is now part of the modern-day country of Lebanon. Its people were called "Tyrians."

- Part of the city was located on an island in the sea, about one kilometer from the mainland.
- Because of its location and its valuable natural resources, such as cedar trees, Tyre had a prosperous trading industry and was very wealthy.
- King Hiram of Tyre sent wood from cedar trees and skilled laborers to help build a palace for King David.
- Years later, Hiram also sent King Solomon wood and skilled laborers to help build the temple. Solomon paid him with large amounts of wheat and olive oil.
- Tyre was often associated with the nearby ancient city of Sidon. These were the most important cities of the region of Canaan called Phoenicia.

(Translation suggestions: [How to Translate Names](#))

(See also: Canaan, cedar, [Israel](#), the sea, Phoenicia, [Sidon](#))

Bible References:

- Acts 12:20
- Mark 3:7-8
- Matthew 11:22
- Matthew 15:22

Word Data:

- Strong's: H6865, H6876, G51830, G51840

(Go back to: [Luke 6:17](#); [10:13](#); [10:14](#))

understand, understanding, thinking

Definition:

The term “understand” means to hear or receive information and know what it means.

- The term “understanding” can refer to “knowledge” or “wisdom” or realizing how to do something.
- To understand someone can also mean to know how that person is feeling.
- While walking on the road to Emmaus, Jesus caused the disciples to understand the meaning of the scriptures about the Messiah.
- Depending on the context, the term “understand” could be translated by “know” or “believe” or “comprehend” or “know what (something) means.”
- Often the term “understanding” can be translated by “knowledge” or “wisdom” or “insight.”

(See also: [believe](#), [know](#), [wise](#))

Bible References:

- Job 34:16-17
- Luke 2:47
- Luke 8:10
- Matthew 13:12
- Matthew 13:14
- Proverbs 3:5

Word Data:

- Strong's: H0995, H0998, H0999, H1847, H2940, H3045, H3820, H3824, H4486, H7200, H7919, H7922, H7924, H8085, H8394, G00500, G01450, G01910, G08010, G10970, G11080, G12710, G19210, G19220, G19870, G19900, G26570, G35390, G35630, G49070, G49080, G49200, G54240, G54280, G54290

(Go back to: [Luke 1:22](#); [2:47](#); [2:50](#); [8:10](#); [9:45](#); [10:21](#); [18:34](#); [20:19](#); [20:23](#); [24:45](#))

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening. This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: [bread](#), [Egypt](#), [feast](#), [Passover](#), [servant](#), [sin](#), [yeast](#))

Bible References:

- 1 Corinthians 5:6-8
- 2 Chronicles 30:13-15
- Acts 12:3
- Exodus 23:14-15
- Ezra 6:21-22
- Genesis 19:1-3
- Judges 6:21
- Leviticus 8:1-3
- Luke 22:1

Word Data:

- Strong’s: H4682, G01060

(Go back to: [Luke 22:1](#); [22:7](#))

vine

Definition:

The term “vine” refers to a plant that grows by trailing along the ground or by climbing trees and other structures. The word “vine” in the Bible is used only of fruit-bearing vines and usually refers to grape vines.

- In the Bible, the word “vine” almost always means “grapevine.”
- The branches of the grapevine are attached to the main stem which gives them water and other nutrients so that they can grow.
- Jesus called himself the “vine” and called his people the “branches.” In this context, the word “vine” could also be translated as “grapevine stem” or “grape plant stem.” (See: [Metaphor](#))

(See also: [grape](#), [vineyard](#))

Bible References:

- Genesis 40:9
- Genesis 49:11
- John 15:1
- Luke 22:18
- Mark 12:3
- Matthew 21:35-37

Word Data:

- Strong's: H5139, H1612, H8321, G02880, G02900, G10090, G10920

(**Go back to:** [Luke 22:18](#))

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: [Metaphor](#))
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: [grape](#), [Israel](#), [vine](#))

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong's: H1612, H3754, H3755, H8284, G02900

(Go back to: [Luke 13:6](#); [20:9](#); [20:10](#); [20:13](#); [20:15](#); [20:16](#))

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: [Euphemism](#))

(See also: [Christ](#), [Isaiah](#), [Jesus](#), [Mary](#))

Bible References:

- Genesis 24:15-16
- Luke 1:27
- Luke 1:35
- Matthew 1:23
- Matthew 25:2

Examples from the Bible stories:

- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **22:4** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **22:5** Mary replied, "How can this be, since I am a **virgin**?"
- **49:1** An angel told a **virgin** named Mary that she would give birth to God's Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong's: H1330, H1331, G39320, G39330

(Go back to: [Luke 1:27](#))

vision, envision

Facts:

The term “vision” refers to something that a person sees. It especially refers to something unusual or supernatural that God shows people in order to give them a message.

- Usually, visions are seen while the person is awake. However, sometimes a vision is something a person sees in a dream while asleep.
- God sends visions to tell people something that is very important. For example, Peter was shown a vision to tell him that God wanted him to welcome Gentiles.

Translation Suggestion

- The phrase “saw a vision” could be translated as “saw something unusual from God” or “God showed him something special.”
- Some languages may not have separate words for “vision” and “dream.” So a sentence such as “Daniel had dreams and visions in his mind” could be translated as something like “Daniel was dreaming while asleep and God caused him to see unusual things.”

(See also: dream)

Bible References:

- Acts 9:10-12
- Acts 10:3-6
- Acts 10:11
- Acts 12:9-10
- Luke 1:22
- Luke 24:23
- Matthew 17:9-10

Word Data:

- Strong's: H2376, H2377, H2378, H2380, H2384, H4236, H4758, H4759, H7203, H7723, H8602, G37010, G37050, G37060

(Go back to: [Luke 1:22](#); [24:23](#))

voice

Definition:

The term “voice” refers to audible sound that a person makes when speaking or communicating. In the Bible, the term can be used figuratively to refer to the concepts of sound, communication, and/or obedience.

Translation Suggestions

- The expression “to hear someone’s voice” can mean either “to hear someone speaking” or “to heed what someone says.”
- The Bible describes God as “speaking” and having a “voice,” even though God doesn’t have a physical body in the same way a human being does.
- The term “voice” sometimes implies the presence of a person, as in this statement: “A voice is heard in the desert saying, ‘Prepare the way of the Lord.’” This could be translated as “A person is heard calling out in the desert....” (See: [synecdoche](#))
- However, sometimes the word “voice” is used for objects that cannot literally speak, such as when David exclaims in the psalms that the heavens have a “voice” that reaches the whole earth. This means that the objects in the sky communicate something to human beings about God the Creator. (See: [metaphor](#))

(See also: [call](#), [proclaim](#), [splendor](#).)

Bible References:

- John 5:36-38
- Luke 1:42
- Luke 9:35
- Matthew 3:17
- Matthew 12:19

Word Data:

- Strong’s: H6963, H7032, H7445, H8193, G29060, G54560

(Go back to: [Luke 1:42](#); [1:44](#); [3:4](#); [3:22](#); [4:33](#); [8:28](#); [9:35](#); [9:36](#); [11:27](#); [17:13](#); [17:15](#); [19:37](#); [23:23](#); [23:46](#))

walk, walked

Definition:

The term “walk” is often used in a figurative sense to mean “live.”

- “Enoch walked with God” means that Enoch lived in a close relationship with God.
- To “walk by the Spirit” means to be guided by the Holy Spirit so that we do things that please and honor God.
- To “walk in” God’s commands or God’s ways means to “live in obedience to” his commands, that is, to “obey his commands” or “do his will.”
- When God says he will “walk among” his people, it means that he is living among them or closely interacting with them.
- To “walk contrary to” means to live or behave in a way that is against something or someone.
- To “walk after” means to seek or pursue someone or something. It can also mean to act in the same way as someone else.

Translation Suggestions:

- It is best to translate “walk” literally, as long as the correct meaning will be understood.
- Otherwise, figurative uses of “walk” could also be translated by “live” or “act” or “behave.”
- The phrase “walk by the Spirit” could be translated by, “live in obedience to the Holy Spirit” or “behave in a way that is pleasing to the Holy Spirit” or “do things that are pleasing to God as the Holy Spirit guides you.”
- To “walk in God’s commands” could be translated by “live by God’s commands” or “obey God’s commands.”
- The phrase “walked with God” could be translated as “lived in close relationship with God by obeying and honoring him.”

(See also: [Holy Spirit](#), [honor](#))

Bible References:

- 1 John 1:7
- 1 Kings 2:4
- Colossians 2:7
- Galatians 5:25
- Genesis 17:1
- Isaiah 2:5
- Jeremiah 13:10
- Micah 4:2

Word Data:

- Strong’s: H1869, H1980, H1981, H3212, H4108, G17040, G40430, G41980, G47480

(Go back to: [Luke 1:6](#); [5:23](#); [7:22](#); [11:44](#); [20:46](#); [24:17](#))

waste, wasted, wasteland, becomes weak

Definition:

To waste something means to carelessly throw it away or to use it unwisely. Something that is a “wasteland” or a “waste” refers to land or a city that has been destroyed so that nothing lives in it anymore.

- The term “waste away” is an expression that means to become more and more sick or ruined. A person who is wasting away usually becomes very thin due to illness or lack of food.
- To “lay waste” to a city or land means to destroy it.
- Another word for a “wasteland” could be “desert” or “wilderness.” But a wasteland also implies that people used to live there and the land used to have trees and plants that produced food.

Bible References:

- Ezekiel 6:6
- Leviticus 26:39
- Matthew 26:8
- Revelation 18:15-17
- Zechariah 7:13-14

Word Data:

- Strong's: H0535, H1086, H1104, H1326, H2100, H2490, H2522, H2717, H2721, H2723, H3615, H3856, H4127, H4198, H4592, H4743, H5307, H5327, H7334, H7582, H7703, H7736, H7843, H8047, H8074, H8077, H8414, G06840, G12870, G20490, G26730

(Go back to: [Luke 13:7](#); [15:13](#); [16:1](#))

watch (biblical time)

Definition:

In biblical times, a “watch” was a period of time at night during which a watchman or guard for a city would be on duty looking out for any danger from an enemy.

- In the Old Testament, the Israelites had three watches which were called “beginning” (sunset to 10 PM), “middle” (10 PM to 2 AM), and “morning” (2 AM to sunrise) watches.
- In the New Testament, the Jews followed the Roman system and had four watches, named simply “first” (sunset to 9 PM), “second” (9 PM to 12 midnight), “third” (12 midnight to 3 AM), and “fourth” (3 AM to sunrise) watches.
- These could also be translated with more general expressions such as “late evening” or “middle of the night” or “very early in the morning,” depending on which watch is being referred to.

(See also: [watch](#))

Bible References:

- Luke 12:37-38
- Mark 6:48-50
- Matthew 14:25-27
- Psalms 90:3-4

Word Data:

- Strong's: H0821, G54380

(Go back to: [Luke 12:38](#))

watch, guard, keep, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong's: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

(Go back to: [Luke 2:8](#); [6:7](#); [11:54](#); [12:37](#); [14:1](#); [20:20](#); [21:36](#))

watchtower, tower

Definition:

The term “watchtower” refers to a tall structure built as a place from which guards could look out for any danger. These towers were often made of stone.

- Landowners sometimes built watchtowers from which they could guard their crops and protect them from being stolen.
- The towers often included rooms where the watchmen or family lived, so that they could guard the crops day and night.
- Watchtowers for cities were built higher than the city walls so that watchmen could see if any enemies were coming to attack the city.
- The term “watchtower” is also used as a symbol of protection from enemies. (See: [Metaphor](#))

(See also: [adversary](#), [watch](#))

Bible References:

- 1 Chronicles 27:25-27
- Ezekiel 26:3-4
- Mark 12:1-3
- Matthew 21:33-34
- Psalm 62:2

Word Data:

- Strong's: H0803, H0971, H0975, H1785, H2918, H4026, H4029, H4692, H4707, H4869, H6076, H6438, H6836, G44440

(Go back to: [Luke 13:4](#); [14:28](#))

water, deep

Definition:

In addition to its primary meaning, “water” also often refers to a body of water, such as an ocean, sea, lake, or river.

- The term “waters” refers to bodies of water or many sources of water. It can also be a general reference for a large amount of water.
- A figurative use of “waters” refers to great distress, difficulties, and suffering. For example, God promises that when we “go through the waters” he will be with us.
- The phrase “many waters” emphasizes how great the difficulties are.
- To “water” livestock and other animals means to “provide water for” them. In Bible times, this usually involved drawing water from a well with a bucket and pouring the water into a trough or other container for the animals to drink from.
- The “deep” refers to a deep body of water, such as the watery depths at the beginning of creation or bodies of water that extend deep under the earth’s surface such as oceans, seas, etc.
- In the Old Testament, God is referred to as the spring or fountain of “living waters” for his people. This means he is the source of spiritual power and refreshment.
- In the New Testament, Jesus used the phrase “living water” to refer to the Holy Spirit working in a person to transform and bring new life.

Translation Suggestions:

- The phrase, “draw water” could be translated as “pull water up from a well with a bucket.”
- “Streams of living water will flow from them” could be translated as “the power and blessings from the Holy Spirit will flow out of them like streams of water.” Instead of “blessings” the term “gifts” or “fruits” or “godly character” could be used.
- When Jesus is talking to the Samaritan woman at the well, the phrase “living water” could be translated as “water that gives life” or “lifegiving water.” In this context, the imagery of water must be kept in the translation.
- Depending on the context, the term “waters” or “many waters” could be translated as “great suffering (that surrounds you like water)” or “overwhelming difficulties (like a flood of water)” or “large amounts of water.”

(See also: [life](#), [spirit](#), [Holy Spirit](#), [power](#))

Bible References:

- Acts 8:36-38
- Exodus 14:21
- John 4:10
- John 4:14
- John 4:15
- Matthew 14:28-30

Word Data:

- Strong’s: H2222, H4325, H4529, H4857, H7301, H7783, H8248, H8415, G05040, G42150, G42220, G52020, G52040

(Go back to: [Luke 3:16](#); [7:44](#); [8:24](#); [8:25](#); [16:24](#); [22:10](#))

wheat

Definition:

Wheat is a type of grain that people grow for food. When the Bible mentions “grain” or “seeds,” it is often talking about wheat grain or seeds.

- The wheat seeds or grains grow at the top of the wheat plant.
- After harvesting the wheat, the grain is separated from the stalk of the plant by threshing it. The stalk of the wheat plant is also called “straw” and is often placed on the ground for animals to sleep on.
- After threshing, the chaff surrounding the grain seed is separated from the grain by winnowing and is thrown away.
- People grind the wheat grain into flour, and use this for making bread.

(See also: barley, [chaff](#), [grain](#), [seed](#), thresh, [winnow](#))

Bible References:

- Acts 27:36-38
- Exodus 34:21-22
- John 12:24
- Luke 3:17
- Matthew 3:12
- Matthew 13:26

Word Data:

- Strong's: H1250, H2406, G46210

(Go back to: [Luke 3:17](#); [16:7](#); [22:31](#))

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: [How to Translate Unknowns](#))
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: [grape](#), [vine](#), [vineyard](#), winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

smashed

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

(Go back to: [Luke 1:15](#); [5:37](#); [5:38](#); [7:33](#); [10:34](#))

winnow, sift

Definition:

The terms “winnow” and “sift” mean to separate grain from unwanted materials. In the Bible, both words can also be used to refer to separating or dividing people.

- To “winnow” means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word “sift” refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, “winnow” and “sift” are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term “sift” in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be “shaking” or “fanning.” If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: [How to Translate Unknowns](#))

(See also: [chaff](#), [grain](#))

Bible References:

- Isaiah 21:10
- Luke 22:31
- Matthew 3:12
- Proverbs 20:8
- Ruth 3:2

Word Data:

- Strong's: H2219, H5128, H5130, G44250, G46170

(Go back to: [Luke 22:31](#))

wise, wisdom

Definition:

The term “wise” describes someone who understands what is the right and moral thing to do and then does that. “Wisdom” is the understanding and practice of what is true and morally right.

- Being wise includes the ability to make good decisions, especially choosing to do what pleases God.
- People become wise by listening to God and humbly obeying his will.
- A wise person will show the fruits of the Holy Spirit in his life, such as joy, kindness, love, and patience.

Translation Suggestions:

- Depending on the context, other ways to translate “wise” could include “obedient to God” or “sensible and obedient” or “God-fearing.”
- “Wisdom” could be translated by a word or phrase that means “wise living” or “sensible and obedient living” or “good judgment.”
- It is best to translate “wise” and “wisdom” in such a way that they are different terms from other key terms like righteous or obedient.

(See also: [obey](#), [fruit](#))

Bible References:

- Acts 6:3
- Colossians 3:15-17
- Exodus 31:6
- Genesis 3:6
- Isaiah 19:12
- Jeremiah 18:18
- Matthew 7:24

Examples from the Bible stories:

- **2:5** She also wanted to be **wise**, so she picked some of the fruit and ate it.
- **18:1** When Solomon asked for **wisdom**, God was pleased and made him the **wisest** man in the world.
- **23:9** Some time later, **wise** men from countries far to the east saw an unusual star in the sky.
- **45:1** He (Stephen) had a good reputation and was full of the Holy Spirit and of **wisdom**.

Word Data:

- Strong's: H0998, H1350, H2445, H2449, H2450, H2451, H2452, H2454, H2942, H3820, H3823, H6195, H6493, H6912, H7535, H7919, H7922, H8454, G46780, G46790, G46800, G49200, G54280, G54290, G54300

(Go back to: [Luke 1:17](#); [2:40](#); [2:52](#); [7:35](#); [10:21](#); [11:31](#); [11:49](#); [12:42](#); [21:15](#))

woe

Definition:

The term “woe” refers to a feeling of great distress. It also gives a warning that someone will experience severe trouble.

- The expression “woe to” is followed by a warning to people that they will experience suffering as punishment for their sins.
- In several places in the Bible, the word “woe” is repeated, to emphasize an especially terrible judgment.
- A person who says “woe is me” or “woe to me” is expressing sorrow about severe suffering.

Translation Suggestions:

- Depending on the context, the term “woe” could also be translated as “great sorrow” or “sadness” or “calamity” or “disaster.”
- Other ways to translate the expression “Woe to (name of city)” could include, “How terrible it will be for (name of city)” or “The people in (that city) will be severely punished” or “Those people will suffer greatly.”
- The expression, “Woe is me!” or “Woe to me!” could be translated as “How sad I am!” or “I am so sad!” or “How terrible this is for me!”
- The expression “Woe to you” could also be translated as “You will suffer terribly” or “You will experience terrible troubles.”

Bible References:

- Ezekiel 13:17-18
- Habakkuk 2:12
- Isaiah 31:1-2
- Jeremiah 45:1-3
- Jude 1:9-11
- Luke 6:24
- Luke 17:1-2
- Matthew 23:23

Word Data:

- Strong’s: H0188, H0190, H0337, H0480, H1929, H1945, H1958, G37590

(Go back to: [Luke 6:24](#); [6:25](#); [6:26](#); [10:13](#); [11:42](#); [11:43](#); [11:44](#); [11:46](#); [11:47](#); [11:52](#); [17:1](#); [21:23](#); [22:22](#))

wolf, wild dogs

Definition:

A wolf is a fierce, meat-eating animal that is similar to a wild dog.

- Wolves usually hunt in groups and stalk their prey in a clever and stealthy manner.
- In the Bible, the term “wolves” is used figuratively to refer to false teachers or false prophets who destroy believers, who are compared to sheep. False teaching causes people to believe wrong things that bring harm to them.
- This comparison is based on the fact that sheep are especially vulnerable to being attacked and eaten by wolves, because they are weak and cannot defend themselves.

Translation Suggestion

- This term could be translated as “wild dog” or “wild animal.”
- Other names for wild dogs could be “jackal” or “coyote.”
- When used figuratively to refer to people, this could be translated as “evil people who harm people like animals that attack sheep.”

(See also: [evil](#), [false prophet](#), [sheep](#), [teach](#))

Bible References:

- Acts 20:29
- Isaiah 11:7
- John 10:11-13
- Luke 10:3
- Matthew 7:15
- Zephaniah 3:3

Word Data:

- Strong's: H2061, H3611, G30740

(Go back to: [Luke 10:3](#))

womb

Definition:

The term “womb” refers to where a baby grows inside its mother.

- This is an older term that is sometimes used in order to be polite and less direct. (See: [euphemism](#))
- A more modern term for womb is “uterus.”
- Some languages use a word like “belly” to refer to a woman’s womb or uterus.
- Use a word for this in the project language that is well-known, natural, and acceptable.

Bible References:

- Genesis 25:23
- Genesis 25:24-26
- Genesis 38:27-28
- Genesis 49:25
- Luke 2:21
- Luke 11:27
- Luke 23:29
- Matthew 19:12

Word Data:

- Strong’s: H0990, H4578, H7356, H7358, G10640, G28360, G33880

(Go back to: [Luke 1:15](#); [1:31](#); [1:41](#); [1:42](#); [1:44](#); [2:21](#); [2:23](#); [11:27](#); [21:23](#); [23:29](#))

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: [Luke 1:2](#); [3:2](#); [4:21](#); [5:1](#); [8:11](#); [8:12](#); [8:13](#); [8:15](#); [8:21](#); [11:28](#); [21:33](#); [24:27](#); [24:32](#); [24:45](#))

work, works, deeds

Definition:

The term “work” refers generally either to the action of expending effort in order to accomplish something, or to the result of that action. The term “works” refers generally to actions as a whole (that is, things that have been done or that need to be done).

- In the Bible, these terms are commonly used both in reference to God and humans.
- When used in reference to God, the term “work” in the Bible often refers to God’s action of creating the universe or saving his people (either from enemies, from sin, or both).
- God’s works refer to all the things he does or has done, including creating the world, saving sinners, providing for the needs of all creation and keeping the entire universe in place.
- The works or deeds that a person does can be either good or evil.

Translation Suggestions:

- Other ways to translate “works” could be “deeds” or “actions” or “things that are done.”
- God’s “works” or “deeds” or the “work of his hands” could also be translated as “miracles” or “mighty acts” or “things that God does.”
- The expression “the work of God” could be translated as “the things that God is doing” or “the miracles God does” or “everything that God has accomplished.”
- The term “work” can just be the singular of “works” as in “every good work” or “every good deed.”
- When work is done for God or others, it can be translated as “service” or “ministry.”

(See also: [fruit](#), [Holy Spirit](#), [miracle](#))

Bible References:

- 1 John 3:12
- Acts 2:8-11
- Daniel 4:37
- Exodus 34:10-11
- Galatians 2:15-16
- James 2:17
- Matthew 16:27-28
- Micah 2:7
- Romans 3:28
- Titus 3:4-5

Word Data:

- Strong’s: H4399, H4566, H4567, H4611, H4659, H5949, G20410

(Go back to: [Luke 6 General Notes](#); [11:48](#); [24:19](#))

world, worldly

Definition:

The term “world” usually refers to the part of the universe where people live: the earth. The term “worldly” describes the evil values and behaviors of people living in this world.

- In its most general sense, the term “world” refers to the heavens and the earth, as well as everything in them.
- In many contexts, “world” actually means “people in the world.”
- Sometimes it is implied that this refers to the evil people on earth or the people who do not obey God.
- The apostles also used “world” to refer to the selfish behaviors and corrupt values of the people living in this world. This can include self-righteous religious practices which are based on human efforts.
- People and things characterized by these values are said to be “worldly.”

Translation Suggestions:

- Depending on the context, “world” could also be translated as “universe” or “people of this world” or “corrupt things in the world” or “evil attitudes of people in the world.”
- The phrase “all the world” often means “many people” and refers to the people living in a certain region. For example, “all the world came to Egypt” could be translated as “many people from the surrounding countries came to Egypt” or “people from all the countries surrounding Egypt came there.”
- Another way to translate “all the world went to their hometown to be registered in the Roman census” would be “many of the people living in regions ruled by the Roman empire went...”
- Depending on the context, the term “worldly” could be translated as “evil” or “sinful” or “selfish” or “ungodly” or “corrupt” or “influenced by the corrupt values of people in this world.”
- The phrase “saying these things in the world” can be translated as “saying these things to the people of the world.”
- In other contexts, “in the world” could also be translated as “living among the people of the world” or “living among ungodly people.”

(See also: corrupt, [heaven](#), Rome, godly)

Bible References:

- 1 John 2:15
- 1 John 4:5
- 1 John 5:5
- John 1:29
- Matthew 13:36-39

Word Data:

- Strong's: H0776, H2309, H2465, H5769, H8398, G10930, G28860, G28890, G36250

(Go back to: [Luke 2:1](#); [4:5](#); [9:25](#); [11:50](#); [12:30](#); [21:26](#))

worthy, worth, unworthy, worthless

Definition:

The term “worthy” describes someone or something that deserves respect or honor. To “have worth” means to be valuable or important. The term “worthless” means to not have any value.

- Being worthy is related to being valuable or having importance
- To be “unworthy” means to not be deserving of any special notice.
- To not feel worthy means to feel less important than someone else or to not feel deserving of being treated with honor or kindness.
- The term “unworthy” and the term “worthless” have related, but different meanings. To be “unworthy” means to not be deserving of any honor or recognition. To be “worthless” means to not have any purpose or value.

Translation Suggestions:

- “Worthy” could be translated as “deserving” or “important” or “valuable.”
- The word “worth” could be translated as “value” or “importance.”
- The phrase to “have worth” could also be translated as to “be valuable” or to “be important.”
- The phrase “is worth more than” could be translated as “is more valuable than.”
- Depending on the context, the term, “unworthy” could also be translated as “unimportant” or “dishonorable” or “undeserving.”
- The term “worthless” could be translated as “with no value” or “with no purpose” or “worth nothing.”

(See also: [honor](#))

Bible References:

- 2 Samuel 22:4
- 2 Thessalonians 1:11-12
- Acts 13:25
- Acts 25:25-27
- Acts 26:31
- Colossians 1:9-10
- Jeremiah 8:19
- Mark 1:7
- Matthew 3:10-12
- Philippians 1:25-27

Word Data:

- Strong's: H0117, H0639, H1929, H3644, H4242, H4373, H4392, H4592, H4941, H6994, H7386, H7939, G00960, G05140, G05150, G05160, G24250, G26610, G27350

(Go back to: [Luke 3:8](#); [3:16](#); [7:4](#); [7:6](#); [7:7](#); [10:7](#); [15:19](#); [15:21](#); [20:35](#); [23:41](#))

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: [judge](#), [sin](#))

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

(Go back to: [Luke 3:7](#); [21:23](#))

wrong, wronged, wrongdoer, mistreat, hurt, hurtful

Definition:

To “wrong” someone means to treat that person unjustly and dishonestly.

- The term “mistreat” means to act badly or roughly toward someone, causing physical or emotional harm to that person.
- The term “hurt” is more general and means to “cause someone harm in some way.” It often has the meaning of “physically injure.”
- Depending on the context, these terms could also be translated as “do wrong to” or “treat unjustly” or “cause harm to” or “treat in a harmful way” or “injure.”

Bible References:

- Acts 7:26
- Exodus 22:21
- Genesis 16:5
- Luke 6:28
- Matthew 20:13-14
- Psalms 71:13

Word Data:

- Strong's: H0205, H0816, H2248, H2250, H2255, H2257, H2398, H2554, H2555, H3238, H3637, H4834, H5062, H5142, H5230, H5627, H5753, H5766, H5791, H5792, H5916, H6031, H6087, H6127, H6231, H6485, H6565, H6586, H7451, H7489, H7563, H7665, H7667, H7686, H8133, H8267, H8295, G00910, G00920, G00930, G00950, G02640, G08240, G09830, G09840, G15360, G16260, G16510, G17270, G19080, G25560, G25580, G25590, G26070, G30760, G30770, G37620, G41220, G51950, G51960

(Go back to: [Luke 6:28](#); [23:41](#))

year

Definition:

When used literally, the term “year” in the Bible refers to a period of time lasting 354 days. This is according to the lunar calendar system which is based on the time it takes for the moon to go around the earth.

- A year in the modern-day solar calendar lasts 365 days divided into twelve months, based on the amount of time it takes for the earth to travel around the sun.
- In both calendar systems a year has twelve months. But an extra thirteenth month is sometimes added to the year in the lunar calendar to make up for the fact that a lunar year is eleven days less than a solar year. This helps keep the two calendars more in line with each other.
- In the Bible, the term “year” is also used in a figurative sense to refer to a general time when a special event takes place. Examples of this include, “the year of Yahweh” or “in the year of drought” or “the favorable year of the Lord.” In these contexts, “year” could be translated as “time” or “season” or “time period.”

(See also: [month](#))

Bible References:

- 2 Kings 23:31
- Acts 19:8-10
- Daniel 8:1
- Exodus 12:2

Word Data:

- Strong's: H3117, H7620, H7657, H8140, H8141, G17630, G20940

(Go back to: [Luke 2:36](#); [2:37](#); [2:41](#); [2:42](#); [3:1](#); [3:23](#); [4:19](#); [4:25](#); [8:42](#); [8:43](#); [12:19](#); [13:7](#); [13:8](#); [13:11](#); [13:16](#); [15:29](#))

yeast, leaven, unleavened

Definition:

“Leaven” is a general term for a substance that causes bread dough to expand and rise. “Yeast” is a specific kind of leaven.

- In some English translations, the word for leaven is translated as “yeast,” which is a modern leavening agent that fills the bread dough with gas bubbles, making the dough expand before baking it. The yeast is kneaded into the dough so that it spreads throughout the entire lump of dough.
- In Old Testament times, the leavening or rising agent was produced by allowing the dough to sit for awhile. Small amounts of dough from a previous batch of dough were saved as leavening for the next batch.
- When the Israelites escaped from Egypt, they didn’t have time to wait for bread dough to rise, so they made bread without leaven to take with them on their journey. As a reminder of this, every year the Jewish people celebrate Passover by eating bread that has no leaven in it.
- The term “leaven” or “yeast” is used figuratively in the Bible as a picture of how sin spreads through a person’s life or how sin can influence other people.
- It can also refer to false teaching which often spreads to many people and influences them.
- The term “leaven” is also used in a positive way to explain how the influence of God’s kingdom spreads from person to person.

Translation Suggestions

- This could be translated as “leaven” or “substance that causes dough to rise” or “expanding agent.” The word “rise” could be expressed as “expand” or “get bigger” or “puff up.”
- If a local leavening agent is used for making bread dough rise, that term can be used. If the language has a well-known, general term that means “leavening,” this would be the best term to use.

(See also: [Egypt](#), [Passover](#), [unleavened bread](#))

Bible References:

- Exodus 12:8
- Galatians 5:9-10
- Luke 12:1
- Luke 13:21
- Matthew 13:33
- Matthew 16:8

Word Data:

- Strong’s: H2556, H2557, H4682, H7603, G01060, G22190, G22200

(Go back to: [Luke 12:1](#); [13:21](#))

Zacchaeus

Facts:

Zacchaeus was a tax collector from Jericho who climbed a tree in order to be able to see Jesus who was surrounded by a large crowd of people.

- Zacchaeus was completely changed when he believed in Jesus.
- He repented of his sin of cheating people and promised to give half his possessions to the poor.
- He also promised that he would pay people back four times the amount that he had overcharged them for their taxes.

(Translation suggestions: [How to Translate Names](#))

(See also: [believe](#), [promise](#), [repent](#), [sin](#), [tax](#), [tax collector](#))

Bible References:

- Luke 19:2
- Luke 19:6

Word Data:

- Strong's: G21950

(Go back to: [Luke 19:2](#); [19:5](#); [19:8](#))

zeal, zealous

Definition:

The terms “zeal” and “zealous” refer to being strongly devoted to supporting a person or idea.

- Zeal includes having strong desire and actions that promote a good cause. It is often used to describe someone who faithfully obeys God and teaches others to do that too.
- Being zealous includes putting intense effort into doing something and continuing to persevere in that effort.
- The “zeal of the Lord” or the “zeal of Yahweh” refers to God’s strong, persistent actions to bless his people or to see justice done.

Translation Suggestions:

- To “be zealous” could also be translated by, “be strongly diligent” or “make an intense effort.”
- The term “zeal” could also be translated as “energetic devotion” or “eager determination” or “righteous enthusiasm.”
- The phrase, “zeal for your house” could be translated, “strongly honoring your temple” or “fervent desire to take care of your house.”

Bible References:

- 1 Corinthians 12:31
- 1 Kings 19:9-10
- Acts 22:3
- Galatians 4:17
- Isaiah 63:15
- John 2:17-19
- Philippians 3:6
- Romans 10:1-3

Word Data:

- Strong’s: H7065, H7068, G22050, G22060, G22070, G60410

(Go back to: [Luke 6:15](#))

Zebedee

Facts:

Zebedee was a fisherman from Galilee who is known because of his sons, James and John, who were Jesus' disciples. They are often identified in the New Testament as the "sons of Zebedee."

- Zebedee's sons were also fishermen and worked with him to catch fish.
- James and John quit their fishing work with their father Zebedee and left to go follow Jesus.

(Translation suggestions: [How to Translate Names](#))

(See also: [disciple](#), [fishermen](#), [James \(son of Zebedee\)](#), [John \(the apostle\)](#))

Bible References:

- John 21:1-3
- Luke 5:8-11
- Mark 1:19-20
- Matthew 4:21-22
- Matthew 20:20
- Matthew 26:36-38

Word Data:

- Strong's: G21990

(Go back to: [Luke 5:10](#))

Zechariah (NT)

Facts:

In the New Testament, Zechariah was a Jewish priest who became the father of John the Baptist.

- Zechariah loved God and obeyed him.
- For many years Zechariah and his wife, Elizabeth, prayed earnestly to have a child, but did not have one. Then when they were very old, God answered their prayers and gave them a son.
- Zechariah prophesied that his son John would be the prophet who would announce and prepare the way for the Messiah.

(Translation suggestions: [How to Translate Names](#))

(See also: [Christ](#), [Elizabeth](#), [prophet](#))

Bible References:

- Luke 1:5-7
- Luke 1:21-23
- Luke 1:39-41
- Luke 3:1-2

Examples from the Bible stories:

- **22:1** Suddenly an angel came with a message from God to an old priest named **Zechariah**. **Zechariah** and his wife, Elizabeth, were godly people, but she had not been able to have any children.
- **22:2** The angel said to **Zechariah**, "Your wife will have a son. You will name him John."
- **22:3** Immediately, **Zechariah** was unable to speak.
- **22:7** Then God allowed **Zechariah** to speak again.

Word Data:

- Strong's: G21970

(Go back to: [Luke 1:5](#); [1:12](#); [1:13](#); [1:18](#); [1:21](#); [1:40](#); [1:59](#); [1:67](#); [3:2](#))

Zerubbabel

Facts:

Zerubbabel was the name of two Israelite men in the Old Testament.

- One of these was a descendant of Jehoiakim and Zedekiah.
- A different Zerubbabel, son of Shealtiel, was the head of the tribe of Judah during the time of Ezra and Nehemiah, when Cyrus king of Persia released the Israelites from their captivity in Babylon.
- Zerubbabel and the high priest Joshua were among those who helped rebuild the temple and altar of God.

(Translation suggestions: [How to Translate Names](#))

(See also: Babylon, [captive](#), Cyrus, Ezra, [high priest](#), Jehoiakim, Joshua, [Judah](#), Nehemiah, Persia, Zedekiah)

Bible References:

- 1 Chronicles 3:19-21
- Ezra 2:1-2
- Ezra 3:8-9
- Luke 3:27-29
- Matthew 1:12

Word Data:

- Strong's: H2216, H2217, G22160

([Go back to: Luke 3:27](#))

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