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Luke

Version 86

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unfoldingWord® Translation Notes

Luke

Introduction to Luke

Part 1: General Introduction

Outline of Luke

Dedication to Theophilus (1:1–4)
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)
The teaching and healing ministry of Jesus in Galilee (4:14–9:50)
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)
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 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 (p.1311)**)

Who wrote 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 (p.1221)**)

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 (p.1446)**)

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 (p.1433)**)

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 (p.1448)**)

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 introductions to the chapters in which these differences occur will discuss them and recommend approaches. (See: **Textual Variants (p.1409)**)

Luke 1

Luke 1 Chapter Introduction

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.

Religious and Cultural 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

If it would be helpful in your language, you could express this with an active form. Alternate translation: [about those things that have happened among us] (See: **Active or Passive (p.1223)**)

among us

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' (p.1295)**)

Luke 1:2

the ones having been & eyewitnesses

The term **eyewitnesses** describes people who saw something happen personally, “with their own eyes.” The term describes such people by reference to something associated with sight, the eye. Alternate translation: [who … saw these things personally] (See: **Metonymy (p.1357)**)

servants of the word

Here, **word** describes the things that the people who brought the message conveyed by using words. Alternate translation: [servants of the message] (See: **Metonymy (p.1357)**)

servants of the word

The people who brought this message were actually serving God by doing that. But Luke describes them 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 (p.1351)**)

Luke 1:3

having carefully investigated everything from the beginning

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 (p.1232)**)

for you & most excellent Theophilus

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 (p.1302)**)

most excellent Theophilus

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

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

The name **Theophilus** 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 (p.1311)**)

Luke 1:4

the things that you have been taught

If it would be helpful in your language, 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 (p.1223)**)

the things that you have been taught

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 (p. 1228)**)

Luke 1:5

In the days of Herod, king of Judea

This time reference introduces a new event. Alternate translation: [During the time when King Herod ruled over Judea] (See: **Introduction of a New Event (p.1330)**)

In the days

Here, Luke uses the term **days** to refer to a particular period of time. Alternate translation: [During the time when] (See: **Idiom (p.1322)**)

there was a certain priest

This phrase introduces a new character in a story. If your language has an expression of its own that serves this purpose, you could use it here. (See: **Introduction of New and Old Participants (p.1333)**)

from the division of Abijah

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 (p.1228)**)

of Abijah

Abijah is the name of a man. (See: **How to Translate Names (p.1311)**)

his wife {was} from the daughters of Aaron

Here, the word **daughters** means “descendants.” Alternate translation: [his wife was a descendant of Aaron] (See: **Metaphor (p.1351)**)

was} from the daughters of Aaron

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 (p.1228)**)

Luke 1:6

in front of God

Luke uses this expression to mean “where God could see them.” Seeing, in turn, means attention and judgment. Alternate translation: [in God’s judgment] (See: **Metaphor (p.1351)**)

walking & in all the commandments and statutes of the Lord

The term **walking** means “obeying.” Alternate translation: [obeying ... everything that the Lord had commanded] (See: **Metaphor (p.1351)**)

all the commandments and statutes of the Lord

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 (p.1284)**)

Luke 1:7

But

The word **But** 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 (p.1257)**)

both advanced in their days

To have moved forward or to have **advanced** means to have aged. Alternate translation: [they had both grown old] (See: **Idiom (p.1322)**)

both advanced in their days

Here, Luke uses the term **days** to refer to a particular time, the lifetimes of Zechariah and Elizabeth. Alternate translation: [they had both grown old] (See: **Idiom (p.1322)**)

Luke 1:8

And it happened that

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 could use it here in your translation. (See: **Introduction of a New Event (p.1330)**)

in his performing as priest & in the order of his division

If it would be helpful in your language, 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 (p.1265)**)

in his performing as priest before God

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 (p.1351)**)

in his performing as priest

The pronoun **his** refers to Zechariah. Alternate translation: [while Zechariah was serving as a priest] (See: **Pronouns — When to Use Them (p.1376)**)

in the order of his division

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 (p.1232)**)

Luke 1:9

according to the custom of the priesthood, he came up by lot

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 (p.1232)**)

he came up by lot

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 could use the word for that in your language here. Alternate translation: [by casting a marked stone] (See: **Translate Unknowns (p.1411)**)

to enter into the temple of the Lord to burn incense

The ULT puts these phrases in the chronological order of what Zechariah needed to do. If it would be helpful in your language, 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 (p.1265)**)

to burn incense

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 could use it here. Alternate translation: [to burn a substance that would create a sweet smell as an offering to God] (See: **Translate Unknowns (p.1411)**)

Luke 1:10

the whole crowd of the people

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 (p.1315)**)

outside

The word **outside** 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 (p.1228)**)

at the hour of the incense offering

The word **hour** 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 (p.1351)**)

Luke 1:11

Then

The word **Then** indicates that the event it introduces took place at the same time as the event the story has just related. If it would be helpful in your language, you could show this relationship by using a phrase such as “right at that time.” (See: **Connect — Simultaneous Time Relationship (p.1270)**)

appeared to him

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 (p.1322)**)

Luke 1:12

Zechariah was troubled, having seen {him}, and fear fell on him

The two phrases **Zechariah was troubled** and **fear fell on him** mean similar things. Luke is using them together to emphasize how afraid Zechariah was. If it would be helpful in your language, you could combine these phrases. Alternate translation: [When he saw him, Zechariah became very afraid] (See: **Parallelism (p.1367)**)

having seen {him

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 (p.1228)**)

fear fell on him

Luke is using the expression **fell upon** to speak of fear as if it attacked and overcame Zechariah. Alternate translation: [this made him very afraid] (See: **Metaphor (p.1351)**)

fear fell on him

Luke describes Zechariah's **fear** as if it were something that could actively attack and overpower him. Alternate translation: [this made him very afraid] (See: **Personification (p.1370)**)

Luke 1:13

Do not be afraid

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 (p. 1325)**)

your prayer has been heard

If it would be helpful in your language, 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 (p.1223)**)

your prayer has been heard

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 (p.1322)**)

and you will call his name John

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 (p.1403)**)

you will call his name John

The expression **call his name** is an idiom that means to give a child a name. Alternate translation: [name him John] (See: **Idiom (p.1322)**)

Luke 1:14

there will be joy and gladness to you

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 (p.1284)**)

at his birth

The word **at** introduces the reason why many people will rejoice. Alternate translation: [because he has been born] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

Luke 1:15

For he will be great

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 (p.1265)**)

For he will be great before the Lord

The expression **before the Lord** means "in front of the Lord," that is, "where the Lord can see him." Sight, in turn, represents attention and judgment. Alternate translation: [God will consider him to be very important] (See: **Metaphor (p.1351)**)

he must never drink

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 (p.1281)**)

he will be filled with the Holy Spirit

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the Holy Spirit will fill him] (See: **Active or Passive (p.1223)**)

he will be filled with the Holy Spirit

The angel speaks 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 (p.1351)**)

even from his mother's womb

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

Luke 1:16

he will turn many of the sons of Israel back to the Lord

To **turn** a person **back** 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 (p.1351)**)

many of the sons of Israel

Here, the word **sons** 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 (p.1351)**)

Luke 1:17

he will go before him

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 (p.1322)**)

in the spirit and power of Elijah

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 (p.1284)**)

in the spirit and power of Elijah

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 it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [in the powerful spirit of Elijah] (See: **Hendiadys (p.1308)**)

to turn the hearts of fathers back to their children

The angel speaks of **hearts** as if they were living things that could be turned to go in a different direction. This expression means to change someone's attitude toward something. Alternate translation: [to make fathers care about their children once again] (See: **Personification (p.1370)**)

to turn the hearts of fathers back to their children

The angel uses the relationship between **fathers** and **children** 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 (p.1407)**)

to turn the hearts of fathers back to their children

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 (p.1228)**)

the disobedient to the wisdom of the righteous

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 (p.1228)**)

the disobedient & of the righteous

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 could translate these words with equivalent phrases. Alternate translation: [people who are disobeying God ... people who live right] (See: **Nominal Adjectives (p.1359)**)

a people prepared

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 (p.1228)**)

Luke 1:18

How will I know this

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 (p.1228)**)

For

The word **For** 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 (p.1265)**)

is advanced in her days

Zechariah is using two idioms. As in 1:7, to be **advanced** means to have aged, and **days** refers a particular period of time, in this case the lifetime of Elizabeth. Alternate translation: [my wife has also grown old] (See: **Idiom (p. 1322)**)

Luke 1:19

answering, the angel said

Together the words **answering** and **said** mean that the angel responded to the question that Zechariah asked. Alternate translation: [the angel responded] (See: **Hendiadys (p.1308)**)

I am Gabriel, the one standing before God

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 (p.1403)**)

the one standing before God

To stand **before** or "in front of" a master, that is, in the presence of that master, means to be available to serve them at all times in any capacity. Alternate translation: [I serve God personally] (See: **Metaphor (p.1351)**)

I was sent to speak to you

If it would be helpful in your language, 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 (p.1223)**)

Luke 1:20

And behold

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 means giving notice and attention. Alternate translation: [Pay attention!] (See: **Metaphor (p.1351)**)

you will be silent and not able to speak

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 (p.1228)**)

silent and not able to speak

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 (p.1284)**)

you did not believe my words

Gabriel uses the term **words** 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 (p.1357)**)

which will be fulfilled

If it would be helpful in your language, you could express this with an active form. Alternate translation: [which will happen] (See: **Active or Passive (p.1223)**)

in their time

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 (p.1322)**)

Luke 1:21

And

The word **And** 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 (p.1270)**)

Luke 1:22

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

If it would be helpful in your language, 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 (p.1265)**)

they perceived that he had seen a vision in the temple

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 (p.1228)**)

Luke 1:23

And it happened that

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 (p.1330)**)

when the days of his priestly service were fulfilled

If it would be helpful in your language, 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 (p.1223)**)

the days of his priestly service

Here, Luke uses the term **days** to refer to a particular time. Alternate translation: [his time of service at the temple] (See: **Idiom (p.1322)**)

he went away to his home

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 (p.1228)**)

Luke 1:24

And

The word **And** 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 (p.1268)**)

And after these days

Here, Luke uses the term **days** to refer 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 (p. 1322)**)

for five months she hid herself

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 (p.1228)**)

Luke 1:25

Thus the Lord has done for me

This is a positive exclamation. Elizabeth is very happy with what the Lord has done for her. If it would be helpful in your language, 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 (p.1293)**)

Thus the Lord has done for me

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 (p.1228)**)

he looked upon {me

Here, the expression **looked upon** is an idiom that means “shown regard for” or “treated well.” Alternate translation: [he treated me kindly] (See: **Idiom (p.1322)**)

to take away my disgrace among men

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 (p.1228)**)

Luke 1:26

in the sixth month

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 (p.1228)**)

the sixth month

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [month 6] (See: **Ordinal Numbers (p.1363)**)

the angel Gabriel was sent from God

If it would be helpful in your language, you could express this with an active form. Alternate translation: [God sent the angel Gabriel] (See: **Active or Passive (p.1223)**)

Luke 1:27

to a man whose name {was} Joseph

This introduces **Joseph** as a new character in the story. If your language has an expression of its own that serves this purpose, you could use it here. (See: **Introduction of New and Old Participants (p.1333)**)

of the house of David

In this expression, the word **house** describes all the people descended from a particular person. The term views all of those descendants as if they were one household living together. Alternate translation: [who was a descendant of King David] (See: **Metaphor (p.1351)**)

of the house of David

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 (p.1232)**)

the name of the virgin {was} Mary

This introduces **Mary** as a new character in the story. If your language has an expression of its own that serves this purpose, you could use it here. (See: **Introduction of New and Old Participants (p.1333)**)

Luke 1:28

Rejoice

The word **Rejoice** was used as a greeting. Alternate translation: [Greetings] (See: **Idiom (p.1322)**)

favored one

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

The Lord {is} with you

The expression **with you** is an idiom that indicates favor and acceptance. Alternate translation: [The Lord is pleased with you] (See: **Idiom (p.1322)**)

Luke 1:29

by the words

Luke is using the term **words** to mean what Gabriel said by using words. Alternate translation: [by what he said] or [when he said this] (See: **Metonymy (p.1357)**)

she was considering what kind of greeting this might be

Alternate translation: [she wondered why an angel would greet her in this way]

Luke 1:30

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

If it would be helpful in your language, 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 (p.1265)**)

Do not be afraid

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 (p.1325)**)

you have found favor with God

If it would be helpful in your language, you could express this with an active form. Alternate translation: [God is showing you his kindness] (See: **Active or Passive (p.1223)**)

Luke 1:31

And behold

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 (p.1351)**)

you will conceive in your womb and bear a son

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 (p.1347)**)

you will call his name Jesus

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 (p.1403)**)

you will call his name Jesus

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 (p.1322)**)

Luke 1:32

will be called the Son of the Most High

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 (p.1322)**)

will be called the Son of the Most High

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 (p.1414)**)

will be called the Son of the Most High

If it would be helpful in your language, you could express this with an active form. Alternate translation: [He will be the Son of the Most High] (See: **Active or Passive (p.1223)**)

of the Most High

This is an idiomatic way of referring to God, as the fuller expression “the Most High God” in 8:38 shows. If it would be helpful in your language, 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 (p. 1322)**)

will give to him the throne of his father David

The **throne** represents a king’s authority to rule. Alternate translation: [will give him authority to rule as king as his ancestor David did] (See: **Metonymy (p.1357)**)

will give to him the throne of his father David

Here, the term **father** 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 (p.1351)**)

Luke 1:33

he will reign & to eternity, and there will be no end of his kingship

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 (p.1367)**)

the house of Jacob

In this expression, the word **house** 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 (p.1351)**)

to eternity

This is an idiom. The term **ages** means long periods of time. Alternate translation: [forever] (See: **Idiom (p.1322)**)

there will be no end of his kingship

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 (p.1345)**)

there will be no end of his kingship

The abstract noun **kingship** refers to the action of a king reigning. If it would be helpful in your language, you could express the idea behind this word with a verb such as “reign.” Alternate translation: [he will always reign] (See: **Abstract Nouns (p.1221)**)

Luke 1:34

How will this be

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 (p.1228)**)

I have not known a man

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 (p.1291)**)

Luke 1:35

answering, the angel said

Together the words **answering** and **said** mean that the angel responded to the question that Mary asked. Alternate translation: [the angel responded] (See: **Hendiadys (p.1308)**)

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

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 (p.1367)**)

power of the Most High will overshadow you

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 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 (p.1351)**)

of the Most High

See how you translated the expression **the Most High** in 1:32. Alternate translation: [the Most High God] (See: **Idiom (p.1322)**)

Therefore, the holy one being born will be called the Son of God

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 (p.1322)**)

Therefore, the holy one being born will be called the Son of God

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 (p.1414)**)

the holy one being born will be called the Son of God

If it would be helpful in your language, you could express these two passive forms by stating 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 (p.1223)**)

the holy one being born will be called the Son of God

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 (p.1367)**)

Luke 1:36

behold

The word **behold** focuses the attention of the listener on what the speaker is about to say. Alternate translation: [Consider this] (See: **Metaphor (p.1351)**)

she also has conceived a son in her old age

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

This is an idiom. Alternate translation: [she is now in the sixth month of her pregnancy] (See: **Idiom (p.1322)**)

the one called barren

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 (p.1322)**)

Luke 1:37

For

The word **For** 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 (p.1265)**)

every word will not be impossible for God

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [God is able to do anything he says] (See: **Double Negatives (p.1281)**)

every word will not be impossible for God

Here, the term **word** could mean: (1) since Mary uses the same term 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 (p.1357)**)

Luke 1:38

Behold

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 (p.1351)**)

the female servant of the Lord

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 (p.1351)**)

May it happen to me

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

Here, the term **word** describes the message that Gabriel has brought. Alternate translation: [just as you have said] (See: **Metonymy (p.1357)**)

Luke 1:39

Then Mary arose in those days

This time reference sets the stage for a new episode in the story. Alternate translation: [Around that same time, Mary arose] (See: **Introduction of a New Event (p.1330)**)

in those days

Here, Luke uses the term **days** to refer to a particular time. Alternate translation: [Around that same time] (See: **Idiom (p.1322)**)

arose

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 (p.1322)**)

the hill country

The **hill country** 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 (p.1228)**)

Luke 1:40

she entered into

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 (p. 1228)**)

Luke 1:41

And it happened that

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 (p.1330)**)

in her womb

The pronoun **her** refers to Elizabeth. Alternate translation: [in Elizabeth's womb] (See: **Pronouns — When to Use Them (p.1376)**)

leaped

Luke says that Elizabeth's baby **leaped**, but this was not literally possible. The expression refers to the baby making a sudden movement in response to the sound of Mary's voice. Alternate translation: [moved suddenly] (See: **Metaphor (p.1351)**)

Elizabeth was filled with the Holy Spirit

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the Holy Spirit filled Elizabeth] (See: **Active or Passive (p.1223)**)

Elizabeth was filled with the Holy Spirit

Luke speaks as if **Elizabeth** was a container that the **Holy Spirit filled**. Alternate translation: [the Holy Spirit empowered Elizabeth] (See: **Metaphor (p.1351)**)

Luke 1:42

she exclaimed in a loud voice and said

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 (p.1308)**)

in a loud voice

This is an idiom that means Elizabeth raised the volume of her **voice**. Alternate translation: [loudly] (See: **Idiom (p. 1322)**)

among women

The expression **among women** is an idiom that means “more than any other woman.” You could express that as an alternate translation. (See: **Idiom (p.1322)**)

the fruit of your womb

Elizabeth speaks 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 (p.1351)**)

Luke 1:43

And from where {is} this to me, that the mother of my Lord would come to me

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 (p.1394)**)

from where {is} this to me

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 (p.1322)**)

the mother of my Lord

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 (p.1297)**)

Luke 1:44

For behold

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 (p.1351)**)

as soon as the sound of your greeting was in my ears

Elizabeth is using the term **ears** to mean hearing, and hearing means recognition. Alternate translation: [as soon as I heard your voice and realized that it was you] (See: **Metaphor (p.1351)**)

leaped for joy

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 (p.1351)**)

Luke 1:45

the one having believed & of the {things that} had been spoken to her from the Lord

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 (p.1297)**)

there would be a fulfillment of the {things that} had been spoken to her from the Lord

If it would be helpful in your language, 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 (p.1223)**)

there would be a fulfillment of the {things that} had been spoken to her from the Lord

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 (p.1228)**)

Luke 1:46

My soul magnifies

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 (p.1407)**)

Luke 1:47

my spirit has rejoiced

The word **spirit** also refers to the inner part of a person. Alternate translation: [yes, with everything inside of me, I rejoice] (See: **Synecdoche (p.1407)**)

my spirit has rejoiced

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 (p.1367)**)

has rejoiced

Mary is speaking as if something she is presently doing happened in the past. Alternate translation: [is celebrating] (See: **Idiom (p.1322)**)

Luke 1:48

For

The word **For** introduces the reason for what the previous sentence described. Alternate translation: [And this is why] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

he has looked upon

As in 1:25, **looked upon** is an idiom that means “shown regard for.” Alternate translation: [he has kindly chosen] (See: **Idiom (p.1322)**)

the low condition of his female servant

Mary is speaking of her **low condition** to mean herself. Alternate translation: [me to serve him, even though I am not very important] (See: **Metonymy (p.1357)**)

For behold

The term **behold** focuses the attention of the listener on what the speaker is about to say. Alternate translation: [Just think!] (See: **Metaphor (p.1351)**)

all generations

Mary uses the term **generations** to mean the people who will be born in all future generations. Alternate translation: [the people of all future generations] (See: **Metonymy (p.1357)**)

Luke 1:49

the Mighty One

Here, Mary is describing God by one of his attributes. She means that “God, who is powerful,” has done great things for her. (See: **Metonymy (p.1357)**)

his name {is} holy

Mary is using the term **name** to mean God’s reputation, and the reputation represents God himself. Alternate translation: [he deserves to be treated with complete respect] (See: **Metonymy (p.1357)**)

Luke 1:50

is} unto generation and generation

This is an idiom. Alternate translation: [extends to every generation] (See: **Idiom (p.1322)**)

to the ones fearing him

In this context, **fearing** does not mean to be afraid, but to show respect and reverence. Alternate translation: [those who honor him] (See: **Idiom (p.1322)**)

Luke 1:51

He has done mighty deeds with his arm

Mary is using the term **arm** to represent God's power. Alternate translation: [He has demonstrated that he is very powerful] (See: **Metonymy (p.1357)**)

he has scattered

The word **scattered** 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 (p.1351)**)

the proud in the thoughts of their hearts

The term **hearts** represents the will and affections of these people. Alternate translation: [who cherish proud thoughts] (See: **Metaphor (p.1351)**)

Luke 1:52

He has thrown down rulers from their thrones

A “throne” is a chair that a ruler sits on, and it is a symbol associated with authority. If rulers are brought down from their **thrones**, that means they no longer have the authority to reign. Alternate translation: [He has deposed rulers] (See: **Metonymy (p.1357)**)

and

The word **and** 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 (p.1257)**)

he has raised up the lowly

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 (p.1351)**)

the lowly

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 could translate this with a noun phrase. Alternate translation: [humble people] (See: **Nominal Adjectives (p.1359)**)

Luke 1:53

but

The word **but** 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 (p.1257)**)

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 (p.1418)**)

Israel

Mary is referring to all of the people of Israel as if they were a single person, their ancestor, **Israel**. Alternate translation: [the Israelites] (See: **Personification (p.1370)**)

his servant

The term **servant** refers to the special role that God gave to the people of Israel. Alternate translation: [his chosen people] (See: **Metaphor (p.1351)**)

to remember his mercy

In this context, the phrase **to remember his mercy** 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 (p.1322)**)

Luke 1:55

as he spoke to our fathers

Here, the word **fathers** means “ancestors.” Alternate translation: [just as he promised to our ancestors] (See: **Metaphor (p.1351)**)

to his seed

The term **seed** 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 (p.1351)**)

in the ages {past

This is an idiom. See how you translated the similar expression in 1:33. Alternate translation: [forever] (See: **Idiom (p.1322)**)

Luke 1:56

and

Luke uses the word **and** 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 (p.1268)**)

Mary stayed with her about three months, and returned to her house

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 (p.1376)**)

Luke 1:57

And

Luke uses the word **And** to indicate that this event took place after the events he has just described. Alternate translation: [Then] (See: **Connect — Sequential Time Relationship (p.1268)**)

the time was fulfilled

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the time came] (See: **Active or Passive (p.1223)**)

for her to deliver

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]

Luke 1:58

had magnified his mercy to her

Luke speaks as if God had made his mercy bigger towards Elizabeth. Alternate translation: [had shown great kindness to her] (See: **Metaphor (p.1351)**)

had magnified his mercy to her

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 (p.1228)**)

Luke 1:59

And it happened that

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 (p.1330)**)

on the eighth day

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 (p.1411)**)

on the eighth day

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [on day 8] (See: **Ordinal Numbers (p.1363)**)

they came to circumcise the child

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 (p.1228)**)

they were going to call {him} after the name of his father, Zechariah

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 (p.1322)**)

Luke 1:60

answering, his mother said

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 (p.1308)**)

he will be called

If it would be helpful in your language, 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 (p.1223)**)

Luke 1:61

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

The expression **this name** means specifically the name John. If it would be helpful in your language, you could put the actual name in your translation. Alternate translation: [None of your relatives is named John] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

is called by this name

If it would be helpful in your language, you could express this with an active form. Alternate translation: [has the name John] (See: **Active or Passive (p.1223)**)

Luke 1:62

they made signs to his father

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 (p.1228)**)

as to what he wanted to call him

If it would be helpful in your language, 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 (p. 1223)**)

Luke 1:63

asking for

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 (p.1228)**)

a writing tablet

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 (p.1411)**)

Luke 1:64

his mouth was opened and his tongue

These two phrases mean the same thing. Luke uses them together for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [he became able to speak once again] (See: **Parallelism (p.1367)**)

his mouth was opened and his tongue

Each of these phrases 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 (p.1357)**)

his mouth was opened and his tongue

If it would be helpful in your language, 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 (p. 1223)**)

Luke 1:65

And

The word **And** introduces the results of what the previous sentence described. Alternate translation: [As a result] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

fear came on all

As in 1:12, Luke here describes **fear** as if it were something that could actively come upon people. Alternate translation: [all those who lived around them were in awe] (See: **Personification (p.1370)**)

fear came on all the ones living around them

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 (p.1322)**)

fear came on all

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 (p.1228)**)

all the ones living around them, & throughout all the hill country

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 (p.1315)**)

all these matters were being talked about

If it would be helpful in your language, you could express this with an active form. Alternate translation: [people talked about all these matters] (See: **Active or Passive (p.1223)**)

Luke 1:66

all the ones having heard stored in their hearts

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 (p.1286)**)

stored in their hearts

Luke is speaking 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 (p.1351)**)

What then will this child become

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 (p.1394)**)

the hand of the Lord was with him

In this expression, the **hand** represents strength and power. Alternate translation: [the Lord's power was helping him] (See: **Metaphor (p.1351)**)

Luke 1:67

Zechariah was filled with the Holy Spirit

If it would be helpful in your language, you could express this with an active form. Alternate translation: [The Holy Spirit filled Zechariah] (See: **Active or Passive (p.1223)**)

Zechariah was filled with the Holy Spirit

Luke speaks as if **Zechariah** were a container that the **Holy Spirit filled**. Alternate translation: [the Holy Spirit inspired Zechariah] (See: **Metaphor (p.1351)**)

prophesied, saying

Consider natural ways of introducing direct quotations in your language. Alternate translation: [prophesied, and he said] (See: **Quotations and Quote Margins (p.1381)**)

Luke 1:68

the God of Israel

Luke is referring to the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: [the people of Israel] (See: **Personification (p.1370)**)

the God of Israel

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 (p.1228)**)

he has visited & for his people

Here, the term **visited** is an idiom. Alternate translation: [he has come to help ... his people] (See: **Idiom (p.1322)**)

Luke 1:69

he has raised up a horn of salvation for us

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 (p.1351)**)

he has raised up a horn of salvation for us

An animal's **horn** is associated with its strength, and so Zechariah is using the term 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 (p.1357)**)

in the house of his servant David

David's **house** represents his family and all of his descendants. Alternate translation: [who is a descendant of his servant David] (See: **Metonymy (p.1357)**)

in the house of his servant David

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 (p.1228)**)

of his servant David

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 (p.1351)**)

Luke 1:70

he spoke by the mouth of his holy prophets

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 (p.1357)**)

from eternity

This is an idiom. See how you translated the similar expression in 1:33. Alternate translation: [a long time ago] (See: **Idiom (p.1322)**)

Luke 1:71

salvation from our enemies

If it would be helpful in your language, you could express the idea behind the abstract noun **salvation** 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 (p.1221)**)

from our enemies and from the hand of all the ones hating us

These two phrases mean basically the same thing. Zechariah may be using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [from the domination of our enemies who hate us] (See: **Doublet (p.1284)**)

the hand

The **hand** represents the power that a person uses the hand to exercise. Alternate translation: [domination] (See: **Metonymy (p.1357)**)

Luke 1:72

to show mercy to our fathers and to remember his holy covenant

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 (p.1367)**)

to show mercy to our fathers and to remember his holy covenant

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 (p.1228)**)

to show mercy to our fathers

Here, the term **fathers** means “ancestors.” Alternate translation: [to show kindness to our ancestors] (See: **Metaphor (p.1351)**)

and to remember his holy covenant

In this context, the term **remember** 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 (p.1322)**)

Luke 1:73

Abraham our father

Here, the term **father** means “ancestor.” Alternate translation: [our ancestor Abraham] (See: **Metaphor (p.1351)**)

to grant us

Zechariah is using the term **grant**, meaning to “give,” in an idiomatic sense. Alternate translation: [to make it possible for us] (See: **Metaphor (p.1351)**)

Luke 1:74

having been delivered out of the hand of our enemies

If it would be helpful in your language, 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 (p.1223)**)

out of the hand of our enemies

The **hand** represents the power that a person uses the hand to exercise. Alternate translation: [from the domination of our enemies] (See: **Metonymy (p.1357)**)

fearlessly

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 (p.1228)**)

Luke 1:75

in holiness and righteousness

If it would be helpful in your language, you could express the ideas behind the abstract nouns **holiness** and **righteousness** with adjectives. Alternate translation: [doing what is holy and righteous] (See: **Abstract Nouns (p. 1221)**)

before him

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 (p.1322)**)

all our days

Here Zechariah uses the term **days** to refer to a particular period of time. Alternate translation: [for our whole lives] (See: **Idiom (p.1322)**)

Luke 1:76

And indeed, you, child

Zechariah uses this phrase to begin his direct address to his son. In your translation, you could 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 you, my child] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

will be called a prophet

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 (p.1322)**)

will be called a prophet

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will be a prophet] (See: **Active or Passive (p.1223)**)

of the Most High

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 (p.1322)**)

you will go before the Lord

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 (p.1322)**)

to prepare his paths

Zechariah is using the imagery of **paths** 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 (p.1351)**)

Luke 1:77

to give the knowledge of salvation to his people through forgiveness of their sins

If it would be helpful in your language, 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 (p.1221)**)

to give the knowledge of salvation to his people

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 (p.1357)**)

Luke 1:78

the sunrise from on high

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 (p.1351)**)

from on high

Zechariah uses the term **on high** to refer to God by association, since the abode of God if considered to be far above us in heaven. Alternate translation: [from God] (See: **Metonymy (p.1357)**)

will visit us

As in 1:68, **visit** is an idiom. Alternate translation: [will come to help us] (See: **Idiom (p.1322)**)

Luke 1:79

to shine on the ones sitting

As in 1:78, light 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 (p.1351)**)

on the ones sitting in darkness and a shadow of death

Here **sitting** 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 (p.1322)**)

on the ones sitting in darkness and a shadow of death

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 (p.1322)**)

on the ones sitting in darkness and a shadow of death

Since light 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 (p.1351)**)

on the ones sitting in darkness and a shadow of death

These two phrases work together to emphasize the deep spiritual darkness that people are in before God shows them mercy. If it would be helpful in your language, you could combine the phrases. Alternate translation: [on people who do not know the truth at all] (See: **Doublet (p.1284)**)

to guide our feet into a path of peace

Zechariah is using the word **guide** to mean “teach,” and the expression **a path of peace** to represent living at peace with God. Alternate translation: [to teach us how to live at peace with God] (See: **Metaphor (p.1351)**)

to guide our feet into a path of peace

Zechariah is using the term **feet** to represent the whole person. Alternate translation: [to teach us how to live at peace with God] (See: **Synecdoche (p.1407)**)

Luke 1:80

And

The word **And** 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 (p.1330)**)

was being strengthened in spirit

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

This expression means implicitly that John went to live **in the wilderness**. 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 (p.1228)**)

until the day of his public appearance

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

Here, Luke uses the term **day** to refer to a particular time. Alternate translation: [the time when he began to preach in public] (See: **Idiom (p.1322)**)

to Israel

Luke is referring to all of the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: [to the people of Israel] (See: **Personification (p.1370)**)

Luke 2

Luke 2 Chapter Introduction

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.

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 (p.1409)**)

Luke 2:1

in those days

This time reference introduces a new event. Alternate translation: [around that same time] (See: **Introduction of a New Event (p.1330)**)

in those days

Here, Luke uses the term **days** to refer to a particular period of time. Alternate translation: [around that same time] (See: **Idiom (p.1322)**)

it happened that

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 (p.1330)**)

a decree went out from

The **decree** did not go out by itself, even though Luke speaks 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 (p.1370)**)

Caesar Augustus

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 (p.1333)**)

Augustus

Augustus is the name of a man. (See: **How to Translate Names (p.1311)**)

for all the world to register

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 (p.1228)**)

the world

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 by association to where they lived. Alternate translation: [the people living in the Roman Empire] (See: **Metonymy (p.1357)**)

Luke 2:2

Quirinius

Quirinius is the name of a man. (See: **How to Translate Names (p.1311)**)

Luke 2:3

everyone was traveling

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 (p. 1232)**)

to his own city

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 (p.1228)**)

to register himself

Alternate translation: [to provide their names for the tax rolls] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 2:4

And

The word **And** introduces the results of what the previous sentences described. Alternate translation: [And so] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

went up

Luke says **went up** because Joseph had to go up into the mountains to travel from Nazareth to Bethlehem. Alternate translation: [traveled] (See: **Idiom (p.1322)**)

to the city of David, which is called Bethlehem

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 (p.1228)**)

which is called Bethlehem

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whose name is Bethlehem] (See: **Active or Passive (p.1223)**)

he was of the house and family line of David

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 it would be helpful in your language, 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 (p.1308)**)

he was of the house and family line of David

As in 1:27, the word **house** describes all the people descended from a particular person. Alternate translation: [he was descended from the royal line of David] (See: **Metaphor (p.1351)**)

Luke 2:5

He registered himself with Mary, the one that had been engaged to him

If it would be helpful in your language, 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 (p.1265)**)

Mary, the one that had been engaged to him

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 (p.1228)**)

the one that had been engaged to him

If it would be helpful in your language, you could express this with an active form. Alternate translation: [who had promised to marry him] (See: **Active or Passive (p.1223)**)

Luke 2:6

And it happened that

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 could use it in your translation. (See: **Introduction of a New Event (p.1330)**)

while they were there

The word **they** refers to Joseph and Mary being in Bethlehem. If it would be helpful in your language, you could state that explicitly. Alternate translation: [while Mary and Joseph were in Bethlehem] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

the days were fulfilled for her to deliver

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the time came for Mary to give birth] (See: **Active or Passive (p.1223)**)

the days were fulfilled

Here Luke uses the term **days** to refer to a particular time. Alternate translation: [the time came] (See: **Idiom (p. 1322)**)

for her to deliver

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]

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

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 (p.1265)**)

she wrapped him in strips of cloth

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 (p.1228)**)

laid him in a manger

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 (p.1411)**)

because there was no room for them in the inn

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 (p.1228)**)

because there was no room for them in the inn

The word **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 (p.1411)**)

Luke 2:8

And

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 (p.1232)**)

there were shepherds in that area

This phrase introduces new characters into the story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: [there were some shepherds living in that area] (See: **Introduction of New and Old Participants (p.1333)**)

Luke 2:9

an angel of the Lord

Alternate translation: [a heavenly messenger sent from the Lord]

stood before them

Alternate translation: [came to the shepherds]

the glory of the Lord shone around them

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 (p.1228)**)

they feared a great fear

This is an idiom. Alternate translation: [they were extremely afraid] or [they were terrified] (See: **Idiom (p.1322)**)

Luke 2:10

Do not be afraid

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 (p.1325)**)

for behold

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 (p.1351)**)

I bring you good news of great joy, which will be to all the people

Alternate translation: [I have come to announce good news that will make all the people very happy]

to all the people

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 (p.1315)**)

Luke 2:11

today has been born for you in the city of David a Savior, who is Christ the Lord

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 (p. 1328)**)

today has been born for you

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 (p.1223)**)

in the city of David

This means Bethlehem. See the explanation in the note to 2:4. Alternate translation: [in Bethlehem] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

who is Christ the Lord

Christ is the Greek word for “Messiah.” Alternate translation: [who is the Messiah, the Lord] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 2:12

this {will be} the sign to you

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 (p.1228)**)

the sign to you

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 (p. 1228)**)

wrapped in strips of cloth

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 (p.1228)**)

lying in a manger

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 (p.1411)**)

Luke 2:13

a multitude of the heavenly army

This phrase could refer to a literal **army** of angels, or it could be speaking of a large organized group of angels. Alternate translation: [a large group of angels from heaven] (See: **Metaphor (p.1351)**)

praising God, and saying

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 (p.1308)**)

Luke 2:14

Glory in the highest to God

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]

among men of good pleasure

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

Here, the term **men** has a generic meaning that includes all people. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1420)**)

Luke 2:15

And it happened that

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 (p. 1330)**)

Let us & go over & let us see & to us

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' (p.1295)**)

Luke 2:16

they went hastening

The two verbs **went** and **hastening** express a single idea. The word **hastening** tells how they **went**. Alternate translation: [they went quickly] (See: **Hendiadys (p.1308)**)

lying in the manger

See how you translated the term **manger** in 2:7. Alternate translation: [lying in a box that holds hay for animals] (See: **Translate Unknowns (p.1411)**)

Luke 2:17

the message that had been told to them

If it would be helpful in your language, 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 (p.1223)**)

Luke 2:18

the things that were spoken to them by the shepherds

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [what the shepherds told them] (See: **Active or Passive (p.1223)**)

Luke 2:19

pondering them in her heart

In this expression, the **heart** represents the thoughts and emotions. Alternate translation: [reflecting on what they meant] (See: **Metaphor (p.1351)**)

Luke 2:20

the shepherds returned

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 (p.1228)**)

glorifying and praising God

The terms **glorifying** and **praising** mean similar things. Luke is using them together for emphasis. If it would be helpful in your language, you could combine these terms. Alternate translation: [excitedly praising God] (See: **Doublet (p.1284)**)

just as it had been spoken to them

If it would be helpful in your language, 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 (p.1223)**)

Luke 2:21

when eight days had been fulfilled to circumcise him

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 (p.1228)**)

when eight days had been fulfilled

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 (p.1330)**)

eight days had been fulfilled

If it would be helpful in your language, 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 (p.1223)**)

his name was called Jesus

If it would be helpful in your language, 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 (p.1223)**)

his name was called Jesus

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 (p.1322)**)

which} he had been called by the angel

If it would be helpful in your language, 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 (p.1223)**)

before he was conceived in the womb

In your language, it might seem that the phrase **conceived in the womb** expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [before he was conceived] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1347)**)

Luke 2:22

when the days of their purification had been fulfilled, according to the law of Moses

If it would be helpful in your language, 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 (p.1223)**)

the days of their purification

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 (p.1228)**)

they brought him up to Jerusalem

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 (p.1322)**)

to present {him} to the Lord

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 (p.1228)**)

Luke 2:23

just as it is written in the law of the Lord

If it would be helpful in your language, you could express this with an active form. Alternate translation: [just as the law of the Lord commands] (See: **Active or Passive (p.1223)**)

Every male who opens the womb will be called holy to the Lord

If it would be helpful in your language, 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 (p.1223)**)

Every male who opens the womb

The phrase **opens 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 (p.1322)**)

will be called holy to the Lord

As in 1:32, **be called** is an idiom that means “to be.” Alternate translation: [will be set apart for the Lord] (See: **Idiom (p.1322)**)

will be called holy to the Lord

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 (p.1403)**)

Luke 2:24

what} had been said in the law of the Lord

If it would be helpful in your language, you could express this with an active form. Alternate translation: [what the law of the Lord says] (See: **Active or Passive (p.1223)**)

Luke 2:25

behold

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 (p.1351)**)

there was a man in Jerusalem whose name {was} Simeon

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. (See: **Introduction of New and Old Participants (p.1333)**)

was} Simeon

Simeon is the name of a man. (See: **How to Translate Names (p.1311)**)

this man {was} righteous and devout

The terms **righteous** and **devout** mean similar things. Luke uses the two terms together to emphasize what a godly man Simeon was. If it would be helpful in your language, you could combine them. Alternate translation: [he was a godly man] (See: **Doublet (p.1284)**)

waiting for

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 (p.1322)**)

the consolation of Israel

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 (p.1357)**)

the consolation of Israel

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 (p.1228)**)

of Israel

Luke is referring to all of the Israelites as if they were a single person, their ancestor, **Israel**. Alternate translation: [of the people of Israel] (See: **Personification (p.1370)**)

the Holy Spirit was upon him

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 (p.1351)**)

Luke 2:26

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

it had been revealed to him by the Holy Spirit

If it would be helpful in your language, 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 (p.1223)**)

that he would not see death before

To **see death** is an idiom that means “to die.” Alternate translation: [that he would not die before] (See: **Idiom (p. 1322)**)

that he would not see death before

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 (p. 1345)**)

Luke 2:27

he came in the Spirit

This is an idiom. Alternate translation: [he came as the Holy Spirit directed him] (See: **Idiom (p.1322)**)

he came & into the temple

Your language may say “went” in contexts such as this. Alternate translation: [he went … into the temple] (See: **Go and Come (p.1306)**)

into the temple

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 (p. 1407)**)

the parents

This means the **parents** of Jesus. If it would be helpful in your language, you could use their names here. Alternate translation: [Mary and Joseph] (See: **Introduction of New and Old Participants (p.1333)**)

for them to do according to the custom of the law concerning him

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 (p. 1228)**)

Luke 2:28

and

Luke uses the word **and** 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 (p.1268)**)

he took him into his arms

If it would be helpful in your language, 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 (p.1376)**)

Luke 2:29

You are now dismissing your servant in peace

Simeon is actually using this statement to make a request. Alternate translation: [Now please let me die in peace] (See: **Statements — Other Uses (p.1403)**)

You are now dismissing your servant

Simeon refers to himself as God's **servant** in order to show humility and respect. Alternate translation: [Now please let me die] (See: **First, Second or Third Person (p.1297)**)

You are now dismissing your servant

Simeon uses a mild expression to refer to death. Alternate translation: [Now please let me die] (See: **Euphemism (p.1291)**)

your & your

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 (p.1302)**)

according to your word

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 (p.1357)**)

Luke 2:30

my eyes have seen

Simeon uses one part of himself, his **eyes**, to represent all of himself in the act of seeing. Alternate translation: [I have personally seen] or [I, myself, have seen] (See: **Synecdoche (p.1407)**)

your salvation

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 (p.1357)**)

Luke 2:31

which you have prepared

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 (p.1376)**)

before the face of all the peoples

The term **face** 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 (p.1351)**)

before the face of all the peoples

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 (p.1228)**)

Luke 2:32

A light for revelation to the Gentiles and glory to your people Israel

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 (p.1351)**)

A light for revelation to the Gentiles and glory to your people Israel

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 (p.1228)**)

Luke 2:33

his father and mother

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to use this reading in your translation or a different reading, “Joseph and his mother.” (See: **Textual Variants (p.1409)**)

what is being said about him

If it would be helpful in your language, 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 (p.1223)**)

Luke 2:34

said to Mary, his mother

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

Simeon uses the word **Behold** to tell Mary that what he is about to say is extremely important to her. Alternate translation: [Now this is important] (See: **Metaphor (p.1351)**)

this one is appointed for the downfall and rising up of many in Israel

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 they 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 (p.1357)**)

this one is appointed for

If it would be helpful in your language, 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 (p.1223)**)

of many in Israel

Simeon refers to all of the Israelites 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 (p.1370)**)

a sign

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 (p.1228)**)

that is spoken against

If it would be helpful in your language, 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 (p.1223)**)

that is spoken against

Simeon 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 (p.1357)**)

Luke 2:35

and a sword will also pierce your own soul

Simeon speaks 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 (p. 1351)**)

the thoughts of many hearts may be revealed

If it would be helpful in your language, 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 (p.1223)**)

the thoughts of many hearts may be revealed

In this expression, **hearts** represent people's inner thoughts and inclinations. Alternate translation: [so that many people will reveal what they secretly think] (See: **Metaphor (p.1351)**)

Luke 2:36

And Anna was there, a prophetess

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 (p.1333)**)

Anna

Anna is the name of a woman. (See: **How to Translate Names (p.1311)**)

of Phanuel

Phanuel is the name of a man. (See: **How to Translate Names (p.1311)**)

She had advanced much in days

As in 1:7, to have moved forward or to have **advanced** means to have aged. Alternate translation: [She was very old] (See: **Idiom (p.1322)**)

She had advanced much in days

Luke uses the term **days** to mean time in general. Alternate translation: [She was very old] (See: **Idiom (p.1322)**)

after her virginity

This is an idiom. Alternate translation: [after she married him] (See: **Idiom (p.1322)**)

Luke 2:37

she {was} a widow for 84 years

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

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 (p.1345)**)

who never left the temple

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 (p.1315)**)

serving with fastings and prayers

The term **serving** is an idiom that means “worshiping.” Alternate translation: [worshiping God by going without food and praying] (See: **Idiom (p.1322)**)

night and day

Luke is using the two parts of a day to mean the entire day, that is, all the time. Alternate translation: [all the time] (See: **Merism (p.1349)**)

Luke 2:38

coming up

The implication is that Anna came up to Mary and Joseph. If it would be helpful in your language, you could state that explicitly. Alternate translation: [she approached them] or [she went over to Mary and Joseph]

at that very hour

Here, Luke uses the term **hour** to refer to a specific time. Alternate translation: [right at that same time] (See: **Idiom (p.1322)**)

to all the ones

The term **all** is a generalization that means many. Alternate translation: [to many others] (See: **Hyperbole (p.1315)**)

to all the ones waiting for

See how you translated this phrase in 2:25. Alternate translation: [all who were eagerly anticipating] or [everyone who was looking forward to] (See: **Idiom (p.1322)**)

the redemption of Jerusalem

Luke is using the word **redemption** 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 (p.1357)**)

of Jerusalem

Luke is referring to all of the people of Israel by the name of their capital city, **Jerusalem.** Alternate translation: [the people of Israel] (See: **Metonymy (p.1357)**)

Luke 2:39

everything {that was} according to the law of the Lord

Alternate translation: [everything that the law of the Lord required them to do]

to their own town of Nazareth

This expression means that they lived in **Nazareth**. Alternate translation: [the town of Nazareth, where they lived]
(See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 2:40

was strengthened

If it would be helpful in your language, you could express this with an active form. Alternate translation: [became stronger] (See: **Active or Passive (p.1223)**)

being filled with wisdom

If it would be helpful in your language, you could express this with an active form. Alternate translation: [learning what was wise] (See: **Active or Passive (p.1223)**)

the grace of God was upon him

As in 2:25, **upon** is a spatial metaphor. Alternate translation: [God blessed him in special ways] (See: **Metaphor (p. 1351)**)

Luke 2:41

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

his parents

Alternate translation: [Jesus' parents] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 2:42

And

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

they went up

Jerusalem was on top of a mountain, so Israelites customarily spoke of going **up** to Jerusalem. Alternate translation: [they traveled] (See: **Idiom (p.1322)**)

according to the custom of the feast

Alternate translation: [when it was time for the feast]

of the feast

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 (p.1228)**)

Luke 2:43

the days having been completed

If it would be helpful in your language, 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 (p.1223)**)

Luke 2:44

But thinking that

Alternate translation: [But since they thought]

they went a day’s journey

Alternate translation: [they traveled as far as people walk in one day]

and they sought him

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 (p.1268)**)

and they sought him

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 (p.1228)**)

Luke 2:45

(There are no notes for this verse.)

Luke 2:46

And it happened that

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 (p.1330)**)

in the temple

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 (p.1407)**)

in the midst of the teachers

Alternate translation: [among the teachers] or [surrounded by the teachers]

of the teachers

Alternate translation: [the religious teachers] or [the experts in the Jewish law] or [those who taught people about God]

Luke 2:47

And all the ones hearing him were amazed

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 (p.1228)**)

at his understanding and his answers

Luke may be expressing a single idea by using two words connected with **and.** The term **understanding** may tell what characterized Jesus' **answers**. If it would be helpful in your language, 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 (p.1308)**)

Luke 2:48

And having seen him

Alternate translation: [When Mary and Joseph found Jesus there] (See: **Pronouns — When to Use Them (p.1376)**)

why have you treated us thus

Mary is using the question form to rebuke Jesus indirectly for not going back home with them, causing them to worry about him. If it would be helpful in your language, you could translate her words as a statement or exclamation. Alternate translation: [you should not have done this to us!] (See: **Rhetorical Question (p.1394)**)

Behold

Mary uses **Behold** to get Jesus to focus his attention on what she is about to say. Alternate translation: [Listen carefully now] (See: **Metaphor (p.1351)**)

your father and I have been tormented searching for you

If it would be helpful in your language, 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 (p.1223)**)

Luke 2:49

And

Luke uses the word **And** 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 (p.1257)**)

Why {is it} that you were searching for me

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 (p.1394)**)

Did you not know that I must be in the things of my Father

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 (p.1394)**)

in the things of my Father

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

At age 12, Jesus, the Son of God, understood that God was his real **Father**. (See: **Translating Son and Father (p. 1414)**)

Luke 2:50

the word that he spoke to them

The term **word** refers to what Jesus told his parents by using words. Alternate translation: [the answer that he gave them] (See: **Metonymy (p.1357)**)

Luke 2:51

Then he went down with them

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 (p. 1322)**)

was subjected to them

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he obeyed them] or [he was obedient to them] (See: **Active or Passive (p.1223)**)

kept all these things in her heart

As in 2:19, the **heart** here represents the thoughts and emotions. Alternate translation: [carefully remembered all these things] or [reflected carefully on what all these things meant] (See: **Metaphor (p.1351)**)

Luke 2:52

Jesus was increasing in wisdom and stature

If it would be helpful in your language, 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 (p.1221)**)

in favor with God and men

If it would be helpful in your language, you could express the idea behind the abstract noun **favor** 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 (p.1221)**)

Luke 3

Luke 3 Chapter Introduction

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.

Religious and Cultural 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 (p.1436)** 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 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.

Translation Issues 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: [[rc:*///tw/dict/bible/kt/prophet]] and [[rc:*///ta/man/translate/figs-metaphor]])

"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

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 (p.1330)**)

And in the fifteenth year

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [in year 15] (See: **Ordinal Numbers (p.1363)**)

of Tiberius Caesar

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 (p.1333)**)

of Tiberius

Tiberius is the name of a man. (See: **How to Translate Names (p.1311)**)

Pontius Pilate & Herod & Philip & Lysanias

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 (p.1311)**)

Judea, & of Galilee, & of Ituraea and Trachonitis, & of Abilene

These are names of territories. Like **Galilee**, the name **Judea** occurs many times in this book. (See: **How to Translate Names (p.1311)**)

being tetrarch

In the Roman Empire, a **tetrarch** was the governor of one of four divisions of a country or province. If it would be helpful in your language, you could use a general term. Alternate translation: [ruler] (See: **Translate Unknowns (p. 1411)**)

Luke 3:2

during the high priesthood of Annas and Caiaphas

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 (p.1228)**)

the word of God came

Luke speaks of God's message 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 (p.1370)**)

the word of God came

The term **word** describes the message that God gave John to say by using words. Alternate translation: [God gave a message] (See: **Metonymy (p.1357)**)

Luke 3:3

And

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [As a result] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

preaching a baptism of repentance for forgiveness of sins

If it would be helpful in your language, 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 (p.1221)**)

Luke 3:4

As it is written in the book of the words of Isaiah the prophet

If it would be helpful in your language, 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 (p.1223)**)

of the words of Isaiah the prophet

Luke is using the term **words** to refer to the sayings that Isaiah used words to articulate. Alternate translation: [the sayings of the prophet Isaiah] (See: **Metonymy (p.1357)**)

A voice of one calling out in the wilderness

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 (p.1383)**)

A voice of one calling out in the wilderness

The term **voice** refers 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 (p.1357)**)

Make ready the way of the Lord, make his paths straight

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 can translate this material as an indirect quotation. (See: **Quotes within Quotes (p.1386)**)

Make ready the way of the Lord, make his paths straight

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 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 (p.1367)**)

Make ready the way of the Lord

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 (p.1351)**)

Luke 3:5

Every valley will be filled, and every mountain and hill will be made low

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 plain 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 (p.1351)**)

Every valley will be filled

If it would be helpful in your language, 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 (p.1223)**)

and every mountain and hill will be made low

If it would be helpful in your language, 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 (p.1223)**)

the crooked roads will become straight, and the rough roads {will become} smooth

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 plain explanation in the text of your translation. (See: **Metaphor (p.1351)**)

Luke 3:6

all flesh

Luke is describing people by reference to something associated with them, the flesh they are made of. Alternate translation: [all people] (See: **Metonymy (p.1357)**)

will see

The term **see** is a figurative way of referring to recognition and understanding. Alternate translation: [will recognize] or [will understand] (See: **Metaphor (p.1351)**)

will see the salvation of God

If it would be helpful in your language, you could express the idea behind the abstract noun **salvation** with a verb such as “save.” Alternate translation: [will understand how God saves people] (See: **Abstract Nouns (p.1221)**)

the salvation of God

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 (p.1386)**)

the salvation of God

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 (p.1383)**)

Luke 3:7

to be baptized by him

If it would be helpful in your language, you could express this with an active form. Alternate translation: [for him to baptize them] (See: **Active or Passive (p.1223)**)

Offspring of vipers

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 (p.1322)**)

Offspring of vipers

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 (p.1411)**)

Who warned you to flee from the coming wrath

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 it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [you could not escape from God's wrath just by being baptized!] (See: **Rhetorical Question (p.1394)**)

from the coming wrath

John is using the word **wrath** to refer 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 (p.1357)**)

Luke 3:8

produce fruits worthy of repentance

John is comparing a person's behavior to **fruits**. 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 (p.1351)**)

worthy of repentance

If it would be helpful in your language, you could express the idea behind the abstract noun **repentance** with an equivalent phrase. Alternate translation: [that will show that you have stopped sinning] (See: **Abstract Nouns (p. 1221)**)

do not begin to say within yourselves, 'We have Abraham {as} father

We have Abraham {as} 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 it would be helpful in your language, 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 you have Abraham as father] (See: **Quotes within Quotes (p.1386)**)

We have Abraham {as} father

Here, **Father** means "ancestor." Alternate translation: [Abraham is our ancestor] (See: **Metaphor (p.1351)**)

We have Abraham {as} father

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' (p.1295)**)

We have Abraham {as} father

Here, the word **father** means "ancestor." Alternate translation: [Abraham is our ancestor] (See: **Metaphor (p.1351)**)

We have Abraham {as} father

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 (p.1228)**)

God is able to raise up children for Abraham from these stones

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 (p.1351)**)

children for Abraham

Here, the word **children** means “descendants.” Alternate translation: [descendants for Abraham] (See: **Metaphor (p.1351)**)

from these stones

John was probably referring to actual **stones** lying along the Jordan River. Alternate translation: [from these stones here]

Luke 3:9

the ax is already set against the root of the trees

If it would be helpful in your language, 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 (p. 1223)**)

the ax is already set against the root of the trees

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 (p.1351)**)

every tree not producing good fruit is chopped down and thrown into a fire

If it would be helpful in your language, you could express this with active forms. Alternate translation: [this person will chop down every tree not producing good fruit and throw it into the fire] (See: **Active or Passive (p.1223)**)

every tree not producing good fruit is chopped down and thrown into a fire

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 (p.1351)**)

Luke 3:10

kept asking him, saying

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 (p.1383)**)

Luke 3:11

So answering, he said to them

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 (p.1308)**)

the one having food, let him do the same

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 (p.1228)**)

Luke 3:12

came to be baptized

If it would be helpful in your language, 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 (p.1223)**)

Teacher

This is a respectful title. You can translate it with an equivalent term that your language and culture would use,

Luke 3:13

Collect nothing more

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 (p.1228)**)

than {what} you have been ordered

If it would be helpful in your language, 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 (p. 1223)**)

Luke 3:14

And us, what should we do

The soldiers 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' (p.1295)**)

and do not accuse falsely

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 (p.1228)**)

and be contented with your wages

If it would be helpful in your language, you could express this with an active form. Alternate translation: [instead, let the amount you are paid satisfy you] (See: **Active or Passive (p.1223)**)

and

The word **and** 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 (p.1257)**)

Luke 3:15

And the people were expecting

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 (p.1251)**)

And the people were expecting

The implication is that the people were expecting the Messiah. If it would be helpful in your language, you could state that explicitly. Alternate translation: [Now the people were expecting the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

were all wondering in their hearts

Here, Luke uses the term **hearts** to represent the people's minds. Alternate translation: [all wondering in their minds] (See: **Metaphor (p.1351)**)

Luke 3:16

John answered, saying to them all

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 (p.1228)**)

John answered, saying

Together the words **answered** and **saying** mean that John responded to what the people were wondering about him. Alternate translation: [John responded] (See: **Hendiadys (p.1308)**)

I indeed baptize you with water

Alternate translation: [I indeed baptize you using water] or [I indeed baptize you by means of water]

I am not worthy to untie the strap of his sandals

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 (p.1228)**)

He will baptize you with the Holy Spirit and with fire

John is using literal baptism, which puts a person under water, to speak 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 (p.1351)**)

He will baptize you & with fire

The word **fire** is intended, 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 ... clear away your sins, as fire clears away underbrush] (See: **Metaphor (p. 1351)**)

Luke 3:17

whose winnowing fork {is} in his hand

John is saying 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 (p.1351)**)

whose winnowing fork {is} in his hand

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 (p.1322)**)

winnowing fork

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 could use the word for it here. Otherwise, you could use a phrase that would express the meaning. Alternate translation: [tool for threshing grain] (See: **Translate Unknowns (p.1411)**)

to thoroughly clear off his threshing floor

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 (p.1411)**)

and to gather the wheat into his storehouse

John continues to speak 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 (p.1238)**)

but he will burn up the chaff with unquenchable fire

John continues to speak 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 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 (p.1238)**)

Luke 3:18

also exhorting many other things

Alternate translation: [saying many other things to warn them]

Luke 3:19

But

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 (p.1232)**)

Herod the tetrarch

See how you translated the term **tetrarch** in 3:1 Alternate translation: [Herod, who ruled the region of Galilee] (See: **Translate Unknowns (p.1411)**)

having been rebuked by him concerning Herodias, the wife of his brother

If it would be helpful in your language, 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 (p.1223)**)

having been rebuked by him concerning Herodias, the wife of his brother

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 (p.1228)**)

Luke 3:20

He locked John up in prison

Herod did not do this by himself, Rather, as a ruler, he probably ordered his soldiers to lock John up. Luke is speaking 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 (p.1407)**)

Luke 3:21

And it happened that

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 (p.1361)**)

And it happened that

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 (p.1330)**)

all the people were being baptized

If it would be helpful in your language, 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 (p. 1223)**)

all the people

The phrase **all the people** is a generalization for emphasis. Alternate translation: [all the people who came to him] (See: **Hyperbole (p.1315)**)

Jesus also was baptized

You could express this with an active form. Alternate translation: [John also baptized Jesus] (See: **Active or Passive (p.1223)**)

heaven was opened

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 (p.1223)**)

Luke 3:22

a voice came from heaven

Luke speaks 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 (p.1370)**)

my & Son

Son is an important title for Jesus, the Son of God. (See: **Translating Son and Father (p.1414)**)

Luke 3:23

And

Luke uses the word **And** to introduce background information about Jesus' age and ancestors. Alternate translation: [Now] (See: **Background Information (p.1232)**)

Jesus himself was beginning about 30 years old

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 (p.1322)**)

being the son (as it was assumed) of Joseph

If it would be helpful in your language, 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 (p.1223)**)

Luke 3:24

of Matthat, of Levi, of Melchi, of Jannai, of Joseph

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 (p.1311)**)

Luke 3:25

of Mattathias, of Amos, of Nahum, of Esli, of Naggai

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 (p.1311)**)

Luke 3:26

of Maath, of Mattathias, of Semein, of Josech, of Joda

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 (p.1311)**)

Luke 3:27

of Joanan, of Rhesa, of Zerubbabel, of Salathiel, of Neri

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 (p.1311)**)

Luke 3:28

of Melchi, of Addi, of Cosam, of Elmadam, of Er

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 (p.1311)**)

Luke 3:29

of Joshua, of Eliezer, of Jorim, of Matthat, of Levi

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 (p.1311)**)

Luke 3:30

of Simeon, of Judah, of Joseph, of Jonam, of Eliakim

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 (p.1311)**)

Luke 3:31

of Melea, of Menna, of Mattatha, of Nathan, of David

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 (p.1311)**)

Luke 3:32

of Jesse, of Obed, of Boaz, of Salmon, of Nahshon

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 (p.1311)**)

Luke 3:33

of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah

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 (p.1311)**)

Luke 3:34

of Jacob, of Isaac, of Abraham, of Terah, of Nahor

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 (p.1311)**)

Luke 3:35

of Serug, of Reu, of Peleg, of Eber, of Shelah

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 (p.1311)**)

Luke 3:36

of Cainan, of Arphaxad, of Shem, of Noah, of Lamech

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 (p.1311)**)

of Arphaxad

The man whom Luke calls **Arphaxad** here, spelling his name the way it sounds in Greek, is the same man whose is called by his Hebrew name Arpachshad in Genesis and Chronicles. You may wish to spell his name the same way in both the Old Testament and the New Testament, as some versions of the Bible do. You could also spell it differently and explain the difference in a footnote. (See: **How to Translate Names (p.1311)**)

Luke 3:37

of Methuselah, of Enoch, of Jared, of Mahalaleel, of Cainan

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 (p.1311)**)

Luke 3:38

of Enos, of Seth, of Adam, of God

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 (p.1311)**)

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]

Luke 4

Luke 4 Chapter Introduction

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.

Translation Issues 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

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 (p.1330)**)

was led by the Spirit

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 (p.1223)**)

Luke 4:2

for 40 days being tempted by the devil

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 (p.1416)**)

for 40 days being tempted by the devil

If it would be helpful in your language, 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 (p.1223)**)

And he did not eat anything

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 (p.1376)**)

Luke 4:3

the devil said

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 (p.1228)**)

If you are the Son of God, speak to this stone so that it might become bread

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 (p.1263)**)

the Son of God

Son of God is an important title for Jesus. Even the devil knew its significance. (See: **Translating Son and Father (p. 1414)**)

Luke 4:4

And

The word **And** 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 (p.1257)**)

Jesus answered to him, “It is written

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 (p.1228)**)

It is written, ‘Man will not live on bread alone

If it would be helpful in your language, 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 (p.1386)**)

It is written

If it would be helpful in your language, 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 (p.1223)**)

Man will not live on bread alone

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 (p.1407)**)

Man

Here, **Man** has a generic sense that refers to all people. Alternate translation: [People] (See: **When Masculine Words Include Women (p.1420)**)

Luke 4:5

he led him up

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 (p.1228)**)

in an instant of time

In your language, it might seem that the phrase **an instant of time** expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [in an instant] or [in a short time] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1347)**)

Luke 4:6

it has been handed over to me

If it would be helpful in your language, 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 (p. 1223)**)

it has been handed over to me

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 (p.1228)**)

Luke 4:7

if you will bow in worship before me

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 (p.1228)**)

before

Here, the term **before** means “in front of.”

it will all be yours

Alternate translation: [I will give you all of these kingdoms]

Luke 4:8

answering, Jesus said to him

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 (p.1308)**)

It is written, 'You will worship the Lord your God, and you will serve only him

If it would be helpful in your language, 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 (p.1386)**)

It is written

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 (p.1228)**)

It is written

If it would be helpful in your language, 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 (p.1223)**)

You will worship the Lord your God, and you will serve only him

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 (p.1403)**)

You will worship

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 (p.1401)**)

Luke 4:9

If you are the Son of God, throw yourself down from here

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 (p.1263)**)

the Son of God

Son of God is an important title for Jesus. Even the devil knew its significance. (See: **Translating Son and Father (p. 1414)**)

throw yourself down from here

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 (p. 1228)**)

Luke 4:10

For it is written, He will command his angels concerning you, to protect you

If it would be helpful in your language, 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 concerning you, to protect you] (See: **Quotes within Quotes (p.1386)**)

For it is written

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 (p.1228)**)

it is written

If it would be helpful in your language, 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 (p.1223)**)

He will command his angels concerning you, to protect you

He refers to God. Alternate translation: [God will order his angels to protect you] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 4:11

and, ‘They will lift you up in their hands, lest you strike your foot against a stone

If it would be helpful in your language, 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 (p.1386)**)

lest you strike your foot against a stone

The Scriptures are using one way of being hurt to mean all ways of being hurt. Alternate translation: [so that you will not get hurt] (See: **Synecdoche (p.1407)**)

Luke 4:12

answering, Jesus said to him

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 (p.1308)**)

It is said, 'You will not test the Lord your God

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [It is said that one must not test the Lord his God] (See: **Quotes within Quotes (p.1386)**)

Jesus said to him, "It is said

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 (p.1228)**)

It is said

If it would be helpful in your language, 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 (p.1223)**)

You will not test the Lord your God

The Scriptures are using a statement to give a command. Alternate translation: [You must not test the Lord your God] (See: **Statements — Other Uses (p.1403)**)

Luke 4:13

having finished every temptation

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 (p.1228)**)

until an opportune time

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 (p.1228)**)

Luke 4:14

And

Luke uses the word **And** to introduce a new event in the story. Alternate translation: [Then] (See: **Introduction of a New Event (p.1330)**)

in the power of the Spirit

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 (p.1228)**)

news about him went out

Luke speaks 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 (p.1370)**)

throughout the entire surrounding region

Alternate translation: [everywhere around Galilee]

Luke 4:15

being glorified by all

If it would be helpful in your language, you could express this with an active form. Alternate translation: [as everyone spoke about him in a good way] (See: **Active or Passive (p.1223)**)

Luke 4:16

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

where he had been raised

If it would be helpful in your language, 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 (p.1223)**)

according to his custom

Alternate translation: [as was his usual practice]

Luke 4:17

And

Luke uses the word **And** 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 (p.1268)**)

the scroll of the prophet Isaiah was handed to him

If it would be helpful in your language, 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 (p. 1223)**)

the scroll of the prophet Isaiah was handed to him

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 (p.1228)**)

the scroll of the prophet Isaiah

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 (p.1411)**)

the place where it was written

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the place where the scroll recorded the words] (See: **Active or Passive (p.1223)**)

Luke 4:18

The Spirit of the Lord {is} upon me

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 (p.1351)**)

he has anointed me

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 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 (p.1351)**)

to the poor. & to the blind

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 could translate these expressions with noun phrases. Alternate translation: [people who are poor ... people who are blind] (See: **Nominal Adjectives (p.1359)**)

to proclaim freedom to the captives

Alternate translation: [to tell people who are being held captive that they can go free]

to proclaim & recovery of sight to the blind

Alternate translation: [to tell people who are blind that they will be able to see again]

to set free the oppressed

If it would be helpful in your language, 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 (p.1223)**)

Luke 4:19

to proclaim the favorable year of the Lord

Luke is using the term **year** to refer to a particular time. Alternate translation: [to announce that this is the time when the Lord will show his kindness] (See: **Idiom (p.1322)**)

Luke 4:20

having rolled up the scroll

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 (p.1228)**)

to the attendant

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 could use it here. Alternate translation: [the sexton] (See: **Translate Unknowns (p.1411)**)

he sat down

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 (p.1228)**)

all the eyes in the synagogue

Luke is using one part of people, their **eyes**, to represent people themselves in the act of seeing. Alternate translation: [all the people in the synagogue] (See: **Synecdoche (p.1407)**)

Luke 4:21

Today

Today refers to the present moment. Alternate translation: [Right now] (See: **Idiom (p.1322)**)

this scripture has been fulfilled

If it would be helpful in your language, you could express this with an active form. Alternate translation: [I am fulfilling what this scripture says] (See: **Active or Passive (p.1223)**)

in your ears

In this expression, the **ears** represent people in the act of listening. Alternate translation: [even as you are listening] (See: **Metonymy (p.1357)**)

Luke 4:22

the gracious words

Luke uses the term **words** 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 (p.1357)**)

the gracious words that were coming out of his mouth

In your language, this phrase might seem like an unnecessarily elaborate way of speaking. If so, you could express the same idea more compactly. Alternate translation: [the gracious things he was saying] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1347)**)

Is this not the son of Joseph

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 it would be helpful in your language, you could translate these words as a statement or exclamation. Alternate translation: [This is just Joseph's son!] (See: **Rhetorical Question (p.1394)**)

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

If it would be helpful in your language, 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 (p. 1386)**)

Doctor, heal yourself

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 it would be helpful in your language, 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 (p.1379)**)

Whatever we heard happened in Capernaum, also do here in your hometown

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 could do the same kind of miracles here that we heard you did in Capernaum] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 4:24

Truly I say to you

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

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 it would be helpful in your language, 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 could not accept that I am genuinely a prophet] (See: **Proverbs (p.1379)**)

Luke 4:25

But in truth I say to you

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

Jesus is using the term **days** to refer to a particular time. Alternate translation: [during the time when Elijah was prophesying] (See: **Idiom (p.1322)**)

during the days of Elijah

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 could make this implicit information explicit, as UST does. Alternate translation: [during the time when Elijah was prophesying] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

when the sky was shut up

If it would be helpful in your language, 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 (p.1223)**)

when the sky was shut up

Jesus 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 (p.1351)**)

a great famine

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 (p.1411)**)

Luke 4:26

Elijah was sent to none of them

If it would be helpful in your language, 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 (p.1223)**)

Elijah was sent to none of them except

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 (p.1259)**)

to Zarephath in Sidon, to a widow woman

The people listening to Jesus would have understood that the people of Zarephath were Gentiles. Alternate translation: [to a Gentile widow living in Zarephath in Sidon] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

to Zarephath in Sidon

Zarephath is the name of a city, and **Sidon** is the name of the region where it is located. (See: **How to Translate Names (p.1311)**)

Luke 4:27

none of them were cleansed except

If it would be helpful in your language, 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 (p.1223)**)

none of them were cleansed except

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 (p.1259)**)

Naaman the Syrian

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 (p.1228)**)

Luke 4:28

And

Luke uses the word **And** 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 (p.1268)**)

all in the synagogue were filled with rage, having heard these things

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 (p.1228)**)

all in the synagogue were filled with rage

If it would be helpful in your language, you could express this with an active form. Alternate translation: [all the people in the synagogue became furious] (See: **Active or Passive (p.1223)**)

all in the synagogue were filled with rage

Luke speaks of the people's **rage** as if it were something that could actively fill them. Alternate translation: [everyone in the synagogue became furious] (See: **Personification (p.1370)**)

Luke 4:29

of the hill on which their town was built

If it would be helpful in your language, 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 (p.1223)**)

so as to throw him off

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 (p.1228)**)

Luke 4:30

passing through the midst of them

Alternate translation: [slipping between the people who were trying to kill him]

went on his way

Alternate translation: [he left that place]

Luke 4:31

And

Luke uses the word **And** 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 (p.1268)**)

he went down to Capernaum

Here, Luke uses the phrase **went down** because **Capernaum** is lower in elevation than Nazareth. Alternate translation: [went to Capernaum] (See: **Idiom (p.1322)**)

Capernaum, a city in Galilee

Since Nazareth was also in **Galilee**, you might state “Capernaum, another city in Galilee” (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 4:32

they were astonished at his teaching

If it would be helpful in your language, you could express this with an active form. Alternate translation: [his teaching amazed them] (See: **Active or Passive (p.1223)**)

his word was with authority

Luke is using the term **word** to describe the things that Jesus taught by using words. Alternate translation: [he taught as one who had authority] (See: **Metonymy (p.1357)**)

Luke 4:33

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

there was a man

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 could use it here. (See: **Introduction of New and Old Participants (p.1333)**)

having a spirit of an unclean demon

Alternate translation: [who was controlled by an evil spirit]

he cried out with a loud voice

This is an idiom that means the man raised the volume of his voice. Alternate translation: [he shouted loudly] (See: **Idiom (p.1322)**)

Luke 4:34

What to us and to you, Jesus of Nazareth

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 it would be helpful in your language, 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 (p.1394)**)

What to us and to you

This expression is an idiom. Alternate translation: [We have nothing in common with you] or [You have no right to bother us] (See: **Idiom (p.1322)**)

Luke 4:35

Jesus rebuked him, saying

Alternate translation: [Jesus said sternly to the demon]

Be silenced

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Keep quiet] (See: **Active or Passive (p.1223)**)

come out of him

Jesus is commanding the demon to stop controlling the man. Alternate translation: [leave him alone] or [do not live in this man any longer]

Luke 4:36

astonishment came upon everyone

Luke speaks of **astonishment** as if it were something that actively **came upon** the people. Alternate translation: [they were all amazed] (See: **Personification (p.1370)**)

What {is} this word

Luke uses the term **word** to describe the things that Jesus taught by using words. Alternate translation: [What is this teaching] or [What is this message] (See: **Metonymy (p.1357)**)

What {is} this word

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 it would be helpful in your language, 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 (p.1394)**)

he commands the unclean spirits with authority and power

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 it would be helpful in your language, 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 (p.1284)**)

Luke 4:37

And a report about him went out

This is a comment about what happened after the story as a result of the events within the story itself. (See: **End of Story (p.1289)**)

And

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [As a result] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

a report about him went out

Luke speaks of this **report** 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 report about Jesus] (See: **Personification (p.1370)**)

Luke 4:38

Then

Luke uses the word **Then** to introduce a new event. (See: **Introduction of a New Event (p.1330)**)

of Simon

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 (p.1333)**)

Simon’s mother-in-law

This means the mother of Simon’s wife. In your translation, you could use the term or expression in your own language for this relationship.

was suffering with a high fever

This is an idiom. Alternate translation: [was very sick with a high fever] (See: **Idiom (p.1322)**)

was suffering with a high fever

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

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 Jesus to cure her fever] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 4:39

And

Luke uses the word **And** 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 (p.1265)**)

standing over her

Alternate translation: [going and leaning over her]

he rebuked the fever, and it left her

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

This is an idiom. Alternate translation: [and began to prepare food for Jesus and the other people in the house] (See: **Idiom (p.1322)**)

Luke 4:40

And {as} the sun was setting

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 (p.1228)**)

laying his hands

Alternate translation: [placing his hands]

Luke 4:41

demons also were coming out

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 (p.1228)**)

crying out, and saying

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 it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [screaming] (See: **Hendiadys (p.1308)**)

the Son of God

Son of God is an important title for Jesus. (See: **Translating Son and Father (p.1414)**)

Luke 4:42

day having come

Alternate translation: [at sunrise] or [at dawn]

a desolate place

Alternate translation: [a deserted place] or [a place where there were no people]

they restrained him not to go away from them

Alternate translation: [they tried to keep him from leaving them]

Luke 4:43

to proclaim the gospel about the kingdom of God

See the discussion of this concept in Part 2 of the General Introduction to the Gospel of Luke. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [to announce the good news that God is going to rule] (See: **Abstract Nouns (p.1221)**)

to other cities

Jesus actually means the people who live in these **cities**. He is describing them by reference to something associated with them, the cities where they live. Alternate translation: [to the people in many other cities] (See: **Metonymy (p.1357)**)

for this I was sent

If it would be helpful in your language, 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 (p.1223)**)

Luke 4:44

in Judea

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 (p.1228)**)

Luke 5

Luke 5 Chapter Introduction

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)

Religious and Cultural 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: [[rc:///*tw/dict/bible/kt/disciple]] and [[rc:///*ta/man/translate/figs-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 (p.1446)**)

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 (p.1435)**)

Translation Issues 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 (p.1351)**)

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: [[rc:///*ta/man/translate/translate-unknown]] and [[rc:///ta/man/translate/figs-explicit]])

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

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 (p.1330)**)

listening to the word of God

Here, Luke uses **word** to describe the things that Jesus said by using words. Alternate translation: [listening to the message Jesus was bringing from God] (See: **Metonymy (p.1357)**)

the lake of Gennesaret

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 (p.1311)**)

Luke 5:2

and} were washing their nets

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 (p.1228)**)

Luke 5:3

which was Simon’s

Alternate translation: [the one that belonged to Simon]

and} asked him to put out a little from the land

Alternate translation: [and asked Simon to move the boat away from the shore]

he sat down

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 (p.1228)**)

and} was teaching the crowds from the boat

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]

Luke 5:4

Then when he stopped speaking

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 (p.1228)**)

Luke 5:5

answering, Simon said

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 (p.1308)**)

but at your word

Here Peter uses **word** to refer to what Jesus commanded him by using words. Alternate translation: [but because you have told me to do this] (See: **Metonymy (p.1357)**)

Luke 5:6

(There are no notes for this verse.)

Luke 5:7

they signaled to their partners

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

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 (p.1228)**)

Luke 5:8

he fell down at the knees of Jesus

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 (p.1405)**)

a sinful man

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 this is clear in your translation. (See: **When Masculine Words Include Women (p.1420)**)

Luke 5:9

amazement had seized him and all the ones with him

Luke describes Peter's **amazement** as if it were something that could actively take hold of him. Alternate translation: [he and the other fishermen were completely amazed] (See: **Personification (p.1370)**)

the catch of fish

The implication is that this was a very large **catch**. Alternate translation: [the great number of fish] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 5:10

partners with Simon

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 (p.1333)**)

you will be catching men

Jesus is using the image of **catching** fish 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 (p.1351)**)

Luke 5:11

the land

Alternate translation: [the shore]

Luke 5:12

And it happened that

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 (p.1330)**)

behold

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 (p.1351)**)

a man full of leprosy

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could 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 (p.1333)**)

he fell on his face

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 (p.1322)**)

if you are willing

Alternate translation: [if you want to]

you are able to make me clean

The man is actually using this statement to make a request. Alternate translation: [please make me clean] (See: **Statements — Other Uses (p.1403)**)

to make me clean

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 (p.1228)**)

Luke 5:13

Be clean

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 (p. 1325)**)

the leprosy departed from him

Luke speaks of the man's **leprosy** as if it were something that could actively depart **from him**. Alternate translation: [the man no longer had leprosy] (See: **Personification (p.1370)**)

Luke 5:14

he commanded him to tell no one, but, “Go

If it would be helpful in your language, 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 (p.1276)**)

to tell no one

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 (p.1228)**)

offer for your cleansing as Moses commanded

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 could become ceremonially clean once again] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

for a testimony to them

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 (p.1228)**)

to them

The word **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 (p.1376)**)

Luke 5:15

the word about him spread even more

Luke speaks 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 (p.1370)**)

the word about him

Luke uses the term **word** to describe the news about Jesus that people spread by using words. Alternate translation: [the news about Jesus] (See: **Metonymy (p.1357)**)

to be healed

If it would be helpful in your language, 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 (p.1223)**)

Luke 5:16

he was withdrawing into the deserted places and praying

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

Alternate translation: [places where there were no other people]

Luke 5:17

And it happened

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 (p.1330)**)

from every village of Galilee and Judea

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 (p.1315)**)

power of the Lord was upon him to heal

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 (p.1351)**)

Luke 5:18

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

men carrying on a mat a man who was paralyzed

Luke uses this phrase to introduce these new characters into the story. If your language has its own way of doing that, you could 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 (p.1333)**)

a mat

A **mat** was a portable bed that could also be used to transport a person. Alternate translation: [a stretcher] (See: **Translate Unknowns (p.1411)**)

was paralyzed

Alternate translation: [was unable to move by himself]

before him

Here, **before** means "in front of." Alternate translation: [in front of Jesus] or [where Jesus could see him]

Luke 5:19

And not finding a way to bring him in because of the crowd

If it would be helpful in your language, 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 (p.1265)**)

because of the crowd

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 (p.1228)**)

having gone up to the housetop

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 (p. 1228)**)

they let him down

Alternate translation: [and lowered the man down]

into the midst

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 (p.1286)**)

before Jesus

Here, the term **before** means “in front of.” Alternate translation: [in front of Jesus] or [where Jesus could see him]

Luke 5:20

And having seen their faith

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 (p.1228)**)

Man

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 could use it in your translation here. Alternate translation: [Friend]

your sins are forgiven you

If it would be helpful in your language, 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 (p.1223)**)

Luke 5:21

the scribes

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 (p.1411)**)

to debate

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 (p.1228)**)

saying

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 (p.1383)**)

Who is this who speaks blasphemies

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 it would be helpful in your language, you could translate their words as a statement or exclamation. Alternate translation: [This man is speaking blasphemies!] (See: **Rhetorical Question (p.1394)**)

Who is able to forgive sins except God alone

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 (p.1394)**)

Luke 5:22

knowing their thoughts

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 (p.1228)**)

answering said to them

Together the words **answering** and **said** mean that Jesus responded to what the religious leaders were thinking. Alternate translation: [responded to them] (See: **Hendiadys (p.1308)**)

Why are you debating in your hearts

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 it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [You should not be thinking these things!] (See: **Rhetorical Question (p.1394)**)

are you debating in your hearts

The term **hearts** represents the thoughts of these people. Alternate translation: [are you thinking these things] (See: **Metaphor (p.1351)**)

Luke 5:23

Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk

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 does not 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 (p.1394)**)

Which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Get up and walk

If it would be helpful in your language, 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 (p.1386)**)

Luke 5:24

that the Son of Man has authority

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [that I, the Son of Man, have authority] (See: **First, Second or Third Person (p.1297)**)

that the Son of Man

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 (p.1228)**)

get up

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 (p.1325)**)

Luke 5:25

And immediately he got up

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 (p.1228)**)

before them

Here, the term **before** means “in front of.” Alternate translation: [in front of everyone] or [where everyone could see him]

Luke 5:26

amazement seized them all

Luke describes the **amazement** of the crowd as if it were something that could actively take hold of the people. Alternate translation: [they were all completely amazed] (See: **Personification (p.1370)**)

they were filled with fear, saying

If it would be helpful in your language, you could express this with an active form. Alternate translation: [fear filled them and they said] (See: **Active or Passive (p.1223)**)

they were filled with fear

Luke describes the **fear** of the crowd as if it were something that could actively fill the people. Alternate translation: [they became very afraid] (See: **Personification (p.1370)**)

Luke 5:27

And after these things

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 (p.1330)**)

he went out

The pronoun **he** refers to Jesus. Alternate translation: [Jesus left that house] (See: **Pronouns — When to Use Them (p.1376)**)

saw a tax collector

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

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 (p.1322)**)

Follow me

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 (p.1325)**)

Luke 5:28

having left everything behind

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 (p.1315)**)

having left everything behind, having gotten up

If it would be helpful in your language, you could reverse the order of these phrases. Alternate translation: [having gotten up and having left everything behind] (See: **Order of Events (p.1361)**)

Luke 5:29

And

Luke uses the word **And** 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 (p.1268)**)

in his house

The pronoun **his** refers to Levi, not to Jesus. Alternate translation: [in his own house] (See: **Pronouns — When to Use Them (p.1376)**)

reclining to eat

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 (p.1411)**)

Luke 5:30

to his disciples

In this case, the pronoun **his** refers to Jesus, not to Levi. Alternate translation: [to Jesus' disciples] (See: **Pronouns — When to Use Them (p.1376)**)

Why do you eat and drink with tax collectors and sinners

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 it would be helpful in your language, 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 (p.1394)**)

do you eat and drink

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 (p.1299)**)

do you eat and drink

The Pharisees are using the two components of a meal to mean an entire meal. Alternate translation: [share meals] (See: **Merism (p.1349)**)

with tax collectors and sinners

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 (p.1308)**)

Luke 5:31

answering, Jesus said

Together the words **answering** and **said** mean that Jesus responded to what the religious leaders were complaining about. Alternate translation: [Jesus responded] (See: **Hendiadys (p.1308)**)

The ones being well do not have need of a physician, but the ones having sickness

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 could 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 (p.1379)**)

but the ones having sickness

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 (p.1286)**)

Luke 5:32

the righteous

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 could translate this with a noun phrase. Alternate translation: [righteous people] (See: **Nominal Adjectives (p.1359)**)

but sinners to repentance

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 (p. 1286)**)

to repentance

If it would be helpful in your language, you could express the idea behind the abstract noun **repentance** with a verb. Alternate translation: [to repent] (See: **Abstract Nouns (p.1221)**)

Luke 5:33

Then they said

The pronoun **they** refers to the Pharisees and scribes. Alternate translation: [Then the religious leaders said] (See: **Pronouns — When to Use Them (p.1376)**)

of John

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 (p.1228)**)

But the ones of yours eat and drink

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 (p.1228)**)

eat and drink

The Pharisees are using the two components of a meal to mean an entire meal. Alternate translation: [continue to have meals] (See: **Merism (p.1349)**)

Luke 5:34

You are not able to make the sons of the bridal chamber fast while the bridegroom is still with them, are you

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 (p. 1281)**)

You are not able to make the sons of the bridal chamber fast while the bridegroom is still with them, are you

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 it would be helpful in your language, 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 (p.1394)**)

the sons of the bridal chamber

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 (p.1322)**)

Luke 5:35

But days will indeed come

Here Jesus is using **days** to refer to a particular time. Alternate translation: [But there will certainly be a time] (See: **Idiom (p.1322)**)

the bridegroom will be taken away from them

Jesus is speaking of himself 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 (p.1351)**)

the bridegroom will be taken away from them

If it would be helpful in your language, you could express this with an active form. Alternate translation: [someone will take the bridegroom away from them] (See: **Active or Passive (p.1223)**)

in those days

Jesus is again using the term **days** to refer to a particular time. Alternate translation: [at that time] (See: **Idiom (p. 1322)**)

Luke 5:36

Then he also spoke a parable to them

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 (p.1365)**)

puts it onto an old garment

Alternate translation: [uses it to patch an old garment]

But if not

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 (p.1319)**)

Luke 5:37

wineskins

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 (p.1411)**)

But if not

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 (p.1319)**)

the new wine will burst the wineskins

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 (p.1228)**)

it will be spilled out

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the wine would spill out of the bags] (See: **Active or Passive (p.1223)**)

the wineskins will be destroyed

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the leather bags would tear and become useless] (See: **Active or Passive (p.1223)**)

Luke 5:38

new wineskins

See how you translated the term **wineskins** in 5:37. Alternate translation: [fresh leather bags]

Luke 5:39

No one, having drunk the old, wants the new

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 (p.1286)**)

No one, having drunk the old, wants the new

Jesus is 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 (p.1351)**)

Luke 6

Luke 6 Chapter Introduction

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 (p.1438)**)

Religious and Cultural 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: [[rc:///*tw/dict/bible/kt/lawofmoses]] and [[rc:///*tw/dict/bible/kt/sabbath]])

Translation Issues 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

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 (p.1330)**)

grainfields

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 (p.1411)**)

heads of grain

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 (p.1411)**)

rubbing them in their hands

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 (p.1228)**)

Luke 6:2

Why are you doing what is not lawful on the Sabbaths

The Pharisees are using the question form to make an accusation. If it would be helpful in your language, 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 (p.1394)**)

Why are you doing what is not lawful on the Sabbaths

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 (p.1228)**)

Why are you doing

Here, **you** is plural. It refers to the disciples. (See: **Forms of You (p.1299)**)

Luke 6:3

answering them, Jesus said

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 (p.1308)**)

Have you not read this, what David did when he was hungry, he and the ones being with him

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 it would be helpful in your language, 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 (p.1394)**)

Luke 6:4

how he went into the house of God

If you made the first part of the quotation in 6:3 a separate sentence, begin a new sentence here. Alternate translation: [He went into the house of God]

the house of God

Jesus is 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 (p.1351)**)

the loaves of the presence

The phrase **the loaves 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 loaves that were offered to God] or [the bread that showed God lived among the people] (See: **Translate Unknowns (p.1411)**)

which is not lawful to eat except only for the priests

It may be helpful to make this a separate sentence. Alternate translation: [The law says that only the priests can eat that bread]

Luke 6:5

The Son of Man is

Jesus is speaking of himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Messiah, am] (See: **First, Second or Third Person (p.1297)**)

The Son of Man is

See how you translated this title in 5:24. Alternate translation: [I, the Messiah, am] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

is Lord of the Sabbath

The title **Lord** 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 (p.1351)**)

Luke 6:6

And it happened that

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 (p.1330)**)

there was a man there

This expression introduces a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here. (See: **Introduction of New and Old Participants (p.1333)**)

his right hand was withered

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 (p.1411)**)

Luke 6:7

were watching him closely

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 (p.1376)**)

so that they might find to accuse him

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 (p.1286)**)

Luke 6:8

stand in the midst

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 (p.1228)**)

Luke 6:9

to them

The pronoun **them** refers to the scribes and Pharisees. Alternate translation: [to the scribes and Pharisees] (See: **Pronouns — When to Use Them (p.1376)**)

I ask you if {it is} lawful on the Sabbath to do good or to do harm, to save a life or to destroy

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 (p.1394)**)

to do good or to do harm

Alternate translation: [to help someone or to harm someone]

Luke 6:10

having looked around at them all, he said to him

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 (p.1376)**)

Stretch out your hand

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 (p.1325)**)

his hand was restored

If it would be helpful in your language, you could express this with an active form. Alternate translation: [his hand became healthy again] (See: **Active or Passive (p.1223)**)

Luke 6:11

they were filled with rage

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they became furious] (See: **Active or Passive (p.1223)**)

they were filled with rage

Luke speaks 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 (p.1370)**)

what they might do to Jesus

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 (p.1228)**)

Luke 6:12

And it happened that

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 (p.1330)**)

in those days

Here Luke uses the term **days** to refer to a particular time. Alternate translation: [at that time] (See: **Idiom (p.1322)**)

he went out to the mountain

While the term **the 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

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 (p.1228)**)

Luke 6:13

when day came

Alternate translation: [the next morning]

he chose 12 from them

The pronoun **them** refers to the disciples. Alternate translation: [he chose 12 of those disciples] (See: **Pronouns — When to Use Them (p.1376)**)

whom he also named apostles

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]

Luke 6:14

Simon (& Peter) & Andrew; & James & John; & Philip & Bartholomew

These are seven men's names. (The second name is a nickname for the first man.) (See: **How to Translate Names (p.1311)**)

his brother Andrew

The pronoun **his** refers to Simon. Alternate translation: [Simon's brother, Andrew] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 6:15

Matthew & Thomas; & James son of Alphaeus; & Simon

These are the names of five men. (See: **How to Translate Names (p.1311)**)

Matthew

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 (p. 1228)**)

the Zealot

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 (p.1311)**)

Luke 6:16

Judas son of James; & Judas Iscariot

Judas and **James** are the names of men. As the UST indicates, the man named **James** who is mentioned in this verse is not the same man as the James mentioned in verse 14, and he is not the same man as James the son of Alphaeus, who is mentioned in verse 15. **Iscariot** is a surname that helped identify the second man named Judas. This man may have come from the village of Kerioth, and so **Iscariot** may mean "the man of Kerioth." (See: **How to Translate Names (p.1311)**)

who became a traitor

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 (p.1228)**)

Luke 6:17

with them

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 (p.1376)**)

from all

This is a generalization for emphasis. Alternate translation: [from throughout] (See: **Hyperbole (p.1315)**)

Luke 6:18

to be healed

If it would be helpful in your language, 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 (p.1223)**)

And the ones being troubled by unclean spirits were being healed

If it would be helpful in your language, 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 (p.1223)**)

Luke 6:19

the whole crowd & everyone

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 (p.1315)**)

power was coming out from him and healing everyone

Luke speaks 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 (p.1370)**)

Luke 6:20

he, having lifted up his eyes

This is an idiom that means “he looked,” but it means that he looked carefully and considerately. Alternate translation: [he gazed] (See: **Idiom (p.1322)**)

Blessed {are

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 (p.1322)**)

the poor

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 could translate this word with an equivalent phrase. Alternate translation: [people who are poor] or [you who are poor] (See: **Nominal Adjectives (p.1359)**)

for yours is the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [because God is ruling your lives] (See: **Abstract Nouns (p.1221)**)

yours is the kingdom of God

This could mean: (1) “the kingdom of God belongs to you.” (2) “you are privileged within the kingdom of God.”

Luke 6:21

Blessed {are} the ones being hungry now

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 (p.1322)**)

you will be fed

If it would be helpful in your language, you could express this with an active form. Alternate translation: [you will get enough to eat] (See: **Active or Passive (p.1223)**)

Blessed {are} the ones weeping now

Alternate translation: [You who are weeping now receive God's favor] or [You who are weeping now are in a positive situation] (See: **Idiom (p.1322)**)

you will laugh

Jesus is 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 (p.1357)**)

Luke 6:22

Blessed are you

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 (p.1322)**)

they exclude you

Alternate translation: [they reject you]

reject your name as evil

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 (p.1357)**)

because of the Son of Man

Alternate translation: [because you associate with the Son of Man] or [because they reject the Son of Man]

because of the Son of Man

Jesus is speaking about himself in the third person, using this title to emphasize the special role that God has given him. If it would be helpful in your language, 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 (p.1297)**)

because of the Son of Man

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 (p.1228)**)

Luke 6:23

in that day

Here Jesus uses **day** to refer to a particular time. Alternate translation: [when they do those things] or [when that happens] (See: **Idiom (p.1322)**)

leap for joy

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 (p.1322)**)

for behold

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 (p.1351)**)

your reward {is} great

Your language may require you to say who will do this action. Alternate translation: [God will reward you greatly]

their fathers

Here, **fathers** means “ancestors.” Alternate translation: [their ancestors] (See: **Metaphor (p.1351)**)

Luke 6:24

woe to you

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 (p.1322)**)

the rich

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 could translate this word with an equivalent phrase. Alternate translation: [people who are rich] (See: **Nominal Adjectives (p.1359)**)

you have received your comfort

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 (p.1228)**)

Luke 6:25

Woe to you

See how you translated this phrase in 6:24. Alternate translation: [How terrible it is for you] or [Trouble will come to you] (See: **Idiom (p.1322)**)

the ones being filled

If it would be helpful in your language, you could express this with an active form. Alternate translation: [who have more than enough to eat] (See: **Active or Passive (p.1223)**)

to the ones laughing

The word **laughing** refers to being happy by association with something that people do when they are happy. Alternate translation: [to the ones who are happy] (See: **Metonymy (p.1357)**)

you will mourn and weep

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 it would be helpful in your language, 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 (p.1308)**)

Luke 6:26

Woe to you

See how you translated this phrase in 6:24. Alternate translation: [How terrible it is for you] or [Trouble will come to you] (See: **Idiom (p.1322)**)

when all men speak well of you

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 (p.1420)**)

when all men speak well of you

The term **all** is a generalization for emphasis. Alternate translation: [when most people speak well of you] (See: **Hyperbole (p.1315)**)

their fathers did according to the same things to the false prophets

Here, **fathers** means “ancestors.” Alternate translation: [their ancestors also spoke well of the false prophets] (See: **Metaphor (p.1351)**)

Luke 6:27

But I say to you, the ones listening

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 (p.1333)**)

love your enemies {and} do good to the ones hating you

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 (p.1367)**)

Luke 6:28

Bless the ones cursing you {and} pray for the ones mistreating you

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 **Bless** 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 (p.1367)**)

Luke 6:29

To the one striking you on the cheek, offer also the other

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 (p.1319)**)

you & your

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 (p.1401)**)

on the cheek

Alternate translation: [on one side of your face]

offer also the other

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 (p.1228)**)

from the one taking away your cloak, also do not withhold your tunic

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 (p.1319)**)

also do not withhold your tunic

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 (p.1345)**)

Luke 6:30

Give to everyone asking you

Jesus is using another hypothetical situation to teach. Alternate translation: [Suppose someone asks you for something. Then give it to him] (See: **Hypothetical Situations (p.1319)**)

you, & yours

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 could use the plural forms in your translation. (See: **Singular Pronouns that refer to Groups (p. 1401)**)

from the one taking away what {is} yours, do not ask for it back

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 (p.1319)**)

Luke 6:31

as you desire that men would do to you, do the same to them

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]

as you desire that men would do to you

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 (p.1420)**)

to you

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 (p.1299)**)

Luke 6:32

what credit is that to you

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 it would be helpful in your language, you could translate his words as a statement. Alternate translation: [God will not reward you for doing that!] (See: **Rhetorical Question (p.1394)**)

Luke 6:33

what credit is that to you

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 (p.1394)**)

Luke 6:34

what credit is that to you

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 (p.1394)**)

so that they may receive back the same things

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 (p.1359)**)

Luke 6:35

expecting nothing in return

Alternate translation: [without expecting the person to pay you back]

and

The word **and** 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 (p.1265)**)

your reward will be great

Your language may require you to say who will do this action. Alternate translation: [God will reward you greatly]

sons of the Most High

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 (p.1351)**)

sons of the Most High

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 (p.1420)**)

sons of the Most High

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

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 (p.1322)**)

the ungrateful and evil

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 could 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 (p.1359)**)

Luke 6:36

your Father

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 (p.1351)**)

Luke 6:37

do not judge

Your language may require you to specify the object of **judge**. Alternate translation: [do not judge other people]

you will certainly not be judged

If it would be helpful in your language, 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 (p.1223)**)

And do not condemn

Your language may require you to specify the object of **condemn**. Alternate translation: [Do not condemn other people]

you will certainly not be condemned

If it would be helpful in your language, 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 (p.1223)**)

Release

Your language may require you to specify the object of **Release**. Alternate translation: [Forgive other people]

Release

Jesus is using the word **Release** to mean “forgive.” Alternate translation: [Forgive] (See: **Metaphor (p.1351)**)

you will be released

Jesus does not say exactly who would **Release** them. This could mean: (1) “God will forgive you.” (2) “other people will forgive you.” (See: **Active or Passive (p.1223)**)

Luke 6:38

it will be given to you

If it would be helpful in your language, 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 (p.1223)**)

a good measure—pressed down, shaken together, spilling over—they will pour into your lap

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 (p.1351)**)

pressed down, shaken together, spilling over—they will pour into your lap

These are all passive verb forms in Greek. If it would be helpful in your language, you could translate them with active verbal phrases. See the alternate translation in the previous note. (See: **Active or Passive (p.1223)**)

your lap

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 (p.1411)**)

with the measure by which you measure, it will be measured back to you

If it would be helpful in your language, 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 (p.1223)**)

Luke 6:39

Then he also told them a parable

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 (p.1365)**)

A blind one is not able to guide a blind one, is he

Here the word translated **blind one** 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 (p.1420)**)

A blind one is not able to guide a blind one, is he

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 (p.1281)**)

A blind one is not able to guide a blind one, is he

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 it would be helpful in your language, 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 (p.1394)**)

A blind one

The **blind** person 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 (p.1351)**)

Would not both fall into a pit

Jesus is using this question as well as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Both of them would certainly fall into a ditch] (See: **Rhetorical Question (p.1394)**)

Luke 6:40

A disciple is not above his teacher

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 (p.1351)**)

A disciple is not above his teacher

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 (p.1228)**)

everyone having been fully trained

If it would be helpful in your language, you could express this with an active form. Alternate translation: [every disciple whose teacher has fully taught him] (See: **Active or Passive (p.1223)**)

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

Jesus is using this question as a teaching tool. If it would be helpful in your language, 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 (p.1394)**)

why do you look at the speck of wood that {is} in the eye of your brother

This is a metaphor. Alternate translation: [you should not criticize the less important faults of a fellow believer] (See: **Metaphor (p.1351)**)

do you look at & your & you do not notice & your own

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 could use the plural forms in your translation. (See: **Singular Pronouns that refer to Groups (p. 1401)**)

the speck of wood

If your readers would not be familiar with **the speck of wood**, in your translation you could use a phrase that describes the smallest thing that commonly falls into a person's eyes in your culture, or you could use a general expression. Alternate translation: [the grain of sand] or [the tiny object] (See: **Translate Unknowns (p.1411)**)

of your brother

The term **brother** refers to a fellow believer in Jesus. Alternate translation: [of a fellow believer] (See: **Metaphor (p. 1351)**)

of & brother

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 (p.1420)**)

but you do not notice the log that {is} in your own eye

This phrase is a metaphor. Alternate translation: [while ignoring your own serious faults] (See: **Metaphor (p.1351)**)

the log that {is} in your own eye

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 (p.1315)**)

log

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 (p.1411)**)

Luke 6:42

How can you say to your brother

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 could use the plural forms in your translation. (See: **Singular Pronouns that refer to Groups (p.1401)**)

How can you say

Jesus is using this question as a teaching tool, not to ask for information. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [You should not say] (See: **Rhetorical Question (p.1394)**)

to your brother, ‘Brother, let

The term **Brother** 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 (p.1351)**)

let me take out the speck of wood that {is} in your eye

This is a metaphor. Alternate translation: [let me help you correct some of your faults] (See: **Metaphor (p.1351)**)

you yourself not seeing the log in your eye

This phrase is a metaphor. Alternate translation: [you yourself are not correcting your own serious faults] (See: **Metaphor (p.1351)**)

the log in your eye

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 (p.1315)**)

First take out the log from your eye

This phrase is a metaphor. Alternate translation: [First recognize and correct your own serious faults] (See: **Metaphor (p.1351)**)

to take out the speck of wood {that is} in the eye of your brother

This phrase is a metaphor. Alternate translation: [to help a fellow believer correct his or her faults] (See: **Metaphor (p.1351)**)

Luke 6:43

For

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 (p.1265)**)

For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit

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 (p.1345)**)

For there is no good tree that produces rotten fruit, nor, on the other hand, any rotten tree that produces good fruit

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 (p. 1351)**)

Luke 6:44

each tree is known by {its} own fruit

If it would be helpful in your language, 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 (p.1223)**)

each tree is known by {its} own fruit

This phrase is a metaphor. Alternate translation: [each person's words and actions reveal his or her character] (See: **Metaphor (p.1351)**)

For they do not gather figs from a thornbush, nor do they gather grapes from a briar bush

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 (p.1367)**)

a thornbush

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 (p.1411)**)

a briar bush

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 (p.1411)**)

Luke 6:45

The good man

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 (p.1420)**)

from the good treasure of his heart

Jesus is speaking 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 (p.1351)**)

of his heart

In this expression, the **heart** represents the thoughts and emotions. Alternate translation: [that he keeps deep inside himself] or [that he values deeply] (See: **Metaphor (p.1351)**)

produces {what is} good

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 (p.1351)**)

from evil

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 (p.1286)**)

from evil

Once the meaning is inferred, it is clear that Jesus is speaking of the **evil** thoughts of a wicked person as if they were treasures stored deep inside that person, and of the **heart** 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 (p.1351)**)

For out of the abundance of the heart his mouth speaks

In this expression as well, the **heart** represents the thoughts and emotions. Alternate translation: [For what a person is thinking and feeling is expressed in what he says] (See: **Metaphor (p.1351)**)

For out of the abundance of the heart his mouth speaks

The phrase **his mouth** represents the person as a whole, in the action of speaking. Alternate translation: [For what a person is thinking and feeling comes out in what he says] (See: **Synecdoche (p.1407)**)

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?’]

Luke 6:47

Everyone coming to me and hearing my words, and doing them, I will show you what he is like

If it would be helpful in your language, 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

Jesus uses the term **words** to refer to the teachings he is giving by using words. Alternate translation: [my teachings] (See: **Metonymy (p.1357)**)

I will show you what he is like

Jesus says this to introduce the simile in the next verse. (See: **Simile (p.1398)**)

Luke 6:48

a man building a house

Here Jesus is using **man** in the generic sense. Alternate translation: [a person building a house] (See: **When Masculine Words Include Women (p.1420)**)

dug down and dug deep and laid a foundation on the rock

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 (p.1411)**)

dug down and dug deep

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 it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [dug down deep enough] (See: **Hendiadys (p.1308)**)

the rock

This means the layer of hard **rock** that lies deep under the soil. Alternate translation: [bedrock] (See: **Translate Unknowns (p.1411)**)

torrent of water

Alternate translation: [floodwaters]

flowed against

Alternate translation: [crashed against]

it could not shake it

Jesus is 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 (p.1357)**)

because it had been built well

If it would be helpful in your language, 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 (p.1223)**)

Luke 6:49

But

Jesus uses the word **But** to draw a strong contrast to the previous person who built with a foundation. Alternate translation: [However] (See: **Connect — Contrast Relationship (p.1257)**)

the one having heard and not having done

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 (p.1286)**)

he is like

Jesus says this to introduce the simile that follows in the rest of the verse. (See: **Simile (p.1398)**)

a man having built a house

Here Jesus is using **man** in the generic sense. Alternate translation: [a person who built a house] (See: **When Masculine Words Include Women (p.1420)**)

on the ground without a foundation

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 could 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 (p. 1411)**)

against which the torrent of water flowed

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

Alternate translation: [it fell down] or [it came apart]

the ruin of that house was great

Your language may require you to say what was responsible for the **ruin** of the **house**. Alternate translation: [the floodwaters completely demolished that house]

Luke 7

Luke 7 Chapter Introduction

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.

Religious and Cultural 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: [[rc:*///tw/dict/bible/kt/centurion]] and [[rc:*///tw/dict/bible/kt/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: [[rc:*///tw/dict/bible/kt/repent]] and [[rc:*///tw/dict/bible/kt/sin]])

"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 (p.1336)**)

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

Luke is using the term **words** to describe the things that Jesus taught by using words. Alternate translation: [his teaching] (See: **Metonymy (p.1357)**)

in the hearing of the people

This phrase is an idiom. Alternate translation: [as the people were listening] (See: **Idiom (p.1322)**)

he entered into Capernaum

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 (p.1330)**)

Luke 7:2

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

who was highly regarded by him

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whom the centurion greatly valued] (See: **Active or Passive (p.1223)**)

Luke 7:3

asking him to come so that he might save

In this context, the word **save** has a specific meaning. Alternate translation: [asking him to come and heal]

Luke 7:4

asked him earnestly

Alternate translation: [they pleaded with him] or [they begged him]

He is worthy

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 (p.1376)**)

Luke 7:5

our nation

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' (p.1295)**)

Luke 7:6

And

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 (p.1265)**)

went

Alternate translation: [went along]

he already not being far away from the house

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: [when he was already near the house] (See: **Litotes (p.1345)**)

do not trouble yourself

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 might enter under my roof

The phrase **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 (p.1322)**)

Luke 7:7

speak with a word

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 (p.1357)**)

my servant

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]

Luke 7:8

I also am a man placed under authority, having soldiers under me

If it would be helpful in your language, 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 (p.1223)**)

under me

This is a spatial metaphor that describes the authority relationship. Alternate translation: [under my authority] (See: **Metaphor (p.1351)**)

to my servant

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.

Luke 7:9

marveled at him

The pronoun **him** refers to the centurion. Alternate translation: [he was amazed at the centurion] (See: **Pronouns — When to Use Them (p.1376)**)

I say to you

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

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 (p.1228)**)

not even in Israel

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 (p.1357)**)

have I found such faith

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 (p.1322)**)

Luke 7:10

the ones having been sent

If it would be helpful in your language, 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 (p. 1223)**)

Luke 7:11

And it happened & that

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 (p.1330)**)

on the next day

Luke may be using the term **day** to refer a particular time, as UST suggests by saying “soon after that.” However, this could also mean literally **the next day**. (See: **Idiom (p.1322)**)

Nain

Nain is the name of a city. (See: **How to Translate Names (p.1311)**)

Luke 7:12

And

Luke uses **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Background Information (p.1232)**)

behold

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 (p.1351)**)

one that had died was being carried out

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could 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 (p.1333)**)

one that had died was being carried out, the one and only son of his mother

If it would be helpful in your language, 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 (p.1223)**)

one that had died was being carried out, the one and only son of his mother

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 (p.1228)**)

the one and only son of his mother (and she was a widow

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 (p.1232)**)

the one and only son of his mother (and she was a widow

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: [who 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 (p.1228)**)

Luke 7:13

the Lord

Here Luke refers to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

felt compassion for her

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 (p.1228)**)

Luke 7:14

the bier

The **bier** 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 (p.1411)**)

arise

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 (p.1325)**)

Luke 7:15

the dead man

The man was not still **dead**. He was now alive. It may be helpful to state this clearly. Alternate translation: [he man came back to life, no longer being dead, and]

he gave him to his mother

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 (p.1376)**)

Luke 7:16

fear seized all {of them

Luke speaks of this **fear** as if it were something that could actively take hold of everyone in the crowd. Alternate translation: [they all became very afraid] (See: **Personification (p.1370)**)

A great prophet has been raised among us

Here, **raised** is an idiom. Alternate translation: [God has caused one of us to become a great prophet] (See: **Idiom (p.1322)**)

A great prophet has been raised among us

If it would be helpful in your language, 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 (p.1223)**)

has visited

Here, **visited** is an idiom, as in 1:68 and 1:78. Alternate translation: [has come to help] (See: **Idiom (p.1322)**)

Luke 7:17

this word about him went out

Luke speaks 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 (p. 1370)**)

Luke 7:18

his disciples reported to John concerning all these things

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 (p.1330)**)

his disciples

The term **his** refers to John the Baptist, not to Jesus. Alternate translation: [the disciples of John] (See: **Introduction of a New Event (p.1330)**)

to John

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 (p.1228)**)

all these things

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 (p.1228)**)

Luke 7:19

the Lord

Here Luke is referring to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

to say

Alternate translation: [to ask]

you

Since this question would be for Jesus alone, **you** is singular. (See: **Forms of You (p.1299)**)

the one coming

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 (p.1228)**)

Luke 7:20

the men said, “John the Baptist has sent us to you to say, ‘Are you the one coming, or should we expect another

If it would be helpful in your language, 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 (p.1386)**)

to say

Alternate translation: [to ask]

you

Since this question is for Jesus alone, **you** is singular. (See: **Forms of You (p.1299)**)

the one coming

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 (p.1228)**)

Luke 7:21

In that hour

Here Luke uses the term **hour** to refer to a specific time. Alternate translation: [At that time] (See: **Idiom (p.1322)**)

he healed many from sicknesses and afflictions and evil spirits

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 (p.1286)**)

sicknesses and afflictions

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 it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [sicknesses that they were suffering from] (See: **Hendiadys (p.1308)**)

to many blind {people} he granted to see

Alternate translation: [he enabled many blind people to see again]

Luke 7:22

answering, he said to them

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 (p.1308)**)

Having gone, & you have seen

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 (p.1300)**)

lepers are cleansed & the dead are raised, the poor are being told the gospel

If it would be helpful in your language, 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 (p.1223)**)

lepers are cleansed

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 (p.1228)**)

the deaf & the dead & the poor

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 (p.1359)**)

Luke 7:23

blessed is whoever is not caused to stumble on me

If it would be helpful in your language, 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 (p.1223)**)

is not caused to stumble on me

Here Jesus speaks as if he were a lump or rock that people could **stumble on**. He means that some people will reject and desert him because of what he does and because of what will happen to him. However, those who do not reject or desert him will be **blessed**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [does not desert me because of what I do] or [does not run away from me] (See: **Metaphor (p.1351)**)

Luke 7:24

he began to say

Here the pronoun **he** refers to Jesus. Alternate translation: [Jesus began to say] (See: **Pronouns — When to Use Them (p.1376)**)

What did you go out into the wilderness to see? A reed shaken by the wind

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 wilderness just to see a reed that the wind was shaking? Of course not!] or [Surely you did not go out into the wilderness just to see a reed that the wind was shaking.] (See: **Rhetorical Question (p.1394)**)

A reed shaken by the wind

If it would be helpful in your language, you could express this with an active form. Alternate translation: [A reed that the wind was shaking?] (See: **Active or Passive (p.1223)**)

A reed shaken by the wind

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 (p.1228)**)

Luke 7:25

But what did you go out to see? A man dressed in soft clothes

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 (p.1394)**)

A man dressed in soft clothes

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 (p.1228)**)

dressed in soft clothes

The term **soft clothes** refers to luxurious clothes, since normal clothing was rough. Alternate translation: [wearing splendid clothing] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

dressed in soft clothes

If it would be helpful in your language, you could express this with an active form. Alternate translation: [wearing splendid clothing] (See: **Active or Passive (p.1223)**)

Behold

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 (p.1351)**)

kings’ palaces

The word **palaces** refers to 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 (p.1228)**)

Luke 7:26

But what did you go out to see? A prophet

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 (p.1394)**)

Yes, I say to you

Jesus says this to emphasize the importance of what he will say next. Alternate translation: [Now listen carefully]

more than a prophet

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 (p.1322)**)

Luke 7:27

This is he concerning whom it is written

If it would be helpful in your language, 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 (p.1223)**)

Behold

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 (p.1351)**)

before your face

Here, **face** means the front of a person. Alternate translation, as in UST: [ahead of you] (See: **Metaphor (p.1351)**)

your & your

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 (p.1299)**)

who will prepare your way before you

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 (p.1351)**)

Luke 7:28

I say to you

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

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 (p.1322)**)

among those born of women

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 (p.1223)**)

no one is greater than John

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 (p.1345)**)

the least

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 could translate this word with an equivalent phrase. Alternate translation: [the least important person] (See: **Nominal Adjectives (p.1359)**)

in the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: [whose life God is ruling] (See: **Abstract Nouns (p.1221)**)

is greater than he

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 (p.1228)**)

Luke 7:29

declared God to be righteous, having been baptized with the baptism of John

If it would be helpful in your language, 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 (p.1265)**)

declared God to be righteous

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 (p.1228)**)

having been baptized with the baptism of John

If it would be helpful in your language, you could express this with an active form. Alternate translation: [because they had come to John for baptism] (See: **Active or Passive (p.1223)**)

Luke 7:30

lawyers

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 (p.1411)**)

rejected the purpose of God for themselves, not having been baptized by him

If it would be helpful in your language, 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 (p.1265)**)

not having been baptized by him

If it would be helpful in your language, 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 (p.1223)**)

Luke 7:31

To what, then, will I compare the men of this generation? And what are they like

Jesus is using these questions as a teaching tool, to introduce a comparison. If it would be helpful in your language, 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 (p.1394)**)

To what, then, will I compare the men of this generation? And what are they like

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 (p.1367)**)

the men of this generation

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 (p.1420)**)

Luke 7:32

They are like

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 (p.1398)**)

a marketplace

The word **marketplace** refers to a large, open-air area where people come to sell their goods. (See: **Translate Unknowns (p.1411)**)

We played a flute for you

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 (p.1357)**)

and

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 (p.1257)**)

and

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 (p.1257)**)

Luke 7:33

neither eating bread

This could mean one of two things. Either way, Jesus is using one kind of food, **bread**, 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 (p.1407)**)

you say, ‘He has a demon

Luke is quoting Jesus, and Jesus is quoting what the Pharisees were saying about John. If it would be helpful in your language, 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 (p.1386)**)

Luke 7:34

The Son of Man

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

The Son of Man

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 (p.1228)**)

you say, 'Behold, a man, a glutton and a drunkard, a friend of tax collectors and sinners

Luke is quoting Jesus, and Jesus is quoting what the Pharisees were saying about him. If it would be helpful in your language, 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 (p.1386)**)

Behold

Behold focuses the attention of the listener on what the speaker is about to say. Alternate translation: [Now this is] (See: **Metaphor (p.1351)**)

a man, a glutton

Alternate translation: [a man who is a glutton] or [a man who eats too much]

a man, & a drunkard

Alternate translation: [a man who is a drunkard] or [a man who drinks too much alcohol]

Luke 7:35

wisdom has been justified by all her children

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 has been justified by all her children] (See: **Proverbs (p.1379)**)

wisdom has been justified by all her children

This proverb likely uses a Hebrew idiom in which the “sons” or **children** of a thing share its qualities. Alternate translation: [wisdom has been justified by people who are wise themselves] (See: **Idiom (p.1322)**)

wisdom has been justified by all her children

If it would be helpful in your language, 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 (p.1223)**)

Luke 7:36

Then one of the Pharisees requested him to eat with him

This phrase introduces a new event. (See: **Introduction of a New Event (p.1330)**)

one of the Pharisees

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 (p.1333)**)

he reclined to eat

See how you translated this phrase 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 (p.1411)**)

Luke 7:37

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

a woman who & in the city {was

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was woman who lived in that city] (See: **Introduction of New and Old Participants (p.1333)**)

was & a sinner

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 (p.1228)**)

she brought

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 (p.1228)**)

an alabaster jar

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 (p.1411)**)

of perfumed oil

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 (p.1411)**)

Luke 7:38

with the hair of her head

In your language, it might seem that this phrase expresses unnecessary extra information. If so, you could abbreviate it. Alternate translation: [with her hair] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1347)**)

anointing {them} with the perfumed oil

Alternate translation: [pouring perfume on them]

Luke 7:39

he said to himself, saying

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 (p.1383)**)

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

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 (p.1254)**)

who and of what type {is} the woman who is touching him, that she is a sinner

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 (p.1228)**)

Luke 7:40

answering, Jesus said to him

Together the words **answering** and **said** mean that Jesus responded to what the Pharisee was thinking. Alternate translation: [Jesus responded to him] (See: **Hendiadys (p.1308)**)

Simon

Simon was the name of the Pharisee who invited Jesus into his home. This was not Simon Peter. (See: **How to Translate Names (p.1311)**)

And he says, “Say it, Teacher

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 could use the past tense in your translation. Alternate translation: [And he said,“Say it, Teacher!”] (See: **Irregular Use of Tenses (p.1339)**)

Say it, Teacher

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 (p.1325)**)

Teacher

This was a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 7:41

There were two debtors to a certain moneylender

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 (p.1365)**)

There were two debtors to a certain moneylender

Alternate translation: [Two different people owed money to the same moneylender]

500 denarii

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 (p.1241)**)

and the other 50

Alternate translation: [the other person owed 50 silver coins] or [the other person owed an amount equal to 50 days’ wages] (See: **Biblical Money (p.1241)**)

Luke 7:42

When} they did not have enough to repay

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 (p.1286)**)

he forgave {them} both

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 (p.1322)**)

Luke 7:43

Simon answering said

Together the words **answering** and **said** mean that Simon responded to the question that Jesus asked him. Alternate translation: [Simon responded] (See: **Hendiadys (p.1308)**)

I suppose that the one to whom he forgave the most

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 (p. 1286)**)

I suppose

Simon was cautious about his answer. Alternate translation: [Probably]

You have judged correctly

Alternate translation: [You are right]

Luke 7:44

turning to the woman

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 (p.1405)**)

Do you see this woman

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 it would be helpful in your language, you could translate Jesus' words as a statement. Alternate translation: [I want you to consider this woman.] (See: **Rhetorical Question (p.1394)**)

You did not give me water for my feet

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 (p.1228)**)

You did not give & but she

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 (p.1257)**)

she has wet my feet with her tears

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 (p.1228)**)

and wiped them with her hair

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 (p.1228)**)

Luke 7:45

You did not give me a kiss

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 (p.1228)**)

has not stopped kissing my feet

If it would be helpful in your language, 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 (p.1281)**)

has not stopped kissing my feet

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 (p.1405)**)

Luke 7:46

You did not anoint & but she

Jesus continues to contrast Simon's poor hospitality with the actions of the woman. (See: **Connect — Contrast Relationship (p.1257)**)

You did not anoint my head with oil

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 (p.1228)**)

has anointed my feet

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 (p.1405)**)

Luke 7:47

I say to you

This phrase emphasizes the importance of the statement that follows. Alternate translation: [pay attention to this]

her sins, the many, have been forgiven

If it would be helpful in your language, 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 (p.1223)**)

for she loved much

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 (p.1228)**)

for she loved much

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

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 (p.1228)**)

the one to whom little is forgiven

If it would be helpful in your language, 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 (p.1223)**)

Luke 7:48

Then he said to her

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 (p.1376)**)

Your sins are forgiven

If it would be helpful in your language, 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 (p.1223)**)

Luke 7:49

reclining with {him} to eat

Alternate translation: [who were eating together with him]

Who is this who even forgives sins

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 (p.1394)**)

Luke 7:50

Your faith has saved you

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as “trust.” Alternate translation: [You have trusted in God, and God has saved you] (See: **Abstract Nouns (p.1221)**)

Your faith has saved you

Jesus speaks 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 (p.1370)**)

Go in peace

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 (p.1228)**)

Luke 8

Luke 8 Chapter Introduction

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)

Religious and Cultural 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 (p.1440)**)

Translation Issues 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).

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.

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 (p.1409)**)

Luke 8:1

And it happened that

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 (p.1330)**)

through city and village

This is an idiom. Alternate translation: [around to different cities and villages] (See: **Idiom (p.1322)**)

the kingdom of God

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: [how God would rule] (See: **Abstract Nouns (p.1221)**)

the Twelve

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 could 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 (p.1359)**)

the Twelve

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 (p.1311)**)

Luke 8:2

who had been healed from evil spirits and diseases

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 (p.1223)**)

Mary called Magdalene

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Mary, who people called Magdalene] (See: **Active or Passive (p.1223)**)

from whom seven demons had gone out

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 (p.1228)**)

Luke 8:3

Joanna, & Susanna

Joanna and **Susanna** are the names of two women. (See: **How to Translate Names (p.1311)**)

of Chuza, Herod’s

Chuza and **Herod** are the names of two men. See how you translated the name Herod in 1:5. (See: **How to Translate Names (p.1311)**)

Herod’s manager

Alternate translation: [the man who managed King Herod’s household affairs]

were ministering to them

This is an idiom. Alternate translation: [were personally providing what Jesus and his 12 apostles needed] (See: **Idiom (p.1322)**)

Luke 8:4

coming to him

Here the pronoun **him** refers to Jesus. Alternate translation: [coming to Jesus] (See: **Pronouns — When to Use Them (p.1376)**)

from each city

This is an idiom. Alternate translation: [from different towns] (See: **Idiom (p.1322)**)

he spoke in a parable

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 (p.1365)**)

Luke 8:5

The sower went out to sow his seed

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

If it would be helpful in your language, 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 (p.1223)**)

the birds of the sky

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 (p.1347)**)

devoured it

Alternate translation: [ate it all] or [ate them all]

Luke 8:6

it withered

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

Alternate translation: [because there was no water for it in the rock] or [because there was no water for them in the rock]

Luke 8:7

choked it

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]

Luke 8:8

it produced fruit a hundred times greater

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 having ears to hear, let him hear

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** 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 (p.1357)**)

The one having ears to hear, let him hear

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 (p.1297)**)

The one having ears to hear, let him hear

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 (p.1299)**)

Luke 8:9

What is this parable

Alternate translation: [What does this story mean?]

Luke 8:10

To you has been given to know

If it would be helpful in your language, 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 (p.1223)**)

the mysteries of the kingdom of God

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

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [of how God will rule] (See: **Abstract Nouns (p.1221)**)

but to the rest in parables

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 (p.1286)**)

so that, ‘Seeing, they may not see; and hearing, they may not understand

Luke is quoting Jesus, and Jesus is quoting the prophet Isaiah. If it would be helpful in your language, 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 (p.1386)**)

Seeing, they may not see

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]

hearing, they may not understand

Some languages may need to state the object of the verb. Alternate translation: [though they hear instruction, they will not understand the truth]

Luke 8:11

And the parable is this

Alternate translation: [this is what the story means]

The seed is the word of God

Jesus uses the term **word** to refer to the message from God that people share by using words. Alternate translation: [The seed represents the message from God] (See: **Metonymy (p.1357)**)

Luke 8:12

the ones along the path are the ones having heard

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 (p.1351)**)

but then the devil comes and takes away the word from their hearts

The parable represented this 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 (p.1351)**)

but then the devil comes and takes away the word from their hearts

The word **hearts** represents the thoughts and emotions. Alternate translation: [the devil comes and keeps them from understanding and appreciating the message] (See: **Metaphor (p.1351)**)

but then the devil comes and takes away the word from their hearts

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 (p.1228)**)

the word

Jesus is using the term **word** to refer to the message that people share by using words. Alternate translation: [the message] (See: **Metonymy (p.1357)**)

so they may not believe {and} be saved

This phrase explains the devil's purpose. If it would be helpful in your language, 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 (p.1223)**)

Luke 8:13

And the ones on the rock {are} the ones

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 (p.1351)**)

the rock

Alternate translation: [the rocky soil] or [the shallow soil above the rocky layer]

receive the word with joy

Jesus uses the term **word** to refer to the message that people share by using words. Alternate translation: [who ... gladly believe the message] (See: **Metonymy (p.1357)**)

in a time of testing

Alternate translation: [when they experience hardship]

they go away

Jesus is using the way such people **go away** from the community of believers to mean that they stop believing. Alternate translation: [they stop believing] or [they stop being disciples] (See: **Metonymy (p.1357)**)

Luke 8:14

And the ones having fallen among the thorns, these are the ones

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 (p.1351)**)

they are choked by worries and riches and pleasures of this life

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the worries and riches and pleasures of this life choke them] (See: **Active or Passive (p.1223)**)

worries

Alternate translation: [things that people worry about]

pleasures of this life

Alternate translation: [the things in this life that people enjoy]

they do not produce mature fruit

The phrase **mature fruit** 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 (p. 1351)**)

Luke 8:15

But the ones on the good soil, these are the ones who

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 (p.1351)**)

having heard the word

Jesus uses the term **word** to refer to the message that people share by using words. Alternate translation: [when they hear the message] (See: **Metonymy (p.1357)**)

with an honest and good heart

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 (p.1284)**)

with an honest and good heart

In this expression, the **heart** represents the thoughts and emotions. Alternate translation: [with genuine intentions] (See: **Metaphor (p.1351)**)

bear fruit with endurance

Here, **fruit** 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 (p.1351)**)

Luke 8:16

And no one, having lit a lamp

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 (p.1365)**)

those who enter

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 (p.1286)**)

Luke 8:17

nothing is hidden that will not become visible

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [everything that is hidden will become visible] (See: **Double Negatives (p.1281)**)

nor secret that will certainly not be known and come into visibility

If it would be helpful in your language, 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 (p. 1281)**)

nor secret that will certainly not be known and come into visibility

If it would be helpful in your language, 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 (p. 1223)**)

nor secret that will certainly not be known and come into visibility

The phrases **be known** and **come into visibility** mean similar things. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [and God will clearly reveal every secret] (See: **Doublet (p.1284)**)

Luke 8:18

So be careful how you listen

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

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 (p.1228)**)

whoever has, it will be given to him

If it would be helpful in your language, 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 (p.1223)**)

but whoever does not have, even what he thinks he has will be taken away from him

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 (p.1228)**)

but whoever does not have, even what he thinks he has will be taken away from him

If it would be helpful in your language, 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 (p.1223)**)

Luke 8:19

Then

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 (p.1268)**)

brothers

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 (p.1343)**)

Luke 8:20

it was reported to him

If it would be helpful in your language, 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 (p.1223)**)

Your & your & you

Since the person who said this was speaking to Jesus alone, **your** and **you** are singular. (See: **Forms of You (p. 1299)**)

wanting to see you

Alternate translation: [and they would like to see you]

Luke 8:21

But answering, he said to them

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 (p.1308)**)

My mother and my brothers are those hearing and doing the word of God

Jesus means 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 (p.1351)**)

the word of God

Jesus uses the term **word** to refer to the message from God that people share by using words. Alternate translation: [the message from God] (See: **Metonymy (p.1357)**)

Luke 8:22

And it happened that

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 (p.1330)**)

on one of those days

Luke uses the term **days** to refer to a particular time. Alternate translation: [around that time] (See: **Idiom (p.1322)**)

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

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 it would be helpful in your language, 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 (p.1265)**)

of the lake

This means the Lake of Gennesaret, 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 (p.1311)**)

they put out

This expression means that they began to travel across the lake in their boat. Alternate translation: [they headed out across the lake] (See: **Idiom (p.1322)**)

Luke 8:23

as they voyaged

The term **voyaged** means that Jesus and the disciples traveled by water. Alternate translation: [as they traveled across the lake]

he fell asleep

The pronoun **he** refers to Jesus. Alternate translation: [Jesus began to sleep] (See: **Pronouns — When to Use Them (p.1376)**)

a windstorm came down on the lake

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 (p.1322)**)

they were being filled

Luke says **they**, meaning the disciples, to refer by association to the boat they were in. Alternate translation: [the boat was being filled] (See: **Metonymy (p.1357)**)

they were being filled

If it would be helpful in your language, 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 (p.1223)**)

they were being filled

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 (p.1228)**)

Luke 8:24

Master

Master is the title by which disciples addressed their teacher in this culture. If your language and culture have a similar term, you could 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

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’ (p.1295)**)

rebuked

Alternate translation: [spoke sharply to]

the waves of the water

In your language, it might seem that the wording here expresses unnecessary extra information. If so, you could 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 (p.1347)**)

they ceased, and there was a calm

These two phrases mean similar things. Luke uses the repetition to emphasize what great power Jesus demonstrated. If it would be helpful in your language, 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 (p.1367)**)

Luke 8:25

Where {is} your faith

Jesus does not expect his disciples to tell him where their faith is. Rather, he is using the question form to correct them. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [You should have trusted God!] (See: **Rhetorical Question (p.1394)**)

Who then is this, that he commands even the winds and the water, and they obey him

If it would be helpful in your language, 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

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

The disciples are 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 (p.1357)**)

Luke 8:26

the region of the Gerasenes

The name **Gerasenes** refers to people from the city of Gerasa. (See: **How to Translate Names (p.1311)**)

opposite Galilee

Alternate translation: [on the other side of the lake from Galilee]

Luke 8:27

when} he came out

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 (p.1286)**)

a certain man from the city

This phrase introduces a new character in a story. If your language has an expression of its own that serves this purpose, you could use it here. Alternate translation: [a man who was from the city of Gerasa] (See: **Introduction of New and Old Participants (p.1333)**)

having demons

Alternate translation: [who was controlled by demons] or [whom demons controlled]

And for a long time

Luke uses this phrase to introduce background information about the man who had demons. Alternate translation: [Now for a long time] (See: **Background Information (p.1232)**)

the tombs

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 (p.1411)**)

Luke 8:28

having seen Jesus

The verb **having seen** refers to the man who had demons. Alternate translation: [when the man whom the demons controlled saw Jesus] (See: **Pronouns — When to Use Them (p.1376)**)

he cried out

Alternate translation: [he screamed] or [he shrieked]

fell down before him

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 (p.1405)**)

said in a loud voice

This is an idiom that means the man raised the volume of his voice. Alternate translation: [shouted out] (See: **Idiom (p.1322)**)

What to me and to you

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 (p.1322)**)

What to me and to you

The man is using the question form to insist on something urgently. If it would be helpful in your language, 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 (p.1394)**)

Son of the Most High God

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 (p.1414)**)

Luke 8:29

For

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 (p.1265)**)

For he had commanded the unclean spirit to come out from the man

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 (p.1418)**)

For many times

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 (p.1232)**)

For many times it had seized him, and he was bound with chains and shackles {and} kept under guard

If it would be helpful in your language, 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 (p.1361)**)

he was bound with chains and shackles {and} kept under guard, and breaking his bonds

If it would be helpful in your language, 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 (p.1223)**)

he would be driven by the demon

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the demon would make him go] (See: **Active or Passive (p.1223)**)

Luke 8:30

your

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 (p.1299)**)

Legion

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 (p.1311)**)

Luke 8:31

they were begging him

Alternate translation: [the demons kept begging Jesus]

the abyss

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 (p.1411)**)

Luke 8:32

And a large herd of pigs was there feeding on the hillside

Luke supplies this background information to help readers understand what happens next. (See: **Background Information (p.1232)**)

was there feeding on the hillside

Alternate translation: [was nearby eating grass on the side of a hill]

they begged him to permit them to go into them

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 (p. 1376)**)

And he permitted them

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.

Luke 8:33

Then the demons, having come out

The term translated as **Then** could mean that the demons came of out 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 (p.1265)**)

rushed

Alternate translation: [ran very fast]

and was drowned

If it would be helpful in your language, 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 (p.1223)**)

Luke 8:34

in the city and in the countryside

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 (p.1349)**)

in the city and in the countryside

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 (p.1228)**)

Luke 8:35

they went out

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 (p.1228)**)

found the man from whom the demons had gone out

Alternate translation: [saw the man whom the demons had left]

clothed

If it would be helpful in your language, you could express this with an active form. Alternate translation: [wearing clothes] (See: **Active or Passive (p.1223)**)

being sound-minded

Alternate translation: [behaving normally]

sitting at the feet of Jesus

This is an idiom. Alternate translation: [sitting on the ground in front of Jesus] (See: **Idiom (p.1322)**)

they were afraid

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 (p.1228)**)

Luke 8:36

the ones having seen

Alternate translation: [those who had seen what had happened] (See: **Ellipsis (p.1286)**)

the one having been possessed by demons had been saved

If it would be helpful in your language, 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 (p. 1223)**)

Luke 8:37

all the multitude of the region

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 (p. 1315)**)

of the region of the Gerasenes

Alternate translation: [the area where the Gerasene people lived]

for they were seized by great fear

If it would be helpful in your language, 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 (p.1265)**)

they were seized by great fear

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they became very afraid] (See: **Active or Passive (p.1223)**)

they were seized by great fear

Luke speaks of this **fear** as if it were something that could actively take hold of these people. Alternate translation: [they became very afraid] (See: **Personification (p.1370)**)

Then he got into the boat

Luke 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 (p.1407)**)

to return

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 (p.1228)**)

Luke 8:38

And

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 (p.1361)**)

begged him to be with him

If it would be helpful in your language, 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 (p.1276)**)

but he sent him away

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 (p.1376)**)

Luke 8:39

your house

Jesus is using the word **house** to mean the people who live in the man's **house**. Alternate translation: [your household] or [your family] (See: **Metonymy (p.1357)**)

describe all that God has done for you

Alternate translation: [tell them everything about what God has done for you]

throughout the whole city

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 (p.1228)**)

Luke 8:40

Then when Jesus returned

Luke only refers to Jesus returning, but his disciples were also with him. Alternate translation: [Now when Jesus returned with his disciples] (See: **Synecdoche (p.1407)**)

the crowd welcomed him, for they were all expecting him

If it would be helpful in your language, 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 (p.1265)**)

Luke 8:41

behold

Luke uses **behold** to calls 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 (p.1351)**)

a man came whose name {was} Jairus

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was man whose name was Jairus, and he came] (See: **Introduction of New and Old Participants (p.1333)**)

was} Jairus

Jairus is the name of a man. (See: **How to Translate Names (p.1311)**)

a ruler of the synagogue

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

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 (p.1405)**)

Luke 8:42

was dying

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 (p.1228)**)

And as he was going

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 (p.1228)**)

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Background Information (p.1232)**)

the crowds were crowding around him

Alternate translation: [the people were crowding tightly around Jesus]

Luke 8:43

a woman, being

This introduces a new character into the story. If your language has an expression of its own that serves this purpose, you could use it here. (See: **Introduction of New and Old Participants (p.1333)**)

with a flow of blood

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 could use that expression here. (See: **Euphemism (p.1291)**)

having spent all her living on doctors

See the discussion of textual issues at the end of the introduction 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 (p.1409)**)

all her living

This phrase uses the term **living** 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 (p.1357)**)

was not able to be healed by anyone

If it would be helpful in your language, 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 (p.1223)**)

Luke 8:44

touched the edge of his cloak

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 (p.1411)**)

Luke 8:45

the crowds are crowding around and pressing against you

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 (p.1228)**)

are crowding around and pressing against you

These two expressions mean similar things. Peter is using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [pressing against you from every side] (See: **Doublet (p.1284)**)

Luke 8:46

Someone touched me

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 (p.1228)**)

I know power has gone out from me

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 (p.1228)**)

Luke 8:47

that she could not hide

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 (p.1228)**)

came trembling

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 (p.1228)**)

having fallen down before him

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 (p.1405)**)

she had been healed

If it would be helpful in your language, you could express this with an active form. Alternate translation: [she had become healthy] (See: **Active or Passive (p.1223)**)

Luke 8:48

Daughter

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 (p.1322)**)

your faith has saved you

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as “believe.” Alternate translation: [because you believed, you have become well] (See: **Abstract Nouns (p.1221)**)

your faith has saved you

Jesus speaks 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 (p.1370)**)

your faith has saved you

In this context, the word **saved** has a specific meaning. Alternate translation: [because you believed, you have become well]

Go in peace

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 (p.1322)**)

Luke 8:49

He still speaking

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 (p.1228)**)

someone comes

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 could use the past tense in your translation. Alternate translation: [someone came] (See: **Irregular Use of Tenses (p.1339)**)

someone comes from the synagogue leader

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 came] (See: **Metonymy (p.1357)**)

Do not trouble the Teacher any longer

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 (p.1228)**)

the Teacher

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Luke 8:50

answered him

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 (p.1376)**)

she will be saved

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

If it would be helpful in your language, you could express this with an active form. Alternate translation: [she will come back to life] (See: **Active or Passive (p.1223)**)

Luke 8:51

And having come to the house

Luke 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 (p.1407)**)

he did not allow anyone to enter with him, except

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 to enter with him] (See: **Connect — Exception Clauses (p.1259)**)

the father of the child

The phrase **the father of the child** refers to Jairus. Alternate translation: [Jairus, the girl's father]

Luke 8:52

they were all mourning and beating their breasts for her

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 (p.1405)**)

she has not died, but sleeps

Alternate translation: [she is not dead, she is only sleeping]

Luke 8:53

they were laughing at him, knowing that she had died

Alternate translation: [they were laughing at Jesus because they knew that Jairus's daughter had died] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 8:54

he, having taken her hand

Alternate translation: [Jesus took hold of the girl's hand and] (See: **Pronouns — When to Use Them (p.1376)**)

arise

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 (p.1325)**)

Luke 8:55

her spirit returned

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 (p.1228)**)

Luke 8:56

to tell no one

If it would be helpful in your language, you could make the verb negative and the subject positive. Alternate translation: [not to tell anyone]

Luke 9

Luke 9 Chapter Introduction

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)

Religious and Cultural 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: [[rc:///*tw/dict/bible/kt/prophet]] and [[rc:///*tw/dict/bible/kt/christ]] and **Elijah (p.1430)**)

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: [[rc:///*tw/dict/bible/kt/glory]] and [[rc:///*tw/dict/bible/kt/fear]])

Translation Issues 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 (p.1425)**)

Luke 9:1

having called the Twelve together

See how you translated this phrase 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 (p.1359)**)

the Twelve

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 (p.1311)**)

power and authority

The words **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 it would be helpful in your language, 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 (p.1284)**)

all the demons

This could mean one of two things. Alternate translation: [every demon] or [every kind of demon]

to cure diseases

Alternate translation: [to heal people of their sicknesses]

Luke 9:2

he sent them out

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

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [how God would rule]
(See: **Abstract Nouns (p.1221)**)

Luke 9:3

And he said to them

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

If it would be helpful in your language, you could make the verb negative and the subject positive. Alternate translation: [Do not bring anything]

for the road

Jesus uses the term **road** to refer to the journey that his disciples will make by traveling along roads. Alternate translation: [for your journey] (See: **Metonymy (p.1357)**)

staff

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 (p.1411)**)

bag

The team **bag** means something a traveler would use to carry things that were needed on a journey. Alternate translation: [knapsack] (See: **Translate Unknowns (p.1411)**)

bread

Jesus uses one kind of food, **bread**, to represent food in general. Alternate translation: [food] (See: **Synecdoche (p. 1407)**)

silver

Jesus uses a means by which value is stored and exchanged, **silver**, to represent money by association. Alternate translation: [money] (See: **Metonymy (p.1357)**)

nor have two tunics

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 (p.1345)**)

Luke 9:4

whatever house you enter into

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 (p.1228)**)

stay there

Alternate translation: [stay in that same house]

and go out from there

Alternate translation: [until you leave that place]

Luke 9:5

And wherever they do not receive you, going out

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

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 (p.1405)**)

for a testimony against them

Alternate translation: [as a warning to them]

Luke 9:6

they went out

Alternate translation: [they left the place were Jesus was]

healing everywhere

Luke says **everywhere** as a figurative generalization. Alternate translation: [healing wherever they went] (See: **Hyperbole (p.1315)**)

Luke 9:7

And Herod

This phrase marks a break in the main story line. Luke is giving background information about Herod. Alternate translation: [Meanwhile, Herod] (See: **Background Information (p.1232)**)

Herod the tetrarch

See how you translated the term **tetrarch** in 3:1 Alternate translation: [Herod, who ruled the region of Galilee] (See: **Translate Unknowns (p.1411)**)

he was perplexed

Alternate translation: [he was confused] or [he could not understand]

because it was said by some

If it would be helpful in your language, you could express this with an active form. Alternate translation: [because some people were saying] (See: **Active or Passive (p.1223)**)

that John had risen from the dead

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 (p.1228)**)

John

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 (p.1228)**)

Luke 9:8

and by some that Elijah had appeared

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 (p.1286)**)

but by others that one of the ancient prophets had risen

If it would be helpful in your language, you could express this with an active form. Alternate translation: [and some people were saying that Elijah had appeared] (See: **Active or Passive (p.1223)**)

but by others that one of the ancient prophets had risen

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 (p.1286)**)

but by others that one of the ancient prophets had risen

If it would be helpful in your language, 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 (p. 1223)**)

Luke 9:9

I beheaded John, but who is this

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 (p.1228)**)

I beheaded John

Herod speaks of himself 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 (p.1407)**)

Luke 9:10

the apostles, having returned

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 (p.1228)**)

as much as they had done

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 (p.1228)**)

a city called Bethsaida

If it would be helpful in your language, you could express this with an active form. Alternate translation: [a city whose name was Bethsaida] (See: **Active or Passive (p.1223)**)

Bethsaida

Bethsaida is the name of a city. (See: **How to Translate Names (p.1311)**)

Luke 9:11

the kingdom of God

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [how God would rule]
(See: **Abstract Nouns (p.1221)**)

Luke 9:12

And the day began to end

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 (p.1232)**)

the Twelve

See how you translated this term 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 (p.1359)**)

the Twelve

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 (p.1311)**)

Luke 9:13

There are not more than

The disciples are 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 (p.1345)**)

five loaves

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 (p.1411)**)

unless we go {and} buy food for all these people

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 (p.1336)**)

Luke 9:14

about 5,000 men

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 (p.1228)**)

Have them recline to eat

Alternate translation: [Tell them to sit down to eat]

Luke 9:15

And

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

thus they did

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 it would be helpful in your language, you could combine these phrases. Alternate translation: [the disciples had all the people sit down as Jesus had instructed] (See: **Parallelism (p.1367)**)

Luke 9:16

Then having taken the five loaves

Alternate translation: [Then Jesus took the five loaves of bread]

having looked up to heaven

This describes Jesus looking toward the sky. The Jews believed that **heaven**, the abode of God, was located above the sky. Alternate translation: [having looked up beyond the sky towards God in heaven] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

he blessed them

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]

Luke 9:17

they all ate and were satisfied

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they all ate until they had had enough] (See: **Active or Passive (p.1223)**)

baskets

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 (p.1411)**)

Luke 9:18

And it happened that

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 (p.1330)**)

praying alone

The disciples were with Jesus, but he was praying personally and privately by himself. Alternate translation: [praying by himself]

Luke 9:19

answering, they said

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 (p.1308)**)

John the Baptist, but others Elijah, and others

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 (p.1286)**)

that one of the ancient prophets has risen

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 (p.1228)**)

has risen

This means **risen** from the dead. Alternate translation: [has come back to life] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 9:20

Then he said to them

Alternate translation: [Jesus said to his disciples]

Then Peter answering said

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 (p.1308)**)

The Christ of God

Christ is the Greek word for “Messiah.” Alternate translation: [You are the Messiah whom God promised to send] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 9:21

commanded {them} to tell this to no one

If it would be helpful in your language, you could make the verb rather than the object negative. You could also express this as a direct quotation. Alternate translation: [commanded them not to tell this to anyone] or [commanded them, “Do not tell this to anyone”] (See: **Direct and Indirect Quotations (p.1276)**)

Luke 9:22

It is necessary for the Son of Man to suffer many things

Here Jesus is referring to himself in the third person. If it would be helpful in your language, 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 (p.1297)**)

It is necessary for the Son of Man to suffer many things

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 (p.1228)**)

and to be rejected by the elders and chief priests and scribes

If it would be helpful in your language, you could express this with an active form. It may be helpful to begin a new sentence here. Alternate translation: [and the elders, chief priests, and scribes will reject him] or (if you translated in the first person) [and the elders, chief priests, and scribes will reject me] (See: **Active or Passive (p.1223)**)

and to be killed

If it would be helpful in your language, 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 (p.1223)**)

and to be raised on the third day

The word **and** 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 (p.1257)**)

and to be raised on the third day

If it would be helpful in your language, 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 (p.1223)**)

and to be raised on the third day

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 (p.1363)**)

and to be raised on the third day

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 (p.1322)**)

Luke 9:23

to {them} all

Alternate translation: [to all of his disciples who were with him]

to come after me

To follow or to **come after** Jesus represents being one of his disciples. Alternate translation: [be my disciple] (See: **Metaphor (p.1351)**)

let him deny himself

Alternate translation: [he must forsake his own desires]

take up his cross daily

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 (p.1228)**)

take up his cross daily

To **take up** a **cross** represents being willing to suffer and die. Alternate translation: [he must be willing every day to suffer and die for my sake] (See: **Metaphor (p.1351)**)

and follow me

Here, to **follow** Jesus means to obey him. Alternate translation: [and obey me in that way] (See: **Metaphor (p.1351)**)

Luke 9:24

but whoever loses his life for my sake

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 (p.1322)**)

Luke 9:25

For what does a man benefit, having gained the whole world, but losing or forfeiting himself

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 it would be helpful in your language, 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 (p.1394)**)

For what does a man benefit, having gained the whole world, but losing or forfeiting himself

The terms **losing** and **forfeiting** mean the same thing. Jesus uses them together for emphasis. Alternate translation: [For what does a person benefit to get everything he wanted in this world but to completely destroy himself] (See: **Doublet (p.1284)**)

a man

Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: [a person] (See: **When Masculine Words Include Women (p.1420)**)

For what does a man benefit, having gained the whole world, but losing or forfeiting himself

Jesus says **the whole world** as an overstatement for emphasis. Alternate translation: [For what does a person benefit to get everything he wanted in this world but to lose or forfeit himself] (See: **Hyperbole (p.1315)**)

Luke 9:26

my words

Jesus is using the term **words** to describe the things he teaches by using words. Alternate translation: [my teaching] (See: **Metonymy (p.1357)**)

the Son of Man

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

of the Father

Father is an important title for God. Alternate translation: [God the Father] (See: **Translating Son and Father (p. 1414)**)

Luke 9:27

But I say to you truly

Jesus uses this phrase to emphasize the importance of what he will say next. Alternate translation: [Now listen very carefully] (See: **Idiom (p.1322)**)

there are some of the ones standing here who will certainly not taste death until they see the kingdom of God

Jesus is using the third person to talk about the people he is talking to. If it would be helpful in your language, 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 (p.1297)**)

will certainly not taste death until they see the kingdom of God

Jesus is 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 (p.1345)**)

will certainly not taste death

This is an idiom. Alternate translation: [will certainly not die] (See: **Idiom (p.1322)**)

the kingdom of God

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [God ruling as king] (See: **Abstract Nouns (p.1221)**)

Luke 9:28

And it happened that

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 (p.1330)**)

after these words

The phrase **these words** refers to what Jesus said to his disciples in the preceding verses. Luke uses the term **words** to describe the things that Jesus said by using words. Alternate translation: [after Jesus said these things to his disciples] (See: **Metonymy (p.1357)**)

Luke 9:29

And it happened that

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 (p.1330)**)

Luke 9:30

behold

Here, Luke uses the word **behold** to alert readers to pay attention to the surprising information that follows.
Alternate translation: [suddenly] (See: **Metaphor (p.1351)**)

Luke 9:31

who were seen in glory

This phrase gives information about how Moses and Elijah looked. If it would be helpful in your language, you could express this with an active form. Alternate translation: [who appeared in glorious splendor] or [who were shining brightly] (See: **Active or Passive (p.1223)**)

his departure

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 (p.1291)**)

which he was about to fulfill in Jerusalem

Alternate translation: [which was soon going to happen in Jerusalem]

Luke 9:32

And

Luke uses the word **And** 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 (p.1232)**)

Peter and the ones with him were weighted with sleep

If it would be helpful in your language, you could express this with an active form. Alternate translation: [sleep was weighing heavily upon Peter and James and John] (See: **Active or Passive (p.1223)**)

Peter and the ones with him were weighted with sleep

Luke speaks of **sleep** 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 (p.1370)**)

they saw his glory

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 (p.1228)**)

and the two men standing with him

The phrase **the two men** refers to Moses and Elijah. Alternate translation: [and they also saw Moses and Elijah]

Luke 9:33

And it happened that

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 (p.1330)**)

as they were going away from him

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 (p.1376)**)

for us & let us make

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’ (p.1295)**)

tents

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 (p.1411)**)

not knowing what he says

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 could 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] (See: **Irregular Use of Tenses (p.1339)**)

Luke 9:34

But as he was saying these things

Alternate translation: [While Peter was saying these things] (See: **Pronouns — When to Use Them (p.1376)**)

they were afraid

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 (p. 1228)**)

they entered into the cloud

This can be expressed in terms of what the cloud did. Alternate translation: [the cloud surrounded them]

Luke 9:35

there was a voice from the cloud

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 (p.1228)**)

my Son

Son is an important title for Jesus, the **Son** of God. (See: **Translating Son and Father (p.1414)**)

the chosen one

If it would be helpful in your language, 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 (p.1223)**)

Luke 9:36

when the voice had happened

Alternate translation: [after the voice had spoken]

Jesus was found alone

The term **found** is an idiom that means “could be found” or “was there.” Alternate translation: [only Jesus was there] (See: **Idiom (p.1322)**)

Jesus was found alone

If it would be helpful in your language, you could state **Jesus was found alone** with an active form. Alternate translation: [only Jesus was there] (See: **Active or Passive (p.1223)**)

they were silent and told no one

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 it would be helpful in your language, 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 (p.1284)**)

told no one & anything

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 (p.1281)**)

in those days

Here Luke uses the term **days** to refer to a particular time. Alternate translation: [at that time] (See: **Idiom (p.1322)**)

Luke 9:37

And it happened that

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 (p.1330)**)

Luke 9:38

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

a man from the crowd

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a man in the crowd who] (See: **Introduction of New and Old Participants (p.1333)**)

Teacher

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

to look upon

This is an idiom. Alternate translation: [help] (See: **Idiom (p.1322)**)

Luke 9:39

behold

The man uses the term **behold** to calls Jesus' attention to what he is about to say. Your language may have a similar expression that you can use here. (See: **Metaphor (p.1351)**)

a spirit

The man uses this phrase to introduce the spirit into his story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there is an evil spirit that] (See: **Introduction of New and Old Participants (p.1333)**)

with foam

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 (p. 1411)**)

it departs from him with difficulty

The man is 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 (p.1345)**)

crushing him

The man speaks 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 (p.1351)**)

Luke 9:40

(There are no notes for this verse.)

Luke 9:41

But answering, Jesus said

Together **answering** and **said** mean that Jesus responded to the man's request. Alternate translation: [But Jesus responded] (See: **Hendiadys (p.1308)**)

O unbelieving and perverted generation, until when will I be with you and bear with you

Jesus is speaking 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 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 (p.1226)**)

O unbelieving and perverted generation, until when will I be with you and bear with you

Jesus is using the question form for emphasis. If it would be helpful in your language, 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 (p.1394)**)

O unbelieving and perverted generation

The terms **unbelieving** and **perverted** mean similar things. Jesus uses them together for emphasis. If it would be helpful in your language, you could combine them into a single phrase. Alternate translation: [You have all gone wrong because you do not believe] (See: **Doublet (p.1284)**)

until when will I be with you and bear with you

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 (p.1299)**)

Bring your son here

Jesus is now speaking to the father of the boy, and so **your** is singular here. (See: **Forms of You (p.1299)**)

Luke 9:42

while he was coming

The pronoun **he** refers to the boy, not to the father. Alternate translation: [while the boy was coming] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 9:43

Then they were all amazed at the majesty of God

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 (p.1228)**)

everything that he was doing

The word **he** refers to Jesus, not to God the Father. Alternate translation: [everything Jesus was doing] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 9:44

You put these words in your ears

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 (p.1322)**)

For the Son of Man is about to be handed over

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Someone is about to betray the Son of Man] (See: **Active or Passive (p.1223)**)

For the Son of Man is about to be handed over

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [Someone is about to betray me, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

For the Son of Man is about to be handed over

See how you translated the title **Son of Man** in 5:24. Alternate translation: [someone is about to betray me, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

into the hands of men

The term **hands** 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 (p.1351)**)

into the hands of men

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 (p.1228)**)

Luke 9:45

this word, & about this word

Luke uses the term **word** to describe what Jesus said by using words. Alternate translation: [this saying ... about this saying] or [this statement ... about this statement] (See: **Metonymy (p.1357)**)

it was hidden from them

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God hid its meaning from them] (See: **Active or Passive (p.1223)**)

Luke 9:46

among them

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 (p.1376)**)

which of them might be the greatest

Alternate translation: [which one of them was the greatest]

Luke 9:47

knowing the reasoning in their hearts

Here Luke uses **hearts** to represent the disciples' thoughts and evaluations. Alternate translation: [knowing what they were thinking] (See: **Metaphor (p.1351)**)

Luke 9:48

this child

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 (p.1315)**)

in my name

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 (p.1357)**)

receives me

This is a metaphor, but If it would be helpful in your language, you could translate it as a simile. Alternate translation: [it is as if he is welcoming me] (See: **Metaphor (p.1351)**)

the one having sent me

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 (p.1228)**)

he is great

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 (p.1420)**)

Luke 9:49

Then answering, John said

Together **answering** and **said** mean that John responded to what Jesus had just said. Alternate translation: [Then John responded] (See: **Hendiadys (p.1308)**)

we saw & with us

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' (p.1295)**)

in your name

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 (p.1357)**)

he does not follow with us

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 (p.1351)**)

Luke 9:50

Do not prevent {him

Jesus is 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 (p. 1345)**)

Luke 9:51

And it happened that

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 (p.1330)**)

when the days of his being taken up were being fulfilled

If it would be helpful in your language, 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 (p.1223)**)

when the days & were being fulfilled

Here Luke uses **days** to refer to a particular time. Alternate translation: [when it was almost time] (See: **Idiom (p. 1322)**)

of his being taken up

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 (p.1228)**)

set his face

The phrase **set his face** is an idiom. Alternate translation: [he firmly decided] (See: **Idiom (p.1322)**)

Luke 9:52

before his face

The term **face** means the front of a person. Alternate translation: [ahead of him] (See: **Metaphor (p.1351)**)

a Samaritan village

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 (p. 1311)**)

so as to prepare for him

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 (p. 1322)**)

Luke 9:53

they did not welcome him

Alternate translation: [the Samaritans did not want him to stay with them]

his face was going to Jerusalem

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 (p.1407)**)

because his face was going to Jerusalem

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 (p.1228)**)

Luke 9:54

having seen this

The verb **having seen** represents notice and attention. Alternate translation: [having recognized that the Samaritans were not going to accommodate Jesus] (See: **Metaphor (p.1351)**)

do you want us to tell fire to come down from heaven and consume them

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 (p.1228)**)

do you want us to tell

By **us**, James and John mean themselves, but not Jesus, so **us** is exclusive. (See: **Exclusive and Inclusive 'We' (p. 1295)**)

Luke 9:55

having turned, he rebuked them

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 (p.1376)**)

Luke 9:56

(There are no notes for this verse.)

Luke 9:57

someone

This was not one of the disciples. Alternate translation: [a certain person]

Luke 9:58

The foxes have dens, and the birds of the sky, nests

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 (p.1349)**)

The foxes have dens

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 (p.1411)**)

the birds of the sky, nests

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 (p.1347)**)

the birds of the sky, nests

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 (p.1286)**)

but the Son of Man

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [but I, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

but the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [but I, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

does not have {a place} where he might lay his head

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 (p.1228)**)

does not have {a place} where he might lay his head

This expression 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 (p.1357)**)

does not have {a place} where he might lay his head

Jesus actually did find places to sleep wherever he went to teach and heal, but he says 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 (p.1315)**)

Luke 9:59

Follow me

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 (p.1351)**)

permit me to go first to bury my father

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

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 (p.1357)**)

Luke 9:60

Let the dead bury their own dead

Jesus does not mean literally that dead people will bury other dead people. Instead, the expression **the dead** likely refers 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 (p.1351)**)

the dead

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 could 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 (p. 1359)**)

the kingdom of God

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [how God will rule] (See: **Abstract Nouns (p.1221)**)

Luke 9:61

I will follow you

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 (p.1351)**)

but first permit me

Alternate translation: [but before I do that, please let me]

to the ones in my home

This person is referring to his family by association with where they live. Alternate translation: [to my family] (See: **Metonymy (p.1357)**)

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

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 (p.1351)**)

No one, having put his hand on a plow

Jesus refers 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 (p.1407)**)

No one, having put his hand on a plow

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 (p.1411)**)

looking to the things behind

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 (p.1228)**)

is fit for the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [can really let God rule his life] (See: **Abstract Nouns (p.1221)**)

Luke 10

Luke 10 Chapter Introduction

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)

Religious and Cultural 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 (p.1431)**)

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 (p.1365)**)

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 (p.1409)**)

Luke 10:1

And after these things

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 could use that here. (See: **Introduction of a New Event (p.1330)**)

the Lord

Here Luke refers to Jesus by the title **the Lord** to show his authority. Alternate translation: [the Lord Jesus]

72

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to say **72** or "70" in your translation. (See: **Textual Variants (p.1409)**)

sent them out by twos

This phrase is an idiom. Alternate translation: [sent them out two by two] or [sent them out in groups of two] (See: **Idiom (p.1322)**)

before his face

Here, **face** means the front of a person. Alternate translation: [ahead of him] or [to prepare the way for him] (See: **Metaphor (p.1351)**)

Luke 10:2

And he said to them

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 (p.1361)**)

Indeed 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. 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 (p.1351)**)

the Lord of the harvest

Jesus continues to speak 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 (p.1238)**)

so that he would send out laborers into his harvest

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 (p.1238)**)

Luke 10:3

Go

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 (p.1228)**)

Behold

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 (p.1351)**)

I send you out as lambs in the midst of wolves

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 (p.1398)**)

I send you out as lambs in the midst of wolves

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 (p.1411)**)

you

Since Jesus is speaking to these 72 disciples as a group, **you** is plural here and through 10:12. (See: **Forms of You (p.1299)**)

Luke 10:4

Do not carry a money bag, nor a sack, nor sandals

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 (p.1322)**)

Do not carry a money bag, nor a sack, nor sandals

While Jesus probably means what he says literally about not bringing these specific items, he is also using them 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 (p.1357)**)

Do not carry a money bag, nor a sack, nor sandals

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 (p. 1228)**)

greet no one on the road

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 (p.1315)**)

Luke 10:5

say, ‘Peace {be} to this house

Luke is quoting Jesus, and Jesus is quoting what he wants his disciples to say. If it would be helpful in your language, 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 (p.1386)**)

Peace {be} to this house

The term **house** refers to the people who live in the house. Alternate translation: [May the people in this household have peace] (See: **Metonymy (p.1357)**)

Peace {be} to this house

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 (p. 1322)**)

Luke 10:6

a son of peace

The expression **son of** refers to a person who shares the qualities of something. Alternate translation: [a person who wants peace with God and with people] (See: **Idiom (p.1322)**)

your peace will rest upon him

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 (p.1351)**)

if not

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 (p.1286)**)

it will return to you

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 (p.1370)**)

Luke 10:7

And remain in that house

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

This phrase is an idiom. Alternate translation: [the food and drink that they provide] (See: **Idiom (p.1322)**)

for the laborer {is} worthy of his wages

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 (p.1379)**)

Do not move around from house to house

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]

Luke 10:8

and they receive you

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 (p.1376)**)

eat {what} is served to you

If it would be helpful in your language, 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 (p. 1223)**)

Luke 10:9

the sick

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 could translate this word with an equivalent phrase. Alternate translation: [the people who are sick] (See: **Nominal Adjectives (p.1359)**)

in it

Alternate translation: [who live in that city] (See: **Pronouns — When to Use Them (p.1376)**)

say to them, ‘The kingdom of God has come close to you

If it would be helpful in your language, 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 (p. 1386)**)

The kingdom of God has come close to you

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 (p.1221)**)

Luke 10:10

and they do not receive you

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 (p. 1376)**)

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

Luke is quoting Jesus, and Jesus is quoting what he wants his disciples to say. If it would be helpful in your language, 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 (p.1386)**)

Even the dust that clings to us from your city on our feet we wipe off against you

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 (p.1405)**)

we wipe off

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 (p.1300)**)

But know this

The phrase introduces a warning. Alternate translation: [But we must warn you] (See: **Idiom (p.1322)**)

the kingdom of God has come near

See how you translated the similar sentence in 10:9. (See: **Abstract Nouns (p.1221)**)

Luke 10:12

I say to you that

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

Jesus is using the term **day** to refer to a specific time. Alternate translation: [when God judges everyone for what they have done] (See: **Idiom (p.1322)**)

on that day

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 (p.1228)**)

it will be more tolerable for Sodom than for that city

Jesus uses the name of the city, **Sodom**, to refer 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 (p.1357)**)

it will be more tolerable for Sodom than for that city

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 (p.1228)**)

Luke 10:13

Woe to you, Chorazin! Woe to you, Bethsaida

Jesus is speaking 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 (p.1226)**)

Woe to you, Chorazin! Woe to you, Bethsaida

See how you translated this phrase in 6:24. Alternate translation: [how terrible it will be for you, Chorazin and Bethsaida!] (See: **Idiom (p.1322)**)

Woe to you, Chorazin! Woe to you, Bethsaida

Jesus is using the names of these cities to refer to the people who live there. Alternate translation: [How terrible it will be for you people of Chorazin and Bethsaida!] (See: **Metonymy (p.1357)**)

Woe to you, Chorazin! Woe to you, Bethsaida

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 (p.1299)**)

Chorazin! & Bethsaida

Chorazin and **Bethsaida** are the names of two cities. (See: **How to Translate Names (p.1311)**)

For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago

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 (p.1319)**)

For if the miracles had happened in Tyre and Sidon which happened in you, they would have repented long ago

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 (p. 1228)**)

Tyre and Sidon

Jesus uses the names of these cities to refer to the people who lived there. Alternate translation: [the people of Tyre and Sidon] (See: **Metonymy (p.1357)**)

in you

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 (p.1300)**)

they would have repented & sitting in sackcloth and ashes

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 (p.1405)**)

Luke 10:14

it will be more tolerable for Tyre and for Sidon & than for you

Jesus uses the names of these cities, **Tyre** and **Sidon**, to refer 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 (p.1357)**)

it will be more tolerable for Tyre and for Sidon at the judgment than for you

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 (p. 1228)**)

it will be more tolerable for Tyre and for Sidon at the judgment than for you

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 (p.1228)**)

at the judgment

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 (p.1228)**)

for you

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 (p. 1300)**)

Luke 10:15

you, Capernaum, you will not be exalted to heaven, will you

Jesus is speaking 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 (p.1226)**)

you, Capernaum, you will not be exalted to heaven, will you

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 (p.1281)**)

you, Capernaum, you will not be exalted to heaven, will you

Jesus is using the question form to teach. If it would be helpful in your language, 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 (p.1394)**)

you, Capernaum, you will not be exalted to heaven, will you

To be **exalted** or "lifted up" is a spatial metaphor that indicates receiving honor. To be lifted all the way up **to heaven** (or "to the sky," another possible meaning) 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 (p.1351)**)

you, Capernaum

Jesus uses the name of this city to refer to the people who live there. Alternate translation: [you people of Capernaum] (See: **Metonymy (p.1357)**)

you, Capernaum

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 (p.1299)**)

you will not be exalted to heaven, will you

If it would be helpful in your language, you could express this with an active form, and you could state who would do the action. Alternate translation: [God is not going to honor you greatly, is he] (See: **Active or Passive (p.1223)**)

you will not be exalted to heaven, will you

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 not going to honor you greatly because you are such good people and your city is so prosperous, is he] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

You will be brought down as far as Hades

To be **brought down** is another spatial metaphor. It indicates experiencing punishment and dishonor. To be brought down all the way to Hades, the underworld (that is, the abode of the dead), means to receive very great punishment or dishonor. Alternate translation: [God is going to punish you severely] (See: **Metaphor (p.1351)**)

You will be brought down as far as Hades

If it would be helpful in your language, 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 (p.1223)**)

You will be brought down as far as Hades

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 (p.1228)**)

Luke 10:16

The one listening to you listens to me

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 (p.1351)**)

the one rejecting you rejects me

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 (p.1351)**)

and the one rejecting me rejects the one having sent me

You could also translate this metaphor as a simile. Alternate translation: [and when someone rejects me, it is as if they were rejecting the one who sent me] (See: **Metaphor (p.1351)**)

the one having sent me

This refers implicitly to God, who appointed Jesus for this special task. Alternate translation: [God who sent me] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 10:17

Then the 72 returned

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 (p.1228)**)

72

As in 10:1, see the discussion of textual issues at the end of the introduction to this chapter to decide whether to say **72** or “70” in your translation. (See: **Textual Variants (p.1409)**)

the demons are subjected to us

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the demons obey us] (See: **Active or Passive (p.1223)**)

in your name

The term **name** refers to Jesus’ power and authority. Alternate translation: [when we command them using the authority that you gave us] (See: **Metonymy (p.1357)**)

Luke 10:18

I was watching Satan fall from heaven like lightning

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 (p.1398)**)

fall from heaven

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 (p.1351)**)

Luke 10:19

Behold

Jesus uses **Behold** to focus his disciples' attention on what he is about to say. Alternate translation: [Listen carefully now] (See: **Metaphor (p.1351)**)

authority to tread on snakes and scorpions

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 (p.1351)**)

snakes

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 (p.1411)**)

scorpions

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 (p.1411)**)

and over all the power of the enemy

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 (p.1228)**)

nothing will harm you at all

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 (p.1281)**)

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

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 (p.1315)**)

the spirits are subjected to you

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the demons must obey you] (See: **Active or Passive (p.1223)**)

your names are written in the heavens

If it would be helpful in your language, 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 (p. 1223)**)

your names are written in the heavens

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 (p.1228)**)

Luke 10:21

At that hour

Here Luke uses the term **hour** to refer to a particular time. Alternate translation: [At that same time] (See: **Idiom (p. 1322)**)

I praise you, Father

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 (p.1302)**)

Father

Father is an important title for God. (See: **Translating Son and Father (p.1414)**)

Lord of heaven and earth

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 (p.1349)**)

these things

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 (p.1422)**)

the wise and intelligent

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 could translate this with an equivalent expression. Alternate translation: [people who are wise and intelligent] (See: **Nominal Adjectives (p.1359)**)

the wise and intelligent

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 (p.1336)**)

the wise and intelligent

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 (p.1284)**)

to little children

The phrase **little children** refers 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 (p.1351)**)

before you

Jesus says **before you** to mean "where you could see" or "in your sight." Sight, in turn, means attention and judgment. Alternate translation: [in your judgment] (See: **Metaphor (p.1351)**)

Luke 10:22

All things have been handed over to me by my Father

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 (p.1223)**)

no one knows who the Son is except the Father

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 (p.1259)**)

knows who the Son is

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

Jesus is referring to himself in the third person. Alternate translation: [knows who I am] (See: **First, Second or Third Person (p.1297)**)

the Son & the Father

Son and **Father** are important titles that describe the relationship between God and Jesus. (See: **Translating Son and Father (p.1414)**)

no one knows & who the Father is except the Son

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] (See: **Connect — Exception Clauses (p.1259)**)

knows

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]

to whomever the Son desires to reveal him

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]

Luke 10:23

And having turned around to the disciples, he said privately

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 (p.1228)**)

Blessed {are} the eyes that see what you see

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 (p.1407)**)

Blessed {are} the eyes that see what you see

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 (p.1228)**)

Luke 10:24

and did not see

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 (p.1228)**)

what you hear

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 (p.1228)**)

and did not hear

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 (p.1228)**)

Luke 10:25

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

a certain lawyer

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a lawyer who] (See: **Introduction of New and Old Participants (p.1333)**)

a certain lawyer

See how you translated **lawyer** in 7:30. Alternate translation: [a certain expert in the Jewish law] (See: **Translate Unknowns (p.1411)**)

stood up

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 (p.1405)**)

testing him

Alternate translation: [seeing how well he would answer]

Teacher

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 eternal life

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 (p.1351)**)

doing what, will I inherit eternal life

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 (p.1416)**)

doing what, will I inherit eternal life

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 (p.1351)**)

Luke 10:26

What is written in the law? How do you read {it

Jesus is using these questions to get this man to reflect on the Jewish law and apply it to his own question. If it would be helpful in your language, 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 (p.1394)**)

What is written in the law? How do you read {it

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 (p.1367)**)

What is written in the law

If it would be helpful in your language, 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 (p.1223)**)

How do you read {it

This is an idiom. Alternate translation: [What do you understand it to be saying?] (See: **Idiom (p.1322)**)

Luke 10:27

And answering, he said

Together **answering** and **said** mean that the lawyer responded to the question that Jesus asked him. Alternate translation: [The lawyer responded] (See: **Hendiadys (p.1308)**)

You will love

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 (p.1401)**)

You will love

The Scriptures are using a statement to give a command. Alternate translation: [You must love] (See: **Statements — Other Uses (p.1403)**)

from your whole heart and with your whole soul and with your whole strength and with your whole mind

Moses is using a figure of speech that describes something by listing its parts. Alternate translation: [with your entire being] (See: **Merism (p.1349)**)

from your whole heart and with your whole soul

The words **heart** and **soul** represent a person's inner being. If you do not translate all four of the terms here with a single phrase, you could represent these two together. Alternate translation: [with all of your inner self] (See: **Metaphor (p.1351)**)

and your neighbor as yourself

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 (p.1286)**)

Luke 10:28

Do this, and you will live

Jesus is describing a conditional situation. If it would be helpful in your language, you could express it that way. Alternate translation: [If you do this, then God will give you eternal life] (See: **Connect — Hypothetical Conditions (p.1263)**)

you will live

Alternate translation: [God will give you eternal life]

Luke 10:29

But he, desiring to justify himself, said

Alternate translation: [But the lawyer wanted to prove that he had done what he needed to do, so he said]

who is my neighbor

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 (p.1228)**)

Luke 10:30

Then answering, Jesus said

Together **answering** and **said** mean that Jesus responded to the question that the lawyer asked him. Alternate translation: [Then Jesus responded] (See: **Hendiadys (p.1308)**)

Then answering, Jesus said

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 (p.1365)**)

A certain man

This introduces a new character in the parable. Alternate translation: [There was a man who] (See: **Introduction of New and Old Participants (p.1333)**)

was going down from Jerusalem to Jericho

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 (p.1322)**)

fell among robbers

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 (p.1322)**)

having stripped him

Alternate translation: [after they had taken everything he had] or [after they had stolen of all his things] (See: **Idiom (p.1322)**)

and having laid on blows

This expression means that the robbers also beat this man. Alternate translation: [and beaten him] (See: **Idiom (p. 1322)**)

half dead

This is an idiom. Alternate translation: [almost dead.] (See: **Idiom (p.1322)**)

Luke 10:31

by coincidence

This expression means that this event was not anything that anyone had planned. Alternate translation: [it just so happened that]

a certain priest

This expression introduces a new character in the parable. Alternate translation: [there was a priest who] (See: **Introduction of New and Old Participants (p.1333)**)

a certain priest

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 (p.1228)**)

and having seen him

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 (p.1257)**)

he passed by on the other side

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 (p.1228)**)

Luke 10:32

a Levite also

This expression introduces a new character in the parable. Alternate translation: [there was also a Levite] (See: **Introduction of New and Old Participants (p.1333)**)

a Levite also

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 (p.1286)**)

a Levite also

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 (p.1228)**)

likewise a Levite also, having come to the place and having seen {him}, passed by on the other side

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 (p.1257)**)

passed by on the other side

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 (p.1228)**)

Luke 10:33

But a certain Samaritan

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 (p.1333)**)

But a certain Samaritan

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 (p.1228)**)

But a certain Samaritan

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 could do the same in your translation. (See: **Connect — Contrast Relationship (p.1257)**)

he felt compassion

Alternate translation: [he felt sorry for him and wanted to help him]

Luke 10:34

he bound up his wounds, pouring on oil and wine

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 (p.1361)**)

pouring on oil and wine

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 (p.1228)**)

his own animal

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 (p.1411)**)

Luke 10:35

two denarii

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 (p.1241)**)

to the innkeeper

Alternate translation: [the person who was in charge of the inn]

whatever more you spend, when I return, I will repay you

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 (p.1319)**)

Luke 10:36

Which of these three do you think became a neighbor to the one having fallen among the robbers

If it would be helpful in your language, 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?]

became a neighbor

Alternate translation: [acted like a neighbor]

to the one having fallen among the robbers

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: [to the man whom the robbers attacked] (See: **Idiom (p.1322)**)

Luke 10:37

You go and do likewise

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 (p.1228)**)

Luke 10:38

And as they were traveling along

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 (p.1330)**)

he entered & welcomed him

Luke says **he** and **him**, meaning Jesus, to describe the entire group of Jesus and his disciples. Alternate translation: [they entered ... welcomed them] (See: **Synecdoche (p.1407)**)

and a certain woman named Martha

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 (p.1333)**)

Luke 10:39

And she had a sister called Mary

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 (p.1333)**)

called Mary

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whose name was Mary] (See: **Active or Passive (p.1223)**)

she was sitting at the feet of Jesus

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 (p.1228)**)

of Jesus

See the discussion of textual issues at the end of the introduction 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 (p.1409)**)

of Jesus

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

Luke uses the term **word** 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 (p.1357)**)

Luke 10:40

But Martha was distracted with much service

If it would be helpful in your language, 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 (p.1223)**)

are you not concerned that my sister has left me alone to serve

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 it would be helpful in your language, 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 (p.1394)**)

Luke 10:41

But answering, the Lord said to her

Together **answering** and **said** mean that Jesus responded to Martha's request. Alternate translation: [But the Lord replied to her] (See: **Hendiadys (p.1308)**)

the Lord

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] (See: **Reduplication (p.1389)**)

you are anxious and troubled about many things

The terms **anxious** and **troubled** mean similar things. Jesus uses the two terms together for emphasis. If it would be helpful in your language, you could translate them with a single phrase. Alternate translation: [you are worrying too much about things] (See: **Doublet (p.1284)**)

you are anxious and troubled about many things

If you do not combine the term for **troubled** with the word **anxious** into a single phrase, you could state **you are anxious and troubled** with an active form. Alternate translation: [you are anxious and letting too many things bother you] (See: **Active or Passive (p.1223)**)

Luke 10:42

but one thing is necessary

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 (p.1315)**)

but one thing is necessary

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 (p.1228)**)

Mary has chosen the good part

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

If it would be helpful in your language, 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 (p.1223)**)

Luke 11

Luke 11 Chapter Introduction

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.

Religious and Cultural 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: [[rc:*///tw/dict/bible/kt/prophet]] and [[rc:*///tw/dict/bible/kt/sin]] and **repent, repentance (p.1442)**)

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 (p.1444)**)

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: [[rc:*///tw/dict/bible/kt/lawofmoses]] and [[rc:*///tw/dict/bible/kt/clean]])

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 (p.1409)**)

Luke 11:1

And it happened that

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 (p.1330)**)

John

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 (p.1228)**)

Luke 11:2

Father

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 (p.1414)**)

let your name be made holy

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 (p.1228)**)

let your name be made holy

If it would be helpful in your language, 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 (p.1223)**)

let your name be made holy

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 (p.1357)**)

Let your kingdom come

See how you decided to translate the phrase "the kingdom of God" in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** 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 (p.1221)**)

your

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 (p.1302)**)

Luke 11:3

Give us

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 (p.1325)**)

Give us

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’ (p.1295)**)

our daily bread

Jesus refers to **bread**, one common food, to mean food in general. Alternate translation: [the food we need that day] (See: **Synecdoche (p.1407)**)

Luke 11:4

forgive us & do not bring us

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 bring us] (See: **Imperatives — Other Uses (p.1325)**)

everyone owing us

Jesus uses the image of being in debt to describe having sinned against a person. Alternate translation: [everyone who has sinned against us] (See: **Metaphor (p.1351)**)

do not bring us into temptation

You could state this in a positive form. Alternate translation: [please lead us away from temptation]

Luke 11:5

Which of you will have a friend and will go to him at midnight

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 (p.1319)**)

and say to him, ‘Friend, lend three loaves to me

If it would be helpful in your language, 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 (p.1386)**)

lend three loaves to me

Alternate translation: [let me borrow three loaves of bread] or [give me three loaves of bread, and I will pay you back later]

Luke 11:6

since my friend has come to me from the road, and I do not have anything to serve to him

If it would be helpful in your language, 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 (p.1386)**)

since my friend

The speaker uses the word **since** 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. My friend] or [I am asking because my friend] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

has come to me from the road

The speaker uses the term **road** 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 (p.1357)**)

anything to serve to him

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 (p.1315)**)

anything to serve to him

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 (p.1228)**)

Luke 11:7

answering from inside, he may say

The word **answering** indicates that what this friend **may say** would be a response. Alternate translation: [he may reply from inside] (See: **Hendiadys (p.1308)**)

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

If it would be helpful in your language, 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 (p.1386)**)

The door has already been shut

If it would be helpful in your language, 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 (p. 1223)**)

I am not able to get up

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 (p.1315)**)

Luke 11:8

I say to you

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 (p.1299)**)

yet because of his persistence

If it would be helpful in your language, you could express the idea behind the abstract noun **persistence** with a verb such as “continue.” Alternate translation: [because you continue to ask him urgently] (See: **Abstract Nouns (p. 1221)**)

rising up

Alternate translation: [getting out of bed]

Luke 11:9

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 (p.1299)**)

ask, & seek

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 (p.1228)**)

it will be given to you

If it would be helpful in your language, 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 (p.1223)**)

knock

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 (p.1411)**)

knock

Jesus is using the expression **knock** 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 (p.1351)**)

it will be opened to you

If it would be helpful in your language, 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 (p.1223)**)

it will be opened to you

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 (p.1351)**)

Luke 11:10

to the one knocking

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 (p.1411)**)

it will be opened

If it would be helpful in your language, 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 (p.1223)**)

it will be opened

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 (p.1351)**)

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

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to use this reading or a longer one that is found in some ancient manuscripts. (See: **Textual Variants (p.1409)**)

And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake

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

Jesus is using the question form to teach his disciples. If it would be helpful in your language, 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 (p.1394)**)

And which father among you, his son will ask for a fish, and instead of a fish, he will give him a snake

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 (p.1319)**)

a snake

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 (p.1228)**)

Luke 11:12

Or also he will ask for an egg, he will give him a scorpion

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 (p.1286)**)

Or also he will ask for an egg, he will give him a scorpion

Jesus is using the question form to teach his disciples. If it would be helpful in your language, 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 (p.1394)**)

Or also he will ask for an egg, he will give him a scorpion

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 (p.1319)**)

a scorpion

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 (p.1411)**)

a scorpion

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 (p.1228)**)

Luke 11:13

if you being evil know

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 think that what Jesus is saying is not certain, then you could translate his words as an affirmative statement. Alternate translation: [since you who are evil know] (See: **Connect — Factual Conditions (p.1261)**)

how much more will the Father from heaven give the Holy Spirit to the ones asking him

Jesus is using the question form to teach his disciples. If it would be helpful in your language, 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 (p.1394)**)

Luke 11:14

And

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: [Now] (See: **Connect — Background Information (p. 1251)**)

he was casting out a mute demon

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 (p.1228)**)

And it happened that

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 (p.1330)**)

the demon having gone out

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 (p.1286)**)

the mute {man} spoke

Alternate translation: [the man who had been unable to speak then spoke]

Luke 11:15

By Beelzebul

These people are using the name of this chief demon to refer by association to his power, which they are accusing Jesus of using. Alternate translation: [By the power of Beelzebul] (See: **Metonymy (p.1357)**)

Luke 11:16

And others tested {him

The pronoun **{him}** refers to Jesus. Alternate translation: [Other people challenged Jesus] (See: **Pronouns — When to Use Them (p.1376)**)

seeking from him a sign from heaven

Luke uses the term **heaven** to refer to God by association, since heaven is the abode of God. Alternate translation: [demanding that he ask God to do a miracle] (See: **Metonymy (p.1357)**)

seeking from him a sign from heaven

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 (p.1228)**)

Luke 11:17

Every kingdom divided against itself is made desolate

If it would be helpful in your language, 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 (p.1223)**)

kingdom

Jesus uses the term **kingdom** to refer to the people who live in it. Alternate translation: [the people of a kingdom] (See: **Metonymy (p.1357)**)

house against house falls

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 (p.1286)**)

house against house falls

The term **house** refers 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 (p.1357)**)

falls

This image of a house collapsing depicts the destruction of a family when the members fight against each other. Alternate translation: [will ruin the family] (See: **Metaphor (p.1351)**)

Luke 11:18

But if Satan is also divided against himself, how will his kingdom stand

Jesus is using the question form as a teaching tool. If it would be helpful in your language, 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 (p.1394)**)

But if Satan is also divided against himself, how will his kingdom stand

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 (p.1254)**)

if Satan is also divided against himself

Here Jesus uses the person of **Satan** to refer to all of the demons who follow Satan, as well as to Satan himself. Alternate translation: [if Satan and all of his demons are also fighting among themselves] (See: **Synecdoche (p. 1407)**)

if Satan is also divided against himself

If it would be helpful in your language, you could express this with an active form. Alternate translation: [if Satan and all of his demons are also fighting among themselves] (See: **Active or Passive (p.1223)**)

how will his kingdom stand

Jesus asks 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 (p.1351)**)

For you say I cast out the demons by Beelzebul

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 (p.1228)**)

Luke 11:19

But if I cast out the demons by Beelzebul, by whom do your sons cast them out

Jesus is using the question form as a teaching tool. If it would be helpful in your language, 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 (p.1394)**)

But if I cast out the demons by Beelzebul, by whom do your sons cast them out

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 (p.1254)**)

But if I cast out the demons by Beelzebul, by whom do your sons cast them out

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 (p.1228)**)

your sons

Here, Jesus uses the word **sons** to mean “followers.” Alternate translation: [your followers] (See: **Metaphor (p. 1351)**)

they will be your judges

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 (p.1228)**)

Luke 11:20

if I cast out the demons by the finger of God, then the kingdom of God has come upon you

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 think that what Jesus is saying is not certain, then you could 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 upon you] (See: **Connect — Factual Conditions (p.1261)**)

by the finger of God

This phrase refers to God's power. Alternate translation: [by the power of God] (See: **Metonymy (p.1357)**)

the kingdom of God has come upon you

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** 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 (p.1221)**)

Luke 11:21

When the strong man {who} has been fully armed

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 (p.1365)**)

the strong man {who} has been fully armed

If it would be helpful in your language, you could express this with an active form. Alternate translation: [a strong man who has all his weapons] (See: **Active or Passive (p.1223)**)

is guarding his own courtyard

Jesus speaks of one part of a house, its **courtyard** or entrance area, to refer to the entire house. Alternate translation: [is guarding his own house] (See: **Synecdoche (p.1407)**)

his possessions are at peace

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 (p.1322)**)

Luke 11:22

a stronger than he

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 could translate this with an equivalent expression. Alternate translation: [someone who is stronger than he is] (See: **Nominal Adjectives (p.1359)**)

divide his spoils

Jesus speaks of the first man's possessions as if they were the **spoils** of war. He also says 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 (p.1351)**)

divide his spoils

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 (p.1228)**)

Luke 11:23

The one not being with me is against me, and the one not gathering 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 not being with me

Alternate translation: [Anyone who is not working with me]

is against me

Alternate translation: [is working against me]

the one not gathering with me scatters

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 (p.1228)**)

Luke 11:24

When the unclean spirit has gone out from the man, it passes through waterless places seeking rest

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 (p. 1319)**)

the unclean spirit

This is an idiom. Alternate translation: [a demon] (See: **Idiom (p.1322)**)

the man

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 (p.1420)**)

waterless places

Jesus is describing the desert by reference to the lack of water there. Alternate translation: [the desert] (See: **Metonymy (p.1357)**)

seeking rest

This is an idiom. Alternate translation: [looking for another place to live] (See: **Idiom (p.1322)**)

and not finding any, it says, ‘I will return to my house from which I came out

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 out] (See: **Hypothetical Situations (p.1319)**)

it says, ‘I will return to my house from which I came out

Luke is quoting Jesus, and Jesus is quoting the unclean spirit. If it would be helpful in your language, 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 out] (See: **Quotes within Quotes (p.1386)**)

my house from which I came out

The demon is referring to the person it formerly controlled as its **house**. Alternate translation: [the person I used to control] (See: **Metaphor (p.1351)**)

Luke 11:25

it finds {it} having been swept out and put in order

If it would be helpful in your language, 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 (p.1223)**)

it finds {it} having been swept out and put in order

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 (p.1238)**)

it finds {it} having been swept out and put in order

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 (p.1228)**)

Luke 11:26

the last things of that man become worse than the first things

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 can supply a more specific singular noun. Alternate translation: [the final condition of that person is worse than his original condition] (See: **Nominal Adjectives (p.1359)**)

of that man

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 (p.1420)**)

Luke 11:27

And it happened that

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 (p.1330)**)

lifting up her voice, said

The idiom **lifting up her voice** means that the woman spoke loudly. Alternate translation: [said in a loud voice] (See: **Idiom (p.1322)**)

lifting up her voice, said

The phrase **lifting up her voice** tells how the woman **said** what she did. If it would be helpful in your language, you could combine these two terms. Alternate translation: [shouted out] (See: **Hendiadys (p.1308)**)

Blessed {is} the womb that bore you and the breasts that you nursed at

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 (p.1407)**)

Blessed {is} the womb that bore you and the breasts that you nursed at

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]

Luke 11:28

Rather, blessed {are

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 hearing the word of God and keeping {it

Alternate translation: [those who listen carefully to the message God has spoken and obey it]

the word of God

Jesus uses the term **word** to describe the message that has come from God in the form of words. Alternate translation: [the message God has spoken] (See: **Metonymy (p.1357)**)

Luke 11:29

And as the crowds were increasing

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 (p.1228)**)

This generation is an evil generation. It seeks a sign

Jesus uses the term **generation** 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 (p.1357)**)

It seeks a sign

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 (p.1228)**)

a sign will not be given to it except the sign of Jonah

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 (p.1259)**)

a sign will not be given to it

If it would be helpful in your language, 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 (p.1223)**)

the sign of Jonah

Alternate translation: [a miracle like the one that God did for Jonah]

Luke 11:30

as Jonah became a sign to the Ninevites, so also will the Son of Man be to this generation

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 (p.1228)**)

to the Ninevites

Ninevites describes the people who lived in the ancient city of Nineveh. (See: **How to Translate Names (p.1311)**)

the Son of Man

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

the Son of Man

See how you translated this title in 5:24. Alternate translation: [I, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

to this generation

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: [to the people living at this time] (See: **Metonymy (p.1357)**)

Luke 11:31

The Queen of the South

This means the Queen of Sheba. Sheba was a kingdom south of Israel. Alternate translation: [The Queen of Sheba] (See: **How to Translate Names (p.1311)**)

will stand up & with the men of this generation

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 (p.1405)**)

in the judgment

Alternate translation: [at the time when God judges people]

the men of this generation

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 (p.1420)**)

she came from the ends of the earth

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 (p.1322)**)

the wisdom of Solomon

If it would be helpful in your language, you could express the idea behind the abstract noun **wisdom** with an adjective such as “wise.” Alternate translation: [the wise things that Solomon said] (See: **Abstract Nouns (p.1221)**)

behold

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 (p.1351)**)

something greater than Solomon {is} here

Jesus is using the phrase **something greater** to refer to a specific person, the Son of Man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [someone greater than Solomon is here] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

something greater than Solomon {is} here

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 (p.1297)**)

something greater than Solomon {is} here

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 (p.1228)**)

Luke 11:32

The men of Nineveh

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 (p.1228)**)

The men

Here, **men** is generic and includes both men and women. Alternate translation: [The people] (See: **When Masculine Words Include Women (p.1420)**)

will rise up & with this generation

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 (p.1405)**)

in the judgment

Alternate translation: [at the time when God judges people]

this generation

Alternate translation: [the people who lived at this time]

behold

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 (p.1351)**)

something greater than Jonah {is} here

Jesus is using the phrase **something greater** to refer to a specific person, the Son of Man. If it would be helpful in your language, you could make that idea more explicit. Alternate translation: [someone greater than Jonah is here] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

something greater than Jonah {is} here

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 (p.1297)**)

something greater than Jonah {is} here

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 (p.1228)**)

Luke 11:33

No one, having lit a lamp

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 (p.1365)**)

a hidden place

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 (p.1411)**)

the measure

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 (p.1411)**)

but on the lampstand

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 (p.1286)**)

Luke 11:34

The lamp of the body is your eye

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 (p.1351)**)

your

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 (p.1401)**)

When your eye is healthy, your whole body is also illuminated

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 (p.1238)**)

But when it is evil, your body {is} also dark

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 (p.1238)**)

But when it is evil

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]

Luke 11:35

beware that the light {that is} in you is not darkness

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 (p. 1238)**)

Luke 11:36

it will all be illuminated, as when the lamp with {its} brightness illuminates you

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 (p.1398)**)

Luke 11:37

And when he had spoken

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 (p.1330)**)

a Pharisee asks him

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 could use the past tense in your translation. Alternate translation: [a Pharisee asked him] (See: **Irregular Use of Tenses (p. 1339)**)

a Pharisee

This introduces a new character into the story. Alternate translation: [a Pharisee who was there] (See: **Introduction of New and Old Participants (p.1333)**)

he reclined to eat

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: [he sat down at the table] (See: **Translate Unknowns (p.1411)**)

Luke 11:38

he did not first wash

The Pharisees had a rule that people had to **wash** their hands before eating in order to be ceremonially clean before God. Alternate translation: [he wash his hands in order to be ceremonially clean] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 11:39

the Lord

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

It becomes clear from the second part of this sentence that Jesus is using the cup and the bowl 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 (p.1351)**)

you Pharisees clean the outside of the cup and of the bowl

Washing the outside of containers was a part of the ritual practices of the Pharisees. Alternate translation: [as part of your rituals, you Pharisees always clean the things that you are going to eat and drink from] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

but the inside of you is full of greed and evil

If it would be helpful in your language, 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 (p.1221)**)

Luke 11:40

You foolish ones

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 could translate the term with an equivalent phrase. Alternate translation: [You foolish people] (See: **Nominal Adjectives (p.1359)**)

Did not the one having made the outside also make the inside

Jesus is using the question form to challenge and correct the Pharisees. If it would be helpful in your language, 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 (p.1394)**)

Luke 11:41

give as charity {what} is inside

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. Alternate translation: [give to the poor what is in your cups and bowls] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

give as charity {what} is inside

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 (p.1357)**)

behold

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 (p.1351)**)

all things are clean to you

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 (p.1228)**)

Luke 11:42

you tithe the mint and the rue and every garden herb

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 (p.1228)**)

the mint and the rue

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 (p.1411)**)

every garden herb

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 (p.1315)**)

the love of God

Alternate translation: [to make sure that people are treated fairly and compassionately, as God would want]

these and those

By **these**, Jesus means the justice and the love of God. By **those**, 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 those not to neglect

If it would be helpful in your language, 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 (p.1281)**)

Luke 11:43

the first seats

This is an idiom. Alternate translation: [the best seats] (See: **Idiom (p.1322)**)

the greetings

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 (p.1228)**)

Luke 11:44

you are like the unseen graves, and the men walking over them do not know it

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 (p.1398)**)

you are like the unseen graves

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 (p.1228)**)

graves

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 could use a general term. Alternate translation: [burial places] (See: **Translate Unknowns (p.1411)**)

and the men walking over them

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 (p.1420)**)

do not know it

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 (p. 1228)**)

do not know it

Jesus is using the implied ceremonial uncleanness 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 (p.1351)**)

Luke 11:45

Then answering, one of the lawyers says to him

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 could use the past tense in your translation. Alternate translation: [Then one of the experts in the Jewish law who was there said to him] (See: **Irregular Use of Tenses (p.1339)**)

answering, one of the lawyers says

Together the two verbs **answering** and **says** mean that this lawyer was responding to what Jesus had said about the Pharisees. Alternate translation: [one of the lawyers responded] (See: **Hendiadys (p.1308)**)

one of the lawyers

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 (p.1333)**)

one of the lawyers

See how you translated “lawyer” in 7:30. Alternate translation: [one of the experts in the Jewish law who was there] (See: **Translate Unknowns (p.1411)**)

Teacher

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

Alternate translation: [those are not very nice things to say, and they apply to us too]

Luke 11:46

Woe also to you lawyers

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 (p.1228)**)

lawyers

See how you translated **lawyers** in 11:45. Alternate translation: [experts in the Jewish law] (See: **Translate Unknowns (p.1411)**)

you burden men with burdens difficult to carry

Jesus is 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 (p.1351)**)

men

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1420)**)

you yourselves do not touch the burdens with one of your fingers

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 (p. 1315)**)

Luke 11:47

fathers

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 (p.1420)**)

Luke 11:48

you testify and consent to the works of your fathers

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 (p.1228)**)

of your fathers

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 (p.1420)**)

you are building

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 (p. 1228)**)

Luke 11:49

Because of this

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 also said

Jesus speaks of God's **wisdom** as if it were able to speak by itself. Alternate translation: [God in his wisdom also said] or [God also wisely said] (See: **Personification (p.1370)**)

I will send to them prophets and apostles, and some of them they will kill and persecute

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 (p.1228)**)

they will kill and persecute

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 it would be helpful in your language, you could express the meaning with a single phrase. Alternate translation: [persecute even to the point of killing] (See: **Hendiadys (p. 1308)**)

Luke 11:50

that the blood of all the prophets having been shed from the foundation of the world may be required from this generation

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 (p.1228)**)

that the blood of all the prophets having been shed from the foundation of the world may be required from this generation

If it would be helpful in your language, 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 the blood of all the prophets that people shed from the foundation of the world] (See: **Active or Passive (p.1223)**)

the blood & having been shed

If it would be helpful in your language, 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 (p.1223)**)

the blood of all the prophets having been shed

Jesus uses the term **the blood ... that has been shed** to refer to the deaths of **the prophets** by association with their **blood.** Alternate translation: [the deaths of all the prophets] (See: **Metonymy (p.1357)**)

from the foundation of the world

Alternate translation: [since the beginning of the world] or [since God made the world]

this generation

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: [the people living at this time] (See: **Metonymy (p.1357)**)

Luke 11:51

the blood of Abel & the blood of Zechariah

Jesus uses the terms **the blood of Abel ... the blood of Zechariah** to refer to the deaths of these men by association with the shedding of their blood. Alternate translation: [the death of Abel ... the death of Zechariah] (See: **Metonymy (p.1357)**)

of Zechariah

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 (p.1311)**)

the house

Jesus calls the temple the **house**, meaning the “house of God,” since God’s presence was in the temple. Alternate translation: [the temple] (See: **Metaphor (p.1351)**)

it will be required from this generation

If it would be helpful in your language, 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 (p.1223)**)

this generation

Jesus uses the term **generation** to mean the people who were born in the current generation. Alternate translation: [the people living at this time] (See: **Metonymy (p.1357)**)

Luke 11:52

lawyers

See how you translated **lawyers** in 11:45. Alternate translation: [experts in the Jewish law] (See: **Translate Unknowns (p.1411)**)

you have taken away the key of knowledge

Jesus speaks 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 (p.1351)**)

the key

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 (p.1411)**)

you have not entered yourselves, and you have hindered the ones entering

Jesus continues the metaphor by saying 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 (p.1351)**)

Luke 11:53

After} he went out from there

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 (p.1289)**)

Luke 11:54

lying in wait for him to trap something from his mouth

Luke speaks 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 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 (p.1351)**)

something from his mouth

Luke describes what Jesus was saying by association with his **mouth**, by which he spoke these things. Alternate translation: [something he said] (See: **Metonymy (p.1357)**)

Luke 12

Luke 12 Chapter Introduction

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)

Religious and Cultural 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: [[rc:*///tw/dict/bible/kt/blasphemy]] and [[rc:*///tw/dict/bible/kt/holyspirit]])

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

When

Luke uses the word **When** 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 (p.1330)**)

myriads of the crowd were gathered together so that they trampled on each other

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 (p.1251)**)

myriads

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 (p.1411)**)

of the crowd

In this context, the word **crowd** refers to ordinary people. Alternate translation: [of the common people]

were gathered together

If it would be helpful in your language, you could express this with an active form. Alternate translation: [were coming together] or [were crowding around] (See: **Active or Passive (p.1223)**)

so that they trampled on each other

This could be an exaggeration to emphasize how tightly packed together the crowd as. Alternate translation: [so that they were all tightly packed together] (See: **Hyperbole (p.1315)**)

he began to say to his disciples first

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

Jesus is describing the influence of **the Pharisees** 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 (p. 1351)**)

yeast

The word **yeast** refers to 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 (p.1411)**)

Luke 12:2

But

But connects the statement it introduces to the previous statement about the hypocrisy of the Pharisees. In your translation, you could use the term that would show this connection in the way that is most natural in your language. (See: **Connecting Words and Phrases (p.1272)**)

nothing is concealed that will not be revealed, and hidden, that will not be known

These two phrases mean similar things. Jesus uses them together to emphasize the truth of what he is saying. If it would be helpful in your language, 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 (p.1367)**)

nothing is concealed that will not be revealed

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [everything that is now concealed will be revealed] (See: **Double Negatives (p.1281)**)

nothing is concealed that will not be revealed

If it would be helpful in your language, 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 (p.1223)**)

and hidden, that will not be known

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 (p.1286)**)

and hidden, that will not be known

Supplying **nothing** from earlier in the sentence shows that this is a double negative. If it would be helpful in your language, you could translate it as a positive statement. Alternate translation: [and everything that is now hidden will be known] (See: **Double Negatives (p.1281)**)

and hidden, that will not be known

If it would be helpful in your language, 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 (p.1223)**)

Luke 12:3

whatever you have said in the darkness

Jesus uses the image of **darkness** to represent the idea of concealment. Alternate translation: [whatever you have said secretly] (See: **Metaphor (p.1351)**)

will be heard in the light

Jesus uses the image of **light** to represent the idea of no concealment. Alternate translation: [people will hear openly] (See: **Metaphor (p.1351)**)

will be heard in the light

If it would be helpful in your language, 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 (p.1223)**)

you have spoken in the ear

Alternate translation: [whispered to another person] (See: **Idiom (p.1322)**)

in the inner rooms

Jesus uses the image of this location to represent the idea of privacy. Alternate translation: [privately] (See: **Metaphor (p.1351)**)

will be proclaimed

If it would be helpful in your language, 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 (p.1223)**)

upon the housetops

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 (p.1411)**)

Luke 12:4

But I say to you, my friends

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

Jesus speaks about a person by association with **the body**, which is mortal. Alternate translation: [a person] (See: **Metonymy (p.1357)**)

not having anything more to do

Alternate translation: [cannot cause any more harm]

Luke 12:5

Fear the one, & having authority

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 (p.1228)**)

after he has killed, having authority

Jesus is not suggesting that God actively kills each person. Alternate translation: [who, after a person dies, has authority]

Gehenna

Gehenna is the Greek name for a place, the Valley of Hinnom just outside Jerusalem. (See: **How to Translate Names (p.1311)**)

Gehenna

Jesus uses the name of this place, where refuse was thrown and fires burned continually, to mean hell. (See: **Metaphor (p.1351)**)

Luke 12:6

Are not five sparrows sold for two assaria

If it would be helpful in your language, 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 (p.1223)**)

Are not five sparrows sold for two assaria

Jesus is using this question to teach the disciples. He is not asking them to verify the market price for sparrows. If it would be helpful in your language, 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 (p.1394)**)

sparrows

The word **sparrows** refers to 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 (p.1411)**)

for two assaria

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: [for two small copper coins] or [for an hour’s wages] (See: **Biblical Money (p.1241)**)

not one of them is forgotten before God

If it would be helpful in your language, you could express this with an active form. Alternate translation: [God never forgets a single one of them] (See: **Active or Passive (p.1223)**)

not one of them is forgotten before God

If it would be helpful in your language, 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 (p.1281)**)

not one of them is forgotten before God

The expression **before God** means “in front of God,” that is, “where God can see.” Sight, in turn, represents attention. Alternate translation: [God is always aware of every one of them] (See: **Metaphor (p.1351)**)

Luke 12:7

even the hairs of your head have all been numbered

If it would be helpful in your language, 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 (p.1223)**)

even the hairs of your head have all been numbered

Jesus is 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 (p.1407)**)

of your head

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 (p.1299)**)

have all been numbered

The word **numbered** 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: [have all been counted]

Do not fear: you are more valuable than many sparrows

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 (p. 1228)**)

Luke 12:8

But I say to you

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 about me before men

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 (p.1228)**)

before men

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 (p.1351)**)

men

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 (p.1420)**)

the Son of Man will also confess about him

Here Jesus is referring to himself in the third person. If it would be helpful in your language, 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 (p.1297)**)

the Son of Man

See how you translated this title in 5:24. Alternate translation: [I, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

before the angels

Here, **before** means “in front of” or “in the presence of.” Alternate translation: [in the presence of the angels] (See: **Metaphor (p.1351)**)

Luke 12:9

but the one having denied me before men

If it would be helpful to your readers, you could state explicitly what someone **having denied** might have said. Alternate translation: [but whoever denies to others that he is my disciple] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

before men

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 (p.1351)**)

men

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 (p.1420)**)

will be denied

If it would be helpful in your language, 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 (p.1223)**)

before the angels

Here, **before** means “in front of” or “in the presence of.” Alternate translation: [in the presence of the angels] (See: **Metaphor (p.1351)**)

Luke 12:10

And everyone who speaks a word against the Son of Man

Jesus uses **word** to describe something someone might say by using words. Alternate translation: [And everyone who says something bad about the Son of Man] (See: **Metonymy (p.1357)**)

the Son of Man

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

the Son of Man

See how you translated this title in 5:24. Alternate translation: [me, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

it will be forgiven him

If it would be helpful in your language, 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 (p.1223)**)

it will not be forgiven

If it would be helpful in your language, 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 (p.1223)**)

Luke 12:11

when they bring you

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 (p.1228)**)

to the synagogues

Jesus is referring 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 (p.1357)**)

the rulers and the authorities

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 (p.1284)**)

Luke 12:12

the Holy Spirit will teach you & what is necessary to say

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

Jesus is using the term **hour** to refer to a specific time. Alternate translation: [at that time] or [in that moment] (See: **Idiom (p.1322)**)

Luke 12:13

Then someone from the crowd said to him

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 (p.1333)**)

Teacher

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

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 (p.1228)**)

Luke 12:14

Man

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

Jesus is using the question form to rebuke the man. If it would be helpful in your language, 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 (p.1394)**)

a judge or a mediator

These two terms mean similar things. Jesus may be using them together for emphasis as he rebukes this man. If it would be helpful in your language, you could translate them with a single word that would carry the meaning of both terms. Alternate translation: [an arbitrator] (See: **Doublet (p.1284)**)

a judge or a mediator

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 (p.1308)**)

you

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 (p.1300)**)

Luke 12:15

he said to them

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 (p.1228)**)

See

Jesus uses a word for seeing to indicate a need for caution. Alternate translation: [Watch out] or [Be careful] (See: **Metaphor (p.1351)**)

all covetousness

If it would be helpful in your language, you could express the idea behind the abstract noun **covetousness** with an equivalent phrase. Alternate translation: [the urge to have more things] (See: **Abstract Nouns (p.1221)**)

the abounding to him of his possessions

Alternate translation: [the number of things he has]

Luke 12:16

Then he spoke to them a parable

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 (p.1365)**)

them

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 (p.1376)**)

yielded abundantly

Alternate translation: [produced a very good harvest]

Luke 12:17

he reasoned with himself, saying, ‘What should I do, since I do not have anywhere to gather my crops

If it would be helpful in your language, 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 (p.1386)**)

anywhere

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 (p.1315)**)

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

If it would be helpful in your language, 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 (p.1386)**)

barns

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 (p.1411)**)

my & good things

Alternate translation: [my other possessions]

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

If it would be helpful in your language, 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 (p.1386)**)

to my soul

The man addresses one part of himself, his **soul** or inner being, in order to speak to all of himself. Alternate translation: [to myself] (See: **Synecdoche (p.1407)**)

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

If it would be helpful in your language, 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 (p.1386)**)

Foolish one

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 could translate the term with an equivalent phrase. Alternate translation: [You foolish person] (See: **Nominal Adjectives (p.1359)**)

this night they are demanding your soul from you

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

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 (p.1322)**)

they are demanding your soul from you

This expression speaks about death in a discreet way. Alternate translation: [you are going to die] (See: **Euphemism (p.1291)**)

and what you have prepared, whose will it be

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 it would be helpful in your language, 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 (p.1394)**)

Luke 12:21

the one storing up treasure

Alternate translation: [a person who saves up valuable things]

not being rich toward God

Jesus uses the term **rich** 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 (p.1351)**)

Luke 12:22

he said to his disciples

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 (p.1228)**)

Because of this

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 (p.1228)**)

I say to you, do not worry

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]

about your body, what you might wear

Alternate translation: [about having clothes to put on your body]

Luke 12:23

For life is more than food, and the body {than} clothing

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 clothing] (See: **Ellipsis (p.1286)**)

For life is more than food, and the body {than} clothing

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 clothing that you wear]

Luke 12:24

the ravens

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 (p.1411)**)

neither storeroom nor barn

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 (p.1284)**)

neither storeroom nor barn

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 (p.1411)**)

How much more valuable you are than the birds

This is an exclamation, not a question. Jesus uses the exclamation to emphasize the point he wants his listeners to realize. If it would be helpful in your language, 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 (p.1293)**)

Luke 12:25

which of you, being anxious, is able to add a cubit to his lifespan

Jesus is using the question form to teach his disciples. If it would be helpful in your language, 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 (p.1394)**)

to add a cubit to his lifespan

Jesus is speaking of the **lifespan** as if it were measured in length rather than in time. Alternate translation: [make his life any longer] (See: **Metaphor (p.1351)**)

a cubit

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 (p.1411)**)

a cubit

The implication may be that since a **cubit** is a relatively short distance, it represents only a short time. Alternate translation: [even a little bit] or [even a short time] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 12:26

If then you are not able to do the least, why do you worry about the rest

Jesus is using the question form to teach his disciples. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [Since you could not do even this small thing, you should not worry about the other things!] (See: **Rhetorical Question (p.1394)**)

the least

Jesus is using the adjective **least** as a noun. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [such a very little thing] (See: **Nominal Adjectives (p.1359)**)

the rest

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 (p.1228)**)

Luke 12:27

Consider the lilies—how they grow

Alternate translation: [Think about how the lilies grow]

the lilies

The word **lilies** describes beautiful flowers that grow wild in the fields. If your language does not have a word for this flower, you can use the name of a similar flower that your readers would recognize, or you can use a general term. Alternate translation: [the flowers] (See: **Translate Unknowns (p.1411)**)

neither do they spin

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 (p.1411)**)

But I say to you, not even Solomon

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

The abstract noun **glory** could mean: (1) “Solomon, who had great wealth.” (2) “Solomon, who wore beautiful clothes.” (See: **Abstract Nouns (p.1221)**)

Luke 12:28

if God thus clothes the grass in the field, existing today and tomorrow being thrown into an oven

Jesus speaks 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 an oven tomorrow] (See: **Metaphor (p.1351)**)

if God thus clothes the grass in the field, existing today and tomorrow being thrown into an oven

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 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 an oven tomorrow] (See: **Connect — Factual Conditions (p.1261)**)

the grass in the field, existing today and tomorrow being thrown into an oven

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 an oven] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

the grass in the field, existing today and tomorrow being thrown into an oven

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 an oven] (See: **Translate Unknowns (p.1411)**)

the grass in the field, existing today and tomorrow being thrown into an oven

If it would be helpful in your language, 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 (p.1223)**)

the grass in the field, existing today and tomorrow being thrown into an oven

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 (p.1228)**)

how much more you

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [how much more will God clothe you] (See: **Ellipsis (p.1286)**)

how much more you

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 (p. 1293)**)

Luke 12:29

you, 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]

Luke 12:30

all the nations of the world

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 (p.1228)**)

your Father

Father is an important title for God. (See: **Translating Son and Father (p.1414)**)

Luke 12:31

seek his kingdom

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

If it would be helpful in your language, 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 (p.1223)**)

these things will be added to you

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 (p.1228)**)

Luke 12:32

little flock

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 (p. 1351)**)

Father

Father is an important title for God. (See: **Translating Son and Father (p.1414)**)

Luke 12:33

Sell your possessions and give alms

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 (p.1411)**)

Make for yourselves

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 (p.1228)**)

purses that do not wear out—unfailing treasure in the heavens

These two phrases mean basically the same thing. If it would be helpful in your language, 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 (p.1367)**)

purses that do not wear out

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 (p.1411)**)

purses that do not wear out

Jesus is 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 (p.1357)**)

unfailing treasure

You could state this in a positive form. Alternate translation: [treasure that will always last]

where thief does not come near

Jesus speaks of a thief coming **near** to wealth to mean stealing it. Alternate translation: [where no thief ever steals anything] (See: **Metonymy (p.1357)**)

nor moth destroy

Jesus leaves out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [and where no moth ever destroys anything] (See: **Ellipsis (p.1286)**)

moth

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 (p.1411)**)

Luke 12:34

where your treasure is, there your heart will be also

Jesus speaks 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 (p.1351)**)

where your treasure is

Jesus uses the word **treasure** to mean what a person values. Alternate translation: [the things you value] (See: **Metaphor (p.1351)**)

your heart will be also

Here, the **heart** represents the thoughts and desires. Alternate translation: [are the things you will think about and want to have] (See: **Metaphor (p.1351)**)

your & your

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 (p.1299)**)

Luke 12:35

Let your loins be girded

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 (p.1365)**)

Let your loins be girded

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 (p.1411)**)

Let your loins be girded

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Wrap the lower part of your robe around your hips] (See: **Active or Passive (p.1223)**)

Let your loins be girded

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 (p.1228)**)

Let your loins be girded

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 (p.1299)**)

and the lamps be kept burning

If it would be helpful in your language, you could express this with an active form. Alternate translation: [and keep the lamps burning] (See: **Active or Passive (p.1223)**)

and the lamps be kept burning

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 (p.1228)**)

Luke 12:36

you {be} like men waiting for

This is a simile. Alternate translation: [you should be like people who are waiting] (See: **Simile (p.1398)**)

you {be} like men waiting for

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 for] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

men

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 (p.1420)**)

when he returns from the wedding feast

Alternate translation: [to come home after a wedding celebration]

knocks

See how you translated the word "knock" in 11:9. Alternate translation: [calls out] or [coughs] or [claps] (See: **Translate Unknowns (p.1411)**)

they may immediately open for him

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 (p.1228)**)

Luke 12:37

Blessed {are

Alternate translation: [How good it will be for]

whom the master will find watching {when} he comes

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

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

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 (p.1228)**)

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

The **second watch** of the night was from 9:00 PM until midnight. Alternate translation: [late at night] (See: **Translate Unknowns (p.1411)**)

or even in the third watch

The **third watch** was from midnight until 3:00 AM. Alternate translation: [or even after midnight] (See: **Translate Unknowns (p.1411)**)

and finds them thus, blessed are those

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]

Luke 12:39

But know this

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]

But know this, that if the master of the house had known

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 (p.1365)**)

But know this, that if the master of the house had known at which hour the thief comes

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 (p.1319)**)

at which hour

Jesus uses the term **hour** to refer to a particular time. Alternate translation: [when] or [at what time] (See: **Idiom (p. 1322)**)

he would not have let his house be broken into

If it would be helpful in your language, 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 (p.1223)**)

he would not have let his house be broken into

If you translated the earlier part of this verse as a hypothetical condition, you could 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 (p.1319)**)

Luke 12:40

in that hour you do not think

Jesus is using the term **hour** to refer to a particular time. Alternate translation: [at a time when you are not expecting him] (See: **Idiom (p.1322)**)

the Son of Man comes

Here Jesus is referring to himself in the third person. If it would be helpful in your language, 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 (p.1297)**)

the Son of Man comes

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 (p.1228)**)

Luke 12:41

Then Peter said

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 (p.1333)**)

us

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’ (p.1295)**)

everyone

Peter is generalizing to mean “everyone who can hear you.” Alternate translation: [everyone here] or [the crowd] (See: **Hyperbole (p.1315)**)

Luke 12:42

the Lord

Here, Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: [the Lord Jesus]

Who then is the faithful, wise manager

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 it would be helpful in your language, 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 (p.1394)**)

Who then is the faithful, wise manager

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 (p.1365)**)

whom the master will appoint over his care

Jesus refers to the other servants 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 (p.1357)**)

whom the master will appoint over his care

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 (p.1228)**)

Luke 12:43

Blessed {is} that slave

Alternate translation: [How good it will be for that slave]

whom his master, having come, will find doing thus

Alternate translation: [if his master finds him doing that work when he comes back]

Luke 12:44

Truly I say to you

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

Alternate translation: [he will put him in charge of all of his property]

Luke 12:45

But if that slave says in his heart, ‘My master delays to come

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But if that slave thinks to himself that his master is going to come back later than he said] (See: **Quotes within Quotes (p.1386)**)

But if that slave says in his heart, ‘& and he begins

The illustration that Jesus is using involves a hypothetical situation. Alternate translation: [But suppose that slave thinks to himself ... and suppose he begins] (See: **Hypothetical Situations (p.1319)**)

says in his heart

Here, the **heart** represents the thoughts. Alternate translation: [thinks to himself] (See: **Metaphor (p.1351)**)

My master delays to come

Alternate translation: [My master is going to come back later than he said]

the male servants and the female servants

Jesus is using the two types of servants to mean all of the master’s servants. Alternate translation: [all the other servants] (See: **Merism (p.1349)**)

Luke 12:46

the master of that slave will come

If you translated the previous verse as a hypothetical condition, you could 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 slave will arrive] (See: **Hypothetical Situations (p.1319)**)

on a day that he does not expect and at an hour that he does not know

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 it would be helpful in your language, 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 (p.1367)**)

on a day that he does not expect

Here, Jesus uses the term **day** to refer to a specific time. Alternate translation: [at a time when he is not expecting him] (See: **Idiom (p.1322)**)

at an hour that he does not know

Here, Jesus uses the term **hour** to refer to a specific time. Alternate translation: [at a time when he does not think he will come] (See: **Idiom (p.1322)**)

he will cut him in two

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 (p.1351)**)

appoint his place with the unfaithful

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, 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

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 could 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 (p.1359)**)

Luke 12:47

Now that slave, the one having known the will of his master and not having gotten ready or having done according to his will, will be beaten much

Jesus is describing a hypothetical situation. It may be helpful to use two sentences if you translate it that way. Alternate translation: [Suppose a slave 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 (p. 1319)**)

the will of his master

Alternate translation: [what his master wanted him to do]

will be beaten much

If it would be helpful in your language, 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 (p.1223)**)

Luke 12:48

But the one not having known and having done things worthy of blows will be beaten little

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 (p. 1319)**)

will be beaten little

If it would be helpful in your language, 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 (p.1223)**)

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

These two clauses mean the same thing. Jesus is using repetition for emphasis. If it would be helpful in your language, 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 (p.1367)**)

everyone to whom much has been given, much will be required from him

If it would be helpful in your language, 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 (p.1223)**)

to whom much has been provided, even more will be asked of him

If it would be helpful in your language, 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 (p.1223)**)

Luke 12:49

I came to throw fire upon the earth

Jesus is speaking 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 (p.1351)**)

the earth

Jesus says **the earth** to mean the people living on the earth. Alternate translation: [people] (See: **Metonymy (p. 1357)**)

how I wish that it were already kindled

This exclamation emphasizes how much Jesus wants this to happen. Alternate translation: [I wish very much that this fire were already lit] (See: **Exclamations (p.1293)**)

how I wish that it were already kindled

This exclamation continues the metaphor of **fire** as conflict. Alternate translation: [how I wish that people were already taking sides] (See: **Metaphor (p.1351)**)

it were already kindled

If it would be helpful in your language, 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 (p.1223)**)

Luke 12:50

But

Jesus uses the word **But** 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 (p.1257)**)

I have a baptism to be baptized with

Jesus speaks 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 (p.1351)**)

I have a baptism to be baptized with

If it would be helpful in your language, you could express this with an active form. Alternate translation: [suffering must overwhelm me] (See: **Active or Passive (p.1223)**)

how I am distressed until it is completed

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 (p.1293)**)

how I am distressed

If it would be helpful in your language, you could express this with an active form, and you could state what is doing the action. Alternate translation: [this suffering will continue to distress me terribly] (See: **Active or Passive (p.1223)**)

until it is completed

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [until I have endured all of it] (See: **Active or Passive (p.1223)**)

Luke 12:51

Do you think that I came to give peace on the earth

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 it would be helpful in your language, 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 (p.1394)**)

Do you think that I came to give peace on the earth

Jesus says **the earth** to mean the people living on the earth. Alternate translation: [Do you think that I came to make peace between people] (See: **Metonymy (p.1357)**)

to give peace on the earth

If it would be helpful in your language, you could express the idea behind the abstract noun **peace** with an equivalent expression. Alternate translation: [to make people get along with one another] (See: **Abstract Nouns (p. 1221)**)

No, & but rather division

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 (p.1286)**)

No, & but rather division

If it would be helpful in your language, you could express the idea behind the abstract noun **division** with an equivalent expression. Alternate translation: [No ... my coming will cause people to oppose each other] (See: **Abstract Nouns (p.1221)**)

I say to you

Jesus uses this expression to emphasize what he is about to tell his disciples and the crowd. Alternate translation: [I want you to understand]

Luke 12:52

five in one house

Jesus uses the term **house** to refer to people who live together in a house, that is, to a family. Alternate translation: [five members of the same family] (See: **Metonymy (p.1357)**)

divided

If it would be helpful in your language, you could express this with an active form. Alternate translation: [who will take sides against one another] (See: **Active or Passive (p.1223)**)

three against two and two against three

Jesus is leaving out some of the words that a sentence would ordinarily need in order to be complete. you could supply these words from what he says 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 (p.1286)**)

three against two and two against three

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, 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 (p.1367)**)

Luke 12:53

They will be divided

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Family members will oppose one another] (See: **Active or Passive (p.1223)**)

father against son and son against father

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases and make them a sentence of their own. Alternate translation: [Fathers and sons will oppose one another] (See: **Parallelism (p.1367)**)

mother against her daughter and daughter against her mother

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases and make them a sentence of their own. Alternate translation: [Mothers and daughters will oppose one another] (See: **Parallelism (p.1367)**)

mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, 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 (p.1367)**)

Luke 12:54

a cloud rising

A **cloud rising** in the west 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 (p.1228)**)

you say, ‘A shower is coming

If it would be helpful in your language, 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 (p.1386)**)

and it happens thus

Alternate translation: [and it does rain]

Luke 12:55

a south wind is blowing

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 (p.1228)**)

you say, ‘There will be scorching heat

If it would be helpful in your language, 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 (p.1386)**)

and it happens

Alternate translation: [and it does get hot]

Luke 12:56

Hypocrites

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 (p. 1228)**)

the face

Jesus uses the term **face** to mean “appearance.” Alternate translation: [the appearance] (See: **Metaphor (p.1351)**)

but how do you not know how to interpret this time

Jesus is using the question form to rebuke the crowd. If it would be helpful in your language, 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 (p.1394)**)

Luke 12:57

And why do you not even judge for yourselves {what is} righteous

Jesus is using the question form to rebuke the crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [You ought to discern on your own what is right.] (See: **Rhetorical Question (p.1394)**)

Luke 12:58

For as you are going with your adversary to a magistrate

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 (p.1319)**)

For as you are going with your adversary to a magistrate

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 (p.1365)**)

you are going & your & you

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 (p.1401)**)

your adversary

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 (p.1411)**)

a magistrate

A **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 (p.1411)**)

to be released from him

If it would be helpful in your language, 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 (p.1223)**)

the judge

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 (p.1411)**)

to the officer

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 (p.1411)**)

Luke 12:59

I say to you

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 (p.1319)**)

I say to you

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 (p.1401)**)

the very last lepton

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 (p.1241)**)

Luke 13

Luke 13 Chapter Introduction

Structure and Formatting

Jesus teaches with parables (13:1–30)
Jesus speaks about Herod and Jerusalem (13:31–35)

Translation Issues 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

Luke uses the word **And** to introduce background information that will help readers understand what Jesus teaches next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

some were present at that time reporting to him

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 (p.1333)**)

some were present at that time

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, some of them were] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

whose blood Pilate had mixed with their sacrifices

Luke is speaking 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 (p.1351)**)

whose blood Pilate had mixed with their sacrifices

Luke uses the term **blood** to refer to the death of these Galileans. Alternate translation: [whom Pilate had killed while they were offering sacrifices at the temple] (See: **Metonymy (p.1357)**)

whose blood Pilate had mixed with their sacrifices

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 (p.1357)**)

Luke 13:2

answering, he said to them

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 (p.1308)**)

Do you think that these Galileans were more sinful than all the Galileans because they suffered this

Jesus is using the question form to teach these people and the whole crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Do not think that these Galileans were more sinful than all the Galileans because they suffered this!] (See: **Rhetorical Question (p.1394)**)

more sinful than all the Galileans

Alternate translation: [more sinful than all the other Galileans] or [the most sinful of all Galileans]

they suffered this

Alternate translation: [this happened to them]

Luke 13:3

No, I say to you

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

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 (p.1228)**)

Luke 13:4

Or those

Jesus is giving a second example of people who suffered. Alternate translation: [Also consider those]

those 18

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 (p.1359)**)

Siloam

Siloam is the name of an area in Jerusalem. (See: **How to Translate Names (p.1311)**)

Do you think that they were worse debtors than all the men residing in Jerusalem

Jesus is using the question form to teach these the crowd. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Do not think that they were worse debtors than all the men residing in Jerusalem!] (See: **Rhetorical Question (p.1394)**)

debtors

This is a figurative way of describing someone as a sinner. Alternate translation: [sinners] (See: **Metaphor (p.1351)**)

men

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1420)**)

Luke 13:5

No, I say to you

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

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 (p.1228)**)

Luke 13:6

Then he spoke this parable

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 (p.1365)**)

Someone had a fig tree planted in his vineyard

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 (p.1333)**)

Someone had a fig tree planted

If it would be helpful in your language, 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 (p.1223)**)

a fig tree

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 (p.1411)**)

he came seeking fruit on it, but did not find any

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 (p.1232)**)

he came seeking fruit on it

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 (p.1306)**)

Luke 13:7

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

If it would be helpful in your language, 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 (p.1386)**)

Behold

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 (p.1351)**)

For what {reason} is it even idling the ground

The man uses the question form to emphasize that the tree is useless and that the gardener should cut it down. If it would be helpful in your language, 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 (p.1394)**)

is it even idling the ground

The man speaks 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 even keeping the ground from being productive] (See: **Metaphor (p.1351)**)

Luke 13:8

But answering, he says to him

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 could use the past tense in your translation. Alternate translation: [But he responded] (See: **Irregular Use of Tenses (p.1339)**)

answering, he says

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 (p.1308)**)

leave it this year also

Alternate translation: [wait one more year before cutting down the tree]

put on manure

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 (p.1411)**)

Luke 13:9

If it indeed 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 (p.1286)**)

you will cut it down

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 (p.1403)**)

Luke 13:10

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

on the Sabbaths

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]

Luke 13:11

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

a woman

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a woman there] (See: **Introduction of New and Old Participants (p.1333)**)

having a spirit of weakness

Alternate translation: [whom an evil spirit had been making weak]

to the complete

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 (p.1359)**)

Luke 13:12

Woman

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 (p.1322)**)

you are released from your weakness

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 (p.1403)**)

Woman, you are released from your weakness

If it would be helpful in your language, you could express this with an active form. Alternate translation: [I now set you free from your weakness] (See: **Active or Passive (p.1223)**)

Luke 13:13

she was straightened up

If it would be helpful in your language, you could express this with an active form. Alternate translation: [she stood up straight] (See: **Active or Passive (p.1223)**)

Luke 13:14

But answering, the synagogue ruler, being indignant because Jesus had healed on the Sabbath, said

Together the two words **answering** and **said** mean that the synagogue leader spoke in response to the healing he had just witnessed. Alternate translation: [the synagogue ruler, being indignant because Jesus had healed on the Sabbath, responded] (See: **Hendiadys (p.1308)**)

There are six days on which it is necessary to work

Alternate translation: [You must only do work on the first six days of the week]

come {and} be healed on them

If it would be helpful in your language, 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 (p.1223)**)

on the day of the Sabbath

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]

Luke 13:15

the Lord

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: [the Lord Jesus]

answered him and said

Together the two words **answered** and **said** mean that Jesus responded to the synagogue ruler. Alternate translation: [responded to the synagogue ruler] (See: **Hendiadys (p.1308)**)

Hypocrites

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 (p.1228)**)

Does not each of you on the Sabbath untie his ox or donkey from the stall and lead it away to drink

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 it would be helpful in your language, you could translate his words as a statement. Alternate translation: [On the Sabbath, each one of you unties his ox or donkey from the stall and leads it away to drink.] (See: **Rhetorical Question (p.1394)**)

his ox or donkey

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 (p.1411)**)

on the Sabbath

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]

Luke 13:16

a daughter of Abraham

Jesus is using the word **daughter** to mean “descendant.” Alternate translation: [a descendant of Abraham] (See: **Metaphor (p.1351)**)

whom Satan bound

Jesus speaks 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 (p.1351)**)

Satan

Jesus calls the evil spirit **Satan** by association with the leader of the evil spirits. Alternate translation: [this evil spirit] (See: **Metonymy (p.1357)**)

behold, for 18 years

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 (p.1351)**)

ought she not to have been released from this bond on the day of the Sabbath

Jesus is using the question form to challenge the synagogue ruler’s assertion that people should not come for healing on the Sabbath. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [it is right to free her from this bond on the day of the Sabbath!] (See: **Rhetorical Question (p.1394)**)

from this bond

Jesus speaks again about the woman’s disease as if it had kept her tied up. Alternate translation: [from this crippling illness] (See: **Metaphor (p.1351)**)

on the day of the Sabbath

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]

Luke 13:17

were put to shame

If it would be helpful in your language, you could express this with an active form. Alternate translation: [felt ashamed] (See: **Active or Passive (p.1223)**)

the glorious things being done by him

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the glorious things Jesus was doing] (See: **Active or Passive (p.1223)**)

Luke 13:18

What is the kingdom of God like, and to what will I compare it

These two questions mean basically the same thing. Jesus uses the repetition to catch the attention of his audience. If it would be helpful in your language, 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 (p.1367)**)

What is the kingdom of God like, and to what will I compare it

Jesus is using the question form as teaching tool. If it would be helpful in your language, 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 (p.1394)**)

What is the kingdom of God like

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [What is it like when God rules] (See: **Abstract Nouns (p.1221)**)

Luke 13:19

It is like a mustard seed

This is a simile or comparison. Alternate translation: [The kingdom of God is like a mustard seed] (See: **Simile (p. 1398)**)

It is like a mustard seed

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 (p.1365)**)

a mustard seed

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 could use the name of another seed like it, or you could use a general phrase. Alternate translation: [a very small seed] (See: **Translate Unknowns (p.1411)**)

a man

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 (p.1420)**)

and} threw into his garden

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: [and planted in his garden] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

the birds of the sky nested in its branches

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 (p.1347)**)

Luke 13:20

To what will I compare the kingdom of God

Jesus once again uses a question as a teaching tool. If it would be helpful in your language, 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 (p.1394)**)

To what will I compare the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** 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 (p.1221)**)

Luke 13:21

It is like yeast

This is a simile or comparison. Alternate translation: [The kingdom of God is like yeast] (See: **Simile (p.1398)**)

It is like yeast

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 (p.1365)**)

yeast

See how you translated **yeast** in 12:1. Alternate translation: [leaven] (See: **Translate Unknowns (p.1411)**)

yeast

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 (p.1228)**)

three seahs of flour

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 (p.1411)**)

was all leavened

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the yeast caused all of it to rise] (See: **Active or Passive (p.1223)**)

Luke 13:22

And he was traveling through cities and villages

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 (p.1251)**)

Luke 13:23

someone said to him

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 (p.1333)**)

if the ones being saved {are} few

This was an idiomatic way of asking a question. Alternate translation: [is God going to save only a few people?] (See: **Idiom (p.1322)**)

if the ones being saved {are} few

If it would be helpful in your language, 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 (p.1223)**)

he said to them

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 (p.1228)**)

Luke 13:24

Struggle to enter through the narrow door

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 (p.1351)**)

I say to you

Jesus says this to emphasize what he is telling the crowd. Alternate translation: [you must understand]

I say to you

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 (p.1299)**)

many, & will seek to enter, but will not be able

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 (p.1228)**)

Luke 13:25

After the master of the house gets up and closes the door

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 (p.1238)**)

you will begin & to you, '& you

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 (p.1299)**)

to knock on the door, saying, 'Lord, open for us

If it would be helpful in your language, 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 (p.1386)**)

to knock on the door

See how you translated the word "knock" in 11:9. Alternate translation: [call out] or [cough] or [clap] (See: **Translate Unknowns (p.1411)**)

for us

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' (p.1295)**)

he will answer {and} say

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: [he will respond] (See: **Hendiadys (p.1308)**)

he will answer {and} say to you, 'I do not know you, where you are from

If it would be helpful in your language, 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 (p.1386)**)

I do not know you, where you are from

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 (p.1286)**)

I do not know you, where you are from

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 (p.1367)**)

Luke 13:26

you will begin to say, ‘We ate and drank before you, and you taught in our streets

If it would be helpful in your language, 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 (p.1386)**)

We ate and drank before you

Here, **before** 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 (p.1351)**)

We ate and drank

The people are using the two components of a meal to mean an entire meal. Alternate translation: [We shared meals] (See: **Merism (p.1349)**)

you

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 (p. 1299)**)

in our streets

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’ (p.1295)**)

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

If it would be helpful in your language, 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 (p.1386)**)

he will speak, saying to you

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 (p.1347)**)

to you, ‘& all

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 (p.1299)**)

I do not know where you are from

This is a shorter version of what the house owner says at first. If it would be helpful in your language, you could express the implicit meaning in your translation. Alternate translation: [I do not know who you are] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Get away from me

Alternate translation: [Go away from here]

you workers of unrighteousness

Alternate translation: [you evildoers]

Luke 13:28

wailing and the grinding of teeth

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 (p.1405)**)

Abraham and Isaac and Jacob

These are the names of three men. See how you translated them in 3:34. (See: **How to Translate Names (p.1311)**)

in the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [in the place where God rules] (See: **Abstract Nouns (p.1221)**)

but you are thrown outside

If it would be helpful in your language, 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 (p. 1223)**)

Luke 13:29

from east and west and from north and south

Jesus speaks of all directions in order to include everything in between. Alternate translation: [from all over the world] (See: **Merism (p.1349)**)

will recline to eat in the kingdom of God

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 (p.1351)**)

will recline to eat

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 (p.1411)**)

in the kingdom of God

See how you decided to translate this phrase in 13:28. Alternate translation: [in the place where God rules] (See: **Abstract Nouns (p.1221)**)

Luke 13:30

And behold

Jesus uses this expression to call attention to what he is about to say. Alternate translation: [Indeed] (See: **Metaphor (p.1351)**)

there are last ones who will be first

Being **last** represents having few privileges, being **first** represents having many privileges. Alternate translation: [people who are not privileged now will come to have great privileges] (See: **Metaphor (p.1351)**)

last ones

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 could translate this term with an equivalent phrase. Alternate translation: [people who are not privileged] (See: **Nominal Adjectives (p.1359)**)

there are first ones who will be last

Being **first** represents having many privileges, and being **last** represents having few privileges. Alternate translation: [people who are greatly privileged now will lose those privileges] (See: **Metaphor (p.1351)**)

first

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 could translate this term with an equivalent phrases. Alternate translation: [people who are greatly privileged] (See: **Nominal Adjectives (p.1359)**)

Luke 13:31

At that hour

Luke uses the term **hour** to refer to a specific time. Alternate translation: [At that same time] (See: **Idiom (p.1322)**)

At that hour

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 (p.1330)**)

certain Pharisees approached, saying to him

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 (p.1333)**)

Leave and go away from here

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 (p.1284)**)

Herod wants to kill you

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 (p.1357)**)

Luke 13:32

Go {and} tell that fox, ‘Behold, I am casting out demons and performing healings

If it would be helpful in your language, 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 (p.1386)**)

that fox

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 (p.1411)**)

that fox

Jesus is referring to Herod 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 (p.1351)**)

Behold

Jesus uses the term **Behold** to call attention to what he is about to say. Alternate translation: [Indeed] (See: **Metaphor (p.1351)**)

I am casting out demons and performing healings today and tomorrow

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 (p.1322)**)

I am casting out demons and performing healings today and tomorrow

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 (p.1407)**)

I am casting out demons and performing healings today and tomorrow

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 (p.1228)**)

on the third {day

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 (p.1322)**)

I will be finished

If it would be helpful in your language, 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, 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 (p.1223)**)

Luke 13:33

Nevertheless, it is necessary for me to journey

Alternate translation: [But I must keep traveling]

today, and tomorrow, and the following {day

This is an idiom. Alternate translation: [now and in the time just ahead] (See: **Idiom (p.1322)**)

it is not possible for a prophet to perish outside of Jerusalem

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 (p.1336)**)

Luke 13:34

Jerusalem, Jerusalem

Jesus is 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 (p.1226)**)

the one killing the prophets and stoning the ones having been sent to her

These two phrases mean the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine the phrases. Alternate translation: [the one killing the prophets God sends her by stoning them] (See: **Parallelism (p.1367)**)

the one killing the prophets and stoning the ones having been sent to her

Jesus speaks of the city as if it were female. Your language may customarily use neuter pronouns for cities. Alternate translation: [the one killing the prophets and stoning the ones having been sent to it] (See: **Personification (p.1370)**)

the one killing the prophets and stoning the ones having been sent to her

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 (p.1357)**)

the one killing the prophets and stoning the ones having been sent to her

Jesus speaks of the city in the third person, even though he is addressing it directly. If it would be helpful in your language, 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 (p.1297)**)

the ones having been sent to her

If it would be helpful in your language, 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 (p.1223)**)

How often I desired

This is an exclamation and not a question. Alternate translation: [I have desired so often] (See: **Exclamations (p. 1293)**)

to gather your children

Jesus is describing the people who live in Jerusalem as if they were the **children** of the city. Alternate translation: [to gather your people] (See: **Metaphor (p.1351)**)

the way a hen her own brood under her wings

Jesus is leaving out the word **gathers** that in many languages a sentence would need in order to be complete. you could supply this word from earlier in the sentence. Alternate translation: [the way a hen gathers her own brood under her wings] (See: **Ellipsis (p.1286)**)

your

Even though Jesus is speaking of the people who live in Jerusalem, he is 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 (p.1299)**)

the way a hen her own brood under her wings

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 (p.1398)**)

her own brood

The term **brood** refers collectively to all of the young offspring of a bird. Alternate translation: [her chicks] (See: **Translate Unknowns (p.1411)**)

under her wings

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 (p.1228)**)

Luke 13:35

Behold

Jesus uses the term **Behold** to call attention to what he is about to say. Alternate translation: [Indeed] (See: **Metaphor (p.1351)**)

your house is left to you

Jesus is using the present 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: **Irregular Use of Tenses (p.1339)**)

your house is left to you

Jesus speaks 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 (p.1351)**)

your house is left to you

If it would be helpful in your language, 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 (p.1223)**)

your house is left to you

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 (p.1228)**)

your & to you. & to you

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 (p.1299)**)

And I say to you

Jesus says this to emphasize what he is telling the people of Jerusalem. Alternate translation: [I can assure you]

you will certainly not see me until it comes when you say

If it would be helpful in your language, you could make this a positive statement. Alternate translation: [the next time you see me, you will say]

until it comes when you say

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 can use an equivalent expression. Alternate translation: [until the time comes when you say] or [until the time when you say] (See: **Idiom (p.1322)**)

when you say, ‘Blessed is the one coming in the name of the Lord

If it would be helpful in your language, 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 (p.1386)**)

in the name of the Lord

God’s **name** represents his power and authority. Alternate translation: [as God’s representative] (See: **Metonymy (p.1357)**)

Luke 14

Luke 14 Chapter Introduction

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)

Translation Issues 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: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*tw/dict/bible/kt/kingdomofgod]])

Translation Issues 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

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 (p.1330)**)

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

he

The pronoun **he** refers to Jesus. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1376)**)

to eat bread

Luke refers to **bread**, one kind of food, to mean food in general. Alternate translation: [to have a meal] (See: **Synecdoche (p.1407)**)

they were also watching him closely

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 (p.1228)**)

Luke 14:2

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

a certain man

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a man there] (See: **Introduction of New and Old Participants (p.1333)**)

who was edematous

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 could use a general expression. Alternate translation: [who was suffering because parts of his body were swollen with water] (See: **Translate Unknowns (p.1411)**)

who was edematous

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 (p.1232)**)

was} before him

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 (p.1351)**)

Luke 14:3

answering, Jesus spoke

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 (p.1228)**)

the lawyers

See how you translated **lawyers** in 7:45. 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 (p.1411)**)

Is it lawful to heal on the Sabbath, or not

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 it would be helpful in your language, 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 (p.1394)**)

Luke 14:4

But they kept silent

Alternate translation: [But the religious leaders would not answer Jesus' question]

And

Luke uses the word **And** 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 (p.1265)**)

taking hold of him

Alternate translation: [Jesus took hold of the man who was suffering from edema and] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 14:5

And

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

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

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 it would be helpful in your language, 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 (p.1394)**)

Luke 14:6

And they were not able to give an answer to these things

Alternate translation: [And there was nothing they could say in response]

Luke 14:7

he was speaking a parable to the ones that had been invited, noticing how they were choosing the first places, {and} saying

If it would be helpful in your language, 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, saying] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

he was speaking a parable

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 (p.1365)**)

the ones that had been invited

If it would be helpful in your language, 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 (p.1223)**)

the first places

The term **first** represents being important and honored. If your culture has a way of placing people at meals to show honor, you could use that in your translation. Otherwise, you could use a general expression. Alternate translation: [the seats closest to the host] or [the seats for honored guests] (See: **Metaphor (p.1351)**)

Luke 14:8

When you are invited by someone to a wedding feast, do not recline to eat

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 (p.1319)**)

When you are invited by someone

If it would be helpful in your language, you could express this with an active form. Alternate translation: [When someone invites you] (See: **Active or Passive (p.1223)**)

do not recline to eat

See how you translated this phrase in 5:29. Alternate translation: [do not take your place at the table] (See: **Translate Unknowns (p.1411)**)

the first place

See how you translated this phrase in 14:7. Alternate translation: [in a seat for an honored guest] (See: **Metaphor (p.1351)**)

a more honorable than you may have been invited by him

If it would be helpful in your language, 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 (p.1223)**)

a more honorable than

Jesus is using the comparative adjective **more honorable** as a noun. If it would be helpful in your language, you could translate it with a noun phrase. Alternate translation: [a person who is more important] (See: **Nominal Adjectives (p.1359)**)

you

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 (p.1401)**)

Luke 14:9

when} the one having invited you and him arrives

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 could 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 (p.1411)**)

you will begin with shame to take the last place

Jesus uses the term **begin** to suggest slowly unfolding, reluctant action. Alternate translation: [you will be ashamed and reluctantly have to take the last place] (See: **Idiom (p.1322)**)

the last place

The term **last** represents being unimportant and not honored. If your culture has a way of placing people at meals to show honor, you could use that in your translation. Otherwise, you could use a general expression. Alternate translation: [a seat far from the host] or [a seat for the least important person] (See: **Metaphor (p.1351)**)

the last place

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 (p.1228)**)

Luke 14:10

when you are invited

If it would be helpful in your language, 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 (p.1223)**)

and} recline to eat

See how you translated this phrase in 14:8. Alternate translation: [take your place at the table] (See: **Translate Unknowns (p.1411)**)

in the last place

See how you translated this phrase in 14:9. Alternate translation: [among the least important people] (See: **Metaphor (p.1351)**)

when the one that had invited you comes

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 could use a general expression in your translation here. Alternate translation: [when the person who invited you sees where you are sitting] (See: **Translate Unknowns (p.1411)**)

come up higher

The host speaks 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 (p.1351)**)

there will be glory to you

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 (p.1322)**)

before

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 (p.1351)**)

Luke 14:11

everyone exalting himself

Alternate translation: [the one who tries to look important] or [everyone who takes an important position]

will be humbled

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will have to act humbly] (See: **Active or Passive (p.1223)**)

the one humbling himself

Alternate translation: [the one who chooses to look unimportant] or [everyone who takes an unimportant position]

will be exalted

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will receive honor] (See: **Active or Passive (p.1223)**)

Luke 14:12

to the one that had invited him

Alternate translation: [to the Pharisee who had invited him to his house for a meal]

When you make

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 (p.1299)**)

do not invite

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 (p.1315)**)

your brothers, & your relatives

The term **brothers** probably refers 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 (p.1351)**)

your brothers

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 (p.1420)**)

lest they also invite you in return

Alternate translation: [because they might feel an obligation to invite you to a banquet of their own]

repayment happen to you

Your language may require you to say who would make this happen. Alternate translation: [they would repay you]

Luke 14:13

invite

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

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 could 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 (p.1359)**)

Luke 14:14

you will be blessed

If it would be helpful in your language, 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 (p.1223)**)

they do not have to repay you

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 (p.1286)**)

it will be repaid to you

If it would be helpful in your language, 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 (p.1223)**)

in the resurrection of the righteous

Alternate translation: [when God brings righteous people back to life]

Luke 14:15

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

one of the ones reclining to eat

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 (p.1333)**)

one of the ones reclining to eat

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 (p.1411)**)

whoever will eat bread in the kingdom of God

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 (p.1407)**)

whoever will eat bread in the kingdom of God

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 (p.1351)**)

in the kingdom of God

See how you decided to translate this phrase in 13:28. Alternate translation: [in the place where God rules] (See: **Abstract Nouns (p.1221)**)

Luke 14:16

But he said to him, “A certain man made a large supper

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 (p.1365)**)

A certain man

This introduces a character in the parable. Alternate translation: [There was a man who] (See: **Introduction of New and Old Participants (p.1333)**)

made a large supper and invited many

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 (p.1228)**)

Luke 14:17

at the hour of the supper

Jesus is using the term **hour** to refer to a specific time. Alternate translation: [at the time for the dinner] or [when the dinner was about to begin] (See: **Idiom (p.1322)**)

to the ones that had been invited

If it would be helpful in your language, 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 (p.1223)**)

Come, because it is now ready

If it would be helpful in your language, 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 (p. 1386)**)

Luke 14:18

And

The word **And** 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 (p.1257)**)

all from one

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 (p.1286)**)

to excuse themselves

Alternate translation: [to give polite reasons why they could not come to the dinner]

The first said to him

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 (p.1228)**)

The first

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 could translate the term with an equivalent phrase. Alternate translation: [The first guest whom the servant approached] (See: **Nominal Adjectives (p.1359)**)

I have bought a field, and I have need to go out to see it. I ask you, have me excused

If it would be helpful in your language, 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 (p.1386)**)

I ask you, have me excused

In this culture, this was a polite formula for declining a social invitation. If your language has a similar formula, you could use it in your translation. Alternate translation: [Please accept my apology for not being able to attend] (See: **Idiom (p.1322)**)

have me excused

If it would be helpful in your language, you could express this with an active form. Alternate translation: [excuse me from attending] (See: **Active or Passive (p.1223)**)

Luke 14:19

another said

See how you translated this phrase in 14:18. Alternate translation: [another guest told the servant to give this message to his master] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

I have bought five pairs of oxen, and I am going to try them out. I ask you, have me excused

If it would be helpful in your language, 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 (p.1386)**)

five pairs of oxen

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 (p.1411)**)

I ask you, have me excused

See how you translated this phrase in 14:18. Alternate translation: [Please accept my apology for not being able to attend] (See: **Idiom (p.1322)**)

have me excused

If it would be helpful in your language, you could express this with an active form. Alternate translation: [excuse me from attending] (See: **Active or Passive (p.1223)**)

Luke 14:20

another said

See how you translated this phrase in 14:18. Alternate translation: [Another guest told the servant to give this message to his master] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

I have married a wife, and because of this I am not able to come

If it would be helpful in your language, 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 (p. 1386)**)

I have married a wife

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 (p.1347)**)

I am not able to come

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]

Luke 14:21

becoming angry

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 (p.1228)**)

bring in here

Alternate translation: [invite to my house]

the poor and crippled and blind and lame

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 could 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 (p.1359)**)

Luke 14:22

And the servant said

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 (p.1228)**)

Master, what you commanded has happened, and there is still room

If it would be helpful in your language, 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 (p.1386)**)

what you commanded has happened

Alternate translation: [I have done what you commanded]

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

If it would be helpful in your language, 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 (p.1386)**)

hedges

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 mean the footpaths that run along hedges at the borders of fields. Alternate translation: [paths] (See: **Metonymy (p.1357)**)

so that my house may be filled

If it would be helpful in your language, 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 (p.1223)**)

Luke 14:24

For I say to you that none of those men that had been invited will taste of my supper

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 (p.1403)**)

For I say to you that none of those men that had been invited will taste of my supper

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 (p.1299)**)

I say to you

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 that had been invited will taste of my supper

If it would be helpful in your language, 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 (p.1386)**)

of those men

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 (p.1420)**)

that had been invited

If it would be helpful in your language, 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 (p.1223)**)

will taste of my supper

The master may be using the word **taste** to mean eating the meal. Alternate translation: [will enjoy the dinner that I have prepared] (See: **Metonymy (p.1357)**)

will taste of my supper

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 (p.1315)**)

of my supper

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]

Luke 14:25

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

large crowds were journeying with him

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 (p.1330)**)

Luke 14:26

If anyone comes to me

This is an idiom. Alternate translation: [If anyone wants to be my disciple] (See: **Idiom (p.1322)**)

If anyone & does not hate & he is not able to be my disciple

If it would be helpful in your language, 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 (p. 1281)**)

and

Jesus uses the word **and** to introduce a contrast. Alternate translation: [but] (See: **Connect — Contrast Relationship (p.1257)**)

does not hate

Jesus is using the word **hate** 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 (p. 1315)**)

Luke 14:27

Whoever does not carry his cross and come after me is not able to be my disciple

If it would be helpful in your language, 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 (p. 1281)**)

does not carry his cross

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 (p.1228)**)

does not carry his cross

Jesus uses the phrase **carry his cross**, referring to this practice of execution, 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 (p.1351)**)

come after me

This is an idiom. Alternate translation: [follow my example] or [obey me] (See: **Idiom (p.1322)**)

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

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 (p.1394)**)

For which of you, desiring to build a tower, does not first sit down {and} calculate the cost—whether he has for completion

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 (p.1319)**)

a tower

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 (p.1411)**)

whether he has for completion

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 (p.1286)**)

Luke 14:29

Otherwise

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 (p.1228)**)

he having laid a foundation

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 (p.1411)**)

and not being able to finish

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 (p.1228)**)

all who see it

This is a generalization that describes what the common reaction would be. Alternate translation: [those who see it] (See: **Hyperbole (p.1315)**)

Luke 14:30

This man

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 (p. 1420)**)

and

The word **and** 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 (p.1257)**)

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

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 (p.1394)**)

Or what king, going to fight with another king in war, will not sit down {and} first determine

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 (p.1319)**)

and} & determine

This could mean: (1) he would think carefully about it. (2) he would consult with his advisors to decide.

Luke 14:32

But if not

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 (p. 1228)**)

while he is still far away, sending a delegation, he asks the things for peace

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

Alternate translation: [for terms to end the war] or [what the other king wants him to do so that he will not attack]

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

If it would be helpful in your language, 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 (p. 1281)**)

who does not renounce all the {things that} he himself possesses

Alternate translation: [who is not willing to give up everything he owns]

Luke 14:34

Salt then {is} good

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 (p.1365)**)

if the salt indeed is made tasteless

If it would be helpful in your language, you could express this with an active form. Alternate translation: [if something indeed causes salt to lose its flavor] (See: **Active or Passive (p.1223)**)

with what will it be seasoned

If it would be helpful in your language, you could express this with an active form. Alternate translation: [what can make it salty again] (See: **Active or Passive (p.1223)**)

with what will it be seasoned

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 it would be helpful in your language, you could translate his words as a statement. Alternate translation: [nothing can make it salty again.] (See: **Rhetorical Question (p.1394)**)

Luke 14:35

for the manure pile

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 (p.1411)**)

They throw it outside

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 (p.1376)**)

The one having ears to hear, let him hear

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** 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 (p.1357)**)

The one having ears to hear, let him hear

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 (p.1297)**)

The one having ears to hear, let him hear

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 (p.1299)**)

Luke 15

Luke 15 Chapter Introduction

Structure and Formatting

Jesus tells parables about a lost sheep, a lost coin, and a lost son (15:1–32)

Religious and Cultural 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: [[rc:*///tw/dict/bible/kt/sin]] and [[rc:*///tw/dict/bible/kt/forgive]] and **Parables (p.1365)**)

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: [[rc:*///tw/dict/bible/kt/sin]] and [[rc:*///tw/dict/bible/kt/repent]] and **Parables (p.1365)**)

Luke 15:1

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

all the tax collectors and the sinners were coming to him to listen to him

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 (p.1333)**)

all the tax collectors and the sinners were coming to him to listen to him

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 (p.1315)**)

Luke 15:2

And

Luke uses the word **And** to indicate the results of what the previous sentence described. Alternate translation: [As a result] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

both the Pharisees and the scribes were grumbling

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 (p.1333)**)

This one receives sinners

Alternate translation: [This man lets sinners into his presence] or [This man associates with sinners]

This one

This expression implicitly means Jesus. Alternate translation: [This man] or [Jesus] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 15:3

And

Luke uses the word **And** to indicate the results of what the previous sentence described. Alternate translation: [Then] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

he spoke this parable to them

Alternate translation: [Jesus told this story to the Pharisees and scribes to help them understand] (See: **Parables (p. 1365)**)

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

Jesus is using this question as a teaching tool. If it would be helpful in your language, 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 (p.1394)**)

Which man among you, having 100 sheep and having lost one of them, does not leave

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 would you not certainly leave] (See: **Hypothetical Situations (p.1319)**)

Which man among you, having 100 sheep & until he finds it

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 (p.1297)**)

Which man among you

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 (p.1420)**)

Luke 15:5

And having found {it}, he lays {it} on his shoulders, rejoicing

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 (p.1297)**)

he lays {it} on his shoulders

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 (p.1228)**)

Luke 15:6

And coming to the house, he calls together his friends and his neighbors

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 (p.1297)**)

saying to them, ‘Rejoice together with me, for I have found my lost sheep

If it would be helpful in your language, 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 (p.1386)**)

Luke 15:7

I say to you that

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

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 (p.1228)**)

there will be joy in heaven

Jesus is using the word **heaven** to mean the inhabitants of heaven. Alternate translation: [everyone in heaven will rejoice] (See: **Metonymy (p.1357)**)

righteous

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 could translate the word with an equivalent phrase. Alternate translation: [people who are righteous] (See: **Nominal Adjectives (p.1359)**)

Luke 15:8

what woman, having ten drachmas, if she loses one drachma, would not light a lamp and sweep the house and seek diligently until she has found {it

Jesus is using this question as a teaching tool. If it would be helpful in your language, 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 (p.1394)**)

what woman, having ten drachmas, if she loses one drachma, would not light a lamp and sweep the house and seek diligently until she has found {it

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 (p.1319)**)

drachmas

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 (p.1241)**)

sweep the house

Jesus speaks of the whole **house** to refer to one part of it, the floor. Alternate translation: [sweep the floor] (See: **Synecdoche (p.1407)**)

Luke 15:9

saying, ‘Rejoice together with me, for I have found the drachma that I lost

If it would be helpful in your language, 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 (p.1386)**)

Luke 15:10

In the same way

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 (p. 1228)**)

I say to you

Jesus says this to emphasize what he is about to tell these Pharisees and scribes. Alternate translation: [indeed]

before the angels of God

The term **before** means “in the presence” of someone. Alternate translation: [in the presence of God’s angels] or [among the angels of God] (See: **Metaphor (p.1351)**)

Luke 15:11

Then he said

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 (p.1365)**)

A certain man had two sons

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 (p.1333)**)

Luke 15:12

said to his father, ‘Father, give me the portion of the wealth that falls to {me

If it would be helpful in your language, 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 (p.1386)**)

give me

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 (p.1325)**)

the portion of the wealth that falls to {me

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 (p.1322)**)

And

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

he distributed his livelihood to them

Alternate translation: [he divided his wealth between his two sons]

Luke 15:13

not many days

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 (p.1345)**)

having gathered everything together

Alternate translation: [having packed all of his things]

recklessly

Alternate translation: [without thinking about the consequences of his actions]

Luke 15:14

And

Jesus uses the word **And** to introduce background information that will help his listeners understand what happens next in the parable. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

a severe famine happened throughout that country

Alternate translation: [something happened so that the entire country did not have enough food]

to be in need

Alternate translation: [to lack what he needed] or [not to have enough to live on]

Luke 15:15

And

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

he went {and} attached himself to one

This is an idiom. Alternate translation: [he began to work for one] (See: **Idiom (p.1322)**)

to one of the citizens of that country

Alternate translation: [to someone who lived in that country]

to feed pigs

Alternate translation: [to feed the pigs that the man owned]

Luke 15:16

he was longing to be satisfied

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he wished he could satisfy his hunger] (See: **Active or Passive (p.1223)**)

carob pods

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 (p.1411)**)

and no one gave to him

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]

Luke 15:17

coming to himself

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 (p.1322)**)

he said, ‘How many hired servants of my father have more than enough loaves, but I am perishing from hunger here

If it would be helpful in your language, 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 loaves to eat, but he was perishing from hunger where he was] (See: **Quotes within Quotes (p.1386)**)

How many hired servants of my father have more than enough loaves, but I am perishing from hunger here

This is an exclamation, not a question. Alternate translation: [All of my father’s hired servants have more than enough loaves to eat, but I am perishing from hunger here] (See: **Exclamations (p.1293)**)

loaves

The young man is using one kind of food, **loaves**, to mean food in general. Alternate translation: [food] (See: **Synecdoche (p.1407)**)

am perishing from hunger

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 (p. 1315)**)

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

If it would be helpful in your language, 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 (p.1386)**)

I will get up

This is an idiom. Alternate translation: [I will leave this place] (See: **Idiom (p.1322)**)

heaven

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 (p.1291)**)

before

The term **before** 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 (p.1351)**)

Luke 15:19

I am no longer worthy to be called your son; make me as one of your hired servants

If it would be helpful in your language, 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 (p. 1386)**)

I am no longer worthy to be called your son

If it would be helpful in your language, 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 (p. 1223)**)

to be called

This expression could also be an idiom that means “to be.” See how you translated this phrase in 1:32, 1:76, and 2:23. Alternate translation: [to be] (See: **Idiom (p.1322)**)

make me as one of your hired servants

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 (p.1325)**)

Luke 15:20

And

Luke uses the word **And** to introduce the results of what the previous sentences described. Alternate translation (as in UST): [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

having gotten up

This is an idiom. Alternate translation: [leaving that place] (See: **Idiom (p.1322)**)

But he being still far away

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

If it would be helpful in your language, 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 (p.1223)**)

fell upon his neck, and kissed him

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 (p.1405)**)

fell upon his neck

This is an idiom. Alternate translation: [gave him a hug] or [hugged him tightly] (See: **Idiom (p.1322)**)

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

If it would be helpful in your language, 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 (p.1386)**)

heaven

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 (p.1291)**)

before

The term **before** 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 (p.1351)**)

I am no longer worthy to be called your son

If it would be helpful in your language, 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 (p. 1223)**)

to be called

This expression could also be an idiom that means “to be.” See how you translated this phrase in 1:32, 1:76, and 2:23. Alternate translation: [to be] (See: **Idiom (p.1322)**)

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

If it would be helpful in your language, 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 (p.1386)**)

bring & clothe & put

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 (p.1299)**)

the first robe & a ring & sandals

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 (p.1405)**)

the first robe

As in 14:7, here the word **first** means “best.” Alternate translation: [the best robe we have] or [the festive garment we save for special occasions] (See: **Metaphor (p.1351)**)

put a ring on his hand

The father says **hand** to mean one part of the hand, a finger. Alternate translation: [put a ring on his finger] (See: **Synecdoche (p.1407)**)

sandals

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 (p.1411)**)

Luke 15:23

And bring the fattened calf, kill {it}, and let us eat {and} celebrate

If it would be helpful in your language, 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 (p.1386)**)

bring & kill {it

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 (p.1299)**)

fattened calf

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 (p.1411)**)

kill {it

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 (p.1228)**)

let us eat {and} celebrate

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 (p.1308)**)

let us eat {and} celebrate

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’ (p.1295)**)

Luke 15:24

For this son of mine was dead, and has come back to life; he was lost, and he has been found

If it would be helpful in your language, 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 (p.1386)**)

son of mine was dead, and has come back to life

The father says 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 (p. 1351)**)

he was lost, and he has been found

The father says 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 (p.1351)**)

he has been found

If it would be helpful in your language, 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 (p.1223)**)

Then they began to celebrate

Then 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. (See: **Connect — Reason-and-Result Relationship (p.1265)**)

Luke 15:25

And

Jesus uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

was in the field

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 (p.1228)**)

as} he came

Alternate translation: [as he came back home from the field] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

he heard music and dancing

The older son could not literally hear **dancing**, so Jesus is using the term **heard** 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 (p.1357)**)

Luke 15:26

And

Jesus uses the word **And** 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 (p.1265)**)

one of the servants

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 (p.1228)**)

what these things might be

Alternate translation: [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 it would be helpful in your language, 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 (p.1386)**)

your father has killed the fattened calf

The father did not do this personally. Alternate translation: [your father ordered us to butcher and cook the fattened calf] (See: **Metonymy (p.1357)**)

your father has killed the fattened calf

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 (p.1357)**)

the fattened calf

See how you translated this term in 15:23. Alternate translation: [the young animal we had been making fat] (See: **Translate Unknowns (p.1411)**)

because he has received him back in good health

Alternate translation: [because his son has come home safely]

Luke 15:28

and his father came out {and} entreated him

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 (p.1265)**)

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

If it would be helpful in your language, 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 (p.1386)**)

answering, he said

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 (p.1308)**)

Behold

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 (p.1351)**)

I am slaving for you

To emphasize how hard he believes he has worked for his father, the older son 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 (p.1351)**)

I have never disregarded your command

If it would be helpful in your language, 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 (p.1281)**)

I have never disregarded your command

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 (p.1315)**)

a young goat

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 (p. 1228)**)

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

If it would be helpful in your language, 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 (p.1386)**)

this son of yours

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

The older son 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 (p.1351)**)

with prostitutes

In order to depict how the younger son wasted his father's money on reckless living, the older son speaks of one thing he assumes the younger son spent money on. Alternate translation: [living recklessly] (See: **Synecdoche (p. 1407)**)

you killed for him the fattened calf

The father did not do this personally. Alternate translation: [you told the servants to butcher and cook the fattened calf] (See: **Metonymy (p.1357)**)

you killed for him the fattened calf

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 (p.1228)**)

the fattened calf

See how you translated this term in 15:23. Alternate translation: [the young animal we had been making fat] (See: **Translate Unknowns (p.1411)**)

Luke 15:31

But he said to him, ‘Child, you are always with me, and all {that is} mine is yours

If it would be helpful in your language, 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 (p.1386)**)

Child

The father is using the word **Child** as a term of affection. Alternate translation: [My dear son]

you are always with me

Alternate translation: [I appreciate the way you have stayed here and helped me]

Luke 15:32

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

If it would be helpful in your language, 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 (p.1386)**)

to celebrate and to rejoice

The phrase **celebrate and rejoice** expresses a single idea emphatically by using two similar words connected with **and**. Alternate translation: [celebrate joyfully] (See: **Hendiadys (p.1308)**)

this brother of yours

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

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 (p.1351)**)

he had been lost, and was found

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 (p.1351)**)

and was found

If it would be helpful in your language, 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 (p.1223)**)

Luke 16

Luke 16 Chapter Introduction

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

Luke uses the word **And** to introduce background information that will help readers understand what Jesus teaches next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

he also said to the disciples

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 (p.1333)**)

And he also said to the disciples

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 (p.1365)**)

There was a certain rich man who had a manager

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 (p.1333)**)

he was reported to him as

If it would be helpful in your language, 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 (p. 1223)**)

wasting his possessions

Alternate translation: [managing his wealth badly]

Luke 16:2

And

Jesus uses the word **And** to introduce the results of what the previous sentence described. Alternate translation (as in UST): [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

having called him

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 (p.1376)**)

he said to him, ‘What {is} this I hear about you? Give a report of your management, for you are no longer able to manage

If it would be helpful in your language, 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 (p.1386)**)

What {is} this I hear about you

The rich man is not looking for information. He is using the question form to scold the manager. If it would be helpful in your language, you could translate this as an exclamation. Alternate translation: [I have heard what you are doing!] (See: **Rhetorical Question (p.1394)**)

Give a report of your management

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

Alternate translation: [since you cannot be my financial manager any longer]

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

If it would be helpful in your language, 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 (p.1386)**)

my master

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 (p.1228)**)

I am not strong to dig

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 to represent all work that would require sustained physical exertion. Alternate translation: [I am not strong enough to do manual labor] (See: **Synecdoche (p.1407)**)

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

If it would be helpful in your language, 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 (p. 1386)**)

when I am removed from the management

If it would be helpful in your language, 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 (p. 1223)**)

they will welcome me into their houses

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 (p.1376)**)

they will welcome me into their houses

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 of this by reference to where it would happen. Alternate translation: [my master's debtors will provide for my needs] (See: **Metonymy (p.1357)**)

Luke 16:5

of the debtors of his master

Alternate translation: [of the people who were in debt to his master] or [of the people who owed things to his master]

to the first one

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 (p.1359)**)

he said to the first one, ‘How much do you owe to my master

If it would be helpful in your language, 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 (p.1386)**)

Luke 16:6

And he said, ‘100 baths of olive oil

If it would be helpful in your language, 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 (p.1386)**)

100 baths

The word **baths** is the plural of “bath,” an ancient measurement equal to about 30 liters or about 8 gallons. If it would be helpful in your language, you could use the equivalent modern measurement in your translation. Alternate translation: [3,000 liters] or [800 gallons] (See: **Biblical Volume (p.1243)**)

Then he said to him, ‘Take your bill and, sitting down, quickly write 50

If it would be helpful in your language, 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 (p.1386)**)

your bill

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 (p.1411)**)

50

If it would be helpful in your language, you could use the equivalent modern measurement in your translation. Alternate translation: [1,500 liters] or [400 gallons] (See: **Biblical Volume (p.1243)**)

Luke 16:7

Then to another he said, ‘And you, how much do you owe

If it would be helpful in your language, 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 (p.1386)**)

100 cors

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 it would be helpful in your language, 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 (p.1243)**)

And he said, ‘100 cors of wheat.’ He says to him, ‘Take your bill, and write 80

If it would be helpful in your language, 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 (p.1386)**)

He says to him

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 could use the past tense in your translation. Alternate translation: [He said to him]

your bill

See how you translated **your bill** in 16:6. Alternate translation: [your statement] or [your note] (See: **Translate Unknowns (p.1411)**)

80

If it would be helpful in your language, you could use an equivalent modern measurement in your translation. Alternate translation: [16 tons] or [800 bushels] (See: **Biblical Volume (p.1243)**)

Luke 16:8

he had acted shrewdly

Alternate translation: [he had looked out for himself] or [he had planned for the future]

the sons of this age

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 (p.1322)**)

of this age

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: [of this present world] (See: **Metonymy (p.1357)**)

the sons of the light

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 (p. 1351)**)

the sons of the light

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 (p.1351)**)

in their own generation

Jesus speaks 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 (p.1351)**)

Luke 16:9

And I say to you

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 (p.1289)**)

make friends for yourselves by means of unrighteous wealth, so that when it fails, they may welcome you into the eternal dwellings

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

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 (p. 1357)**)

when it fails

Alternate translation: [when it is gone] or [when it no longer has any value]

Luke 16:10

The one {who is} faithful in very little

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 {who is} unrighteous in very little

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]

Luke 16:11

unrighteous wealth

See how you translated this term in 16:9. Alternate translation: [with the money that you have in this world] (See: **Metonymy (p.1357)**)

who will entrust the true to you

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [no one will trust you with genuine wealth.] (See: **Rhetorical Question (p.1394)**)

the true

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 (p.1359)**)

Luke 16:12

who will give to you {what is} your own

Jesus is using the question form as a teaching tool. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [no one will give you property of your own.] (See: **Rhetorical Question (p.1394)**)

Luke 16:13

No servant is able to serve two masters

If it would be helpful in your language, you could make the subject positive and the verb negative in this expression. Alternate translation: [A servant cannot serve two masters]

two masters

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 (p.1228)**)

for either he will hate the one and will love the other, or else he will be devoted to one and will despise the other

Jesus is basically saying the same thing in two different ways. If it would be helpful in your language, 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 (p.1367)**)

he will be devoted to one

Alternate translation: [he will love the first master very strongly]

will despise the other

Alternate translation: [will hold the second master in contempt] or [will hate the second master]

You are not able to serve

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 (p.1299)**)

Luke 16:14

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

the Pharisees

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 (p.1333)**)

being lovers of money

Alternate translation: [who loved having money] or [who were very greedy for money]

Luke 16:15

You are the ones justifying yourselves

Alternate translation: [You are people who try to make yourselves look good]

before men

Jesus is using this expression to mean “where people can see,” and it refers to perception and judgment. Alternate translation: [from the perspective of others] (See: **Metaphor (p.1351)**)

men

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 (p.1420)**)

but God knows your hearts

Here, **hearts** represent people’s motivations and desires. Alternate translation: [God understands your true desires] or [God knows your real motives] (See: **Metaphor (p.1351)**)

what is} exalted among men

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 (p.1351)**)

men

Here, Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1420)**)

is} an abomination

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 (p.1411)**)

before God

Jesus is using this expression to mean “where God can see,” and it refers to perception and judgment. Alternate translation: [from God’s perspective] (See: **Metaphor (p.1351)**)

Luke 16:16

The Law and the Prophets

Jesus is referring 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 (p.1349)**)

were} until

Alternate translation: [led up to the time of]

John

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 (p.1228)**)

the kingdom of God is proclaimed as good news

If it would be helpful in your language, 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 (p.1223)**)

the kingdom of God

See how you decided to translate this phrase in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule." Alternate translation: [how God will rule] (See: **Abstract Nouns (p.1221)**)

everyone is forcing their way into it

Jesus says 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 (p.1315)**)

everyone

The term **everyone** is a generalization for emphasis. Alternate translation: [people] (See: **Hyperbole (p.1315)**)

Luke 16:17

But it is easier for heaven and earth to pass away than for one stroke of the law to fall

If it would be helpful in your language, 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

Jesus is describing all of creation by referring to its two components. Alternate translation: [all of creation] (See: **Merism (p.1349)**)

to pass away

Alternate translation: [to go out of existence]

than for one stroke of the law

A **stroke** is the smallest part of a letter. Jesus is referring 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 (p. 1357)**)

to fall

Jesus uses the term **fall** to mean to be of no further use, such as a building would be if it collapsed. Alternate translation: [to become invalid] (See: **Metaphor (p.1351)**)

Luke 16:18

Everyone divorcing his wife

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 (p.1228)**)

Everyone divorcing his wife

Alternate translation: [Anyone who divorces his wife] or [Any man who divorces his wife]

commits adultery

Alternate translation: [is guilty of adultery]

the one marrying

Alternate translation: [any man who marries]

the one marrying one that has been divorced from a husband

If it would be helpful in your language, you could express this with an active form. Alternate translation: [a woman whose husband has divorced her] (See: **Active or Passive (p.1223)**)

Luke 16:19

Now

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 (p.1365)**)

Now there was a certain rich man

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 (p.1333)**)

and he was putting on purple and fine linen

Jesus is 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 (p.1407)**)

purple

Jesus uses the term **purple** to mean clothing colored with purple dye, which was very expensive. Alternate translation: [clothing colored with purple dye] (See: **Metonymy (p.1357)**)

fine linen

The term **fine linen** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: [garments made of fine cloth] or [garments made of good cloth] (See: **Translate Unknowns (p.1411)**)

feasting sumptuously every day

Alternate translation: [and he enjoyed eating expensive food every day]

Luke 16:20

But a certain poor man named Lazarus

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 (p.1333)**)

was laid at his gate

If it would be helpful in your language, 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 (p.1223)**)

at his gate

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 (p.1228)**)

afflicted with sores

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]

Luke 16:21

longing to be fed from the things falling

If it would be helpful in your language, you could express this with an active form. Alternate translation: [wishing he could eat the scraps of food that fell] (See: **Active or Passive (p.1223)**)

But even the dogs were coming

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

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 (p.1228)**)

Luke 16:22

Then it happened that

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 (p.1330)**)

he was carried away by the angels

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the angels carried him away] (See: **Active or Passive (p.1223)**)

to the bosom of Abraham

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 (p.1228)**)

was buried

If it would be helpful in your language, you could express this with an active form. Alternate translation: [people buried him] (See: **Active or Passive (p.1223)**)

Luke 16:23

lifting up his eyes

This is an idiom. Alternate translation: [he looked up] (See: **Idiom (p.1322)**)

being in torment

Alternate translation: [while suffering in terrible pain]

he sees

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 could use the past tense in your translation. Alternate translation: [he saw] (See: **Irregular Use of Tenses (p. 1339)**)

in his bosom

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 (p.1228)**)

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

If it would be helpful in your language, 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 (p.1386)**)

crying out, he said

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 (p.1308)**)

Father Abraham

The rich man is using the term **Father**, which 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 (p.1351)**)

have mercy on me

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 (p.1325)**)

and send Lazarus

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

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 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 (p.1315)**)

and cool my tongue

The rich man is 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 (p.1315)**)

I am tormented in this flame

If it would be helpful in your language, you could express this with an active form. Alternate translation: [this flame is making me suffer greatly] (See: **Active or Passive (p.1223)**)

Luke 16:25

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

If it would be helpful in your language, 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 (p.1386)**)

Child

Abraham is using the term **Child** 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 (p. 1351)**)

your good things

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 (p.1359)**)

likewise

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

Abraham is using the adjective **bad** as a noun. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. It is plural. Alternate translation: [bad things] or [things that caused him to suffer] (See: **Nominal Adjectives (p.1359)**)

he is comforted

If it would be helpful in your language, 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 (p.1223)**)

you are tormented

If it would be helpful in your language, you could express this with an active form. Alternate translation: [you are suffering greatly] (See: **Active or Passive (p.1223)**)

Luke 16:26

And with all these things, between us and you a great chasm has been set in place, so that the ones wanting to cross from here to you may not be able, nor may they go across from there to us

If it would be helpful in your language, 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 (p.1386)**)

And with all these things

This is an idiom. Alternate translation: [In addition to this reason] (See: **Idiom (p.1322)**)

us & us

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' (p.1295)**)

you & you

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 (p. 1299)**)

a great chasm has been set in place

If it would be helpful in your language, 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 (p.1223)**)

nor may they go across from there to us

Abraham is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate 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 (p.1286)**)

Luke 16:27

Then he said, ‘I beg you then, Father, that you would send him to the house of my father

If it would be helpful in your language, 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 (p.1386)**)

Father

The rich man is using the term **Father**, which means “ancestor,” as a respectful title. Alternate translation: [Abraham, my father] or [Abraham, my ancestor] (See: **Metaphor (p.1351)**)

to the house of my father

The rich man is using the word **house** to mean the people who live together in a household. Alternate translation: [to my family] (See: **Metonymy (p.1357)**)

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

If it would be helpful in your language, 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 (p.1386)**)

in order that he might warn them

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 (p.1228)**)

Luke 16:29

But Abraham says

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 could use the past tense in your translation. Alternate translation: [But Abraham said] (See: **Irregular Use of Tenses (p.1339)**)

But Abraham says, ‘They have Moses and the prophets; let them listen to them

If it would be helpful in your language, 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 (p.1386)**)

They have Moses and the prophets

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 (p.1228)**)

Moses and the prophets

Abraham is using the names of the authors of the biblical books to refer to their writings. Alternate translation: [what Moses and the prophets have written] (See: **Metonymy (p.1357)**)

Moses and the prophets

Abraham is referring 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 (p.1349)**)

let them listen to them

Here, **listen to** is an idiom that means “obey.” Alternate translation: [let them obey their teaching] (See: **Idiom (p. 1322)**)

let them listen to them

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 (p.1228)**)

Luke 16:30

But he said, ‘No, Father Abraham, but if someone goes to them from the dead, they will repent

If it would be helpful in your language, 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 (p.1386)**)

No

The rich man uses the word **No** 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 (p.1228)**)

if someone goes to them from the dead, they will repent

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 (p.1319)**)

from the dead

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 could translate this with an equivalent expression. Alternate translation: [from among the people who have died] (See: **Nominal Adjectives (p.1359)**)

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 rises from the dead

If it would be helpful in your language, 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 (p.1386)**)

If they do not listen to Moses and the prophets, neither will they be persuaded if someone rises from the dead

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 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 (p.1261)**)

If they do not listen to Moses and the prophets

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 (p.1322)**)

to Moses and the prophets

Abraham is using the names of the authors of the biblical books to refer to their writings. Alternate translation: [what Moses and the prophets have written] (See: **Metonymy (p.1357)**)

to Moses and the prophets

Abraham is referring 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 (p.1349)**)

neither will they be persuaded if someone rises from the dead

If it would be helpful in your language, 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 (p.1223)**)

from the dead

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 could translate this with an equivalent expression. Alternate translation: [from among the people who have died] (See: **Nominal Adjectives (p.1359)**)

Luke 17

Luke 17 Chapter Introduction

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)

Religious and Cultural 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.

Translation Issues 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: [[rc:///*ta/man/translate/figs-rquestion]] and [[rc:///*tw/dict/bible/kt/grace]] and **righteous, righteousness, unrighteous, unrighteousness, upright, uprightness (p.1444)**)

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).

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 (p.1409)**)

Luke 17:1

It is impossible for stumbling blocks not to come

If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [Stumbling blocks will certainly come] (See: **Double Negatives (p.1281)**)

stumbling blocks

The term **stumbling blocks** refers to any lumps, rocks, or bumps on the ground that cause people to stumble or trip. If your readers would not be familiar with this type of object, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [things that people trip on] (See: **Translate Unknowns (p.1411)**)

stumbling blocks

Here, Jesus speaks of things that cause people to sin as if they were **stumbling blocks**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [things that lead people to disobey] (See: **Metaphor (p.1351)**)

woe {to the one} through whom they come

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 (p.1286)**)

Luke 17:2

It would be better for him if

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 (p.1228)**)

a millstone were put around his neck

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 (p.1228)**)

a millstone

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 (p.1411)**)

he should cause & to stumble

See how you translated the similar terms in 17:1. Alternate translation: [he should tempt ... to sin] (See: **Metaphor (p.1351)**)

of these little ones

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 (p.1351)**)

Luke 17:3

Pay attention to yourselves

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 (p.1228)**)

Pay attention

The implied “you” in this imperative is plural, since Jesus is speaking to his disciples. (See: **Forms of You (p.1299)**)

your & rebuke & forgive

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 (p.1401)**)

If your brother sins, rebuke him

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 (p.1263)**)

your brother

Jesus is using the term **brother** to mean someone who shares the same faith. Alternate translation: [a fellow believer] (See: **Metaphor (p.1351)**)

your brother

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 (p.1420)**)

rebuke him

Alternate translation: [correct him] or [tell him strongly that what he did was wrong]

and if he repents, forgive him

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 (p.1263)**)

Luke 17:4

And if he sins against you seven times in the day, and seven times returns to you, saying, ‘I repent,’ you will forgive him

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 (p.1263)**)

seven times in the day, and seven times

The number **seven** in the Bible represents a large or sufficient quantity. Alternate translation: [many times in the same day, and each time] (See: **Idiom (p.1322)**)

in the day

Alternate translation: [in the same day]

you & you, & you will forgive

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 (p. 1401)**)

returns to you, saying, ‘I repent,’ you will forgive him

If it would be helpful in your language, 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 (p.1386)**)

you will forgive him

Jesus is using a future statement to give an instruction and command. Alternate translation: [you must forgive him] (See: **Statements — Other Uses (p.1403)**)

Luke 17:5

the apostles

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

Here Luke is referring to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

Increase faith to us

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 (p.1325)**)

Luke 17:6

the Lord

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

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 (p.1263)**)

you had & you would say & to you

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 (p.1299)**)

If you had faith like a mustard seed

A **mustard seed** is a very small seed. Jesus is using this seed in a simile to mean a very small amount. Alternate translation: [If you had even a tiny amount of faith] (See: **Simile (p.1398)**)

a mustard seed

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 (p.1411)**)

to this mulberry tree

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: [to this firmly rooted tree] (See: **Translate Unknowns (p.1411)**)

you would say to this mulberry tree, ‘Be uprooted, and be planted in the sea

If it would be helpful in your language, 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 (p.1386)**)

Be uprooted, and be planted in the sea

If it would be helpful in your language, 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 (p.1223)**)

it would listen to you

Here, **listen to** is an idiom that means “obey.” Alternate translation: [the tree would obey you] (See: **Idiom (p.1322)**)

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

Jesus is using the question form to teach his disciples. If it would be helpful in your language, 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 (p.1394)**)

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

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 (p.1319)**)

will say to him, having come in from the field, ‘Come immediately {and} recline to eat

If it would be helpful in your language, 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 (p.1386)**)

a servant plowing or tending sheep

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 (p.1228)**)

and} recline to eat

See how you translated this phrase in 5:29. Alternate translation: [and sit down to eat] or [and sit down and have your supper] (See: **Translate Unknowns (p.1411)**)

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

Jesus uses a second question as a further teaching tool, to emphasize how a person actually would treat a servant. If it would be helpful in your language, 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 could serve me while I eat and drink, and after that you yourself can eat and drink] (See: **Rhetorical Question (p. 1394)**)

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

If it would be helpful in your language, 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 (p.1386)**)

girding yourself, serve me

See how you translated these phrases in 12:35. Alternate translation: [wrap the lower part of your robe around your hips so that you can serve me] (See: **Translate Unknowns (p.1411)**)

and after these things

Alternate translation: [and then, after you have served me]

you will eat and drink

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 (p.1403)**)

Luke 17:9

He does not have gratitude to the servant because he did the things commanded, does he

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 (p.1281)**)

He does not have gratitude to the servant because he did the things commanded, does he

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 (p.1228)**)

He does not have gratitude to the servant because he did the things commanded, does he

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 it would be helpful in your language, 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 (p.1394)**)

He does not have gratitude to the servant & does he

Alternate translation: [he does not need to thank the servant ... does he]

the things commanded

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the things he commanded him to do] (See: **Active or Passive (p.1223)**)

Luke 17:10

the things commanded to you

If it would be helpful in your language, 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 (p.1223)**)

say, ‘We are worthless servants. We have done what we ought to do

If it would be helpful in your language, 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 (p.1386)**)

We are worthless servants. We have done what we ought to do

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’ (p.1295)**)

We are worthless servants

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 (p.1315)**)

We have done what we ought to do

Alternate translation: [We have only done our duty]

Luke 17:11

And it happened

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 (p.1330)**)

in the journeying to Jerusalem

Alternate translation: [as Jesus continued his journey to Jerusalem]

he was passing through between Samaria and Galilee

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 (p. 1232)**)

Luke 17:12

ten leprous men, who stood at a distance met {him

Luke uses this phrase to introduce these new characters into the story. Alternate translation: [ten men who were lepers came out to meet him, standing far away] (See: **Introduction of New and Old Participants (p.1333)**)

ten leprous men, who stood at a distance met {him

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 **who stood at a distance** a separate sentence. Alternate translation: [ten leprous men met him. They stood at a distance, as they were required to do because they were ceremonially unclean] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 17:13

they lifted up their voice

This idiom means that they spoke loudly. Alternate translation: [they called out in loud voices] or [they shouted out] (See: **Idiom (p.1322)**)

they lifted up their voice

If it would be unusual in your language for someone to speak as if a group of people had only one **voice**, you could use the plural form here. Alternate translation: [they called out in loud voices] (See: **Collective Nouns (p.1248)**)

have mercy on us

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 (p.1325)**)

have mercy on us

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 (p.1228)**)

Luke 17:14

Go show yourselves to the priests

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 (p.1228)**)

And it happened that

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 (p.1330)**)

they were cleansed

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God healed them] (See: **Active or Passive (p.1223)**)

they were cleansed

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 (p.1228)**)

Luke 17:15

having seen that he had been healed

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [when he realized that Jesus had healed him] (See: **Active or Passive (p.1223)**)

returned

Alternate translation: [came back to where Jesus was]

glorifying God with a loud voice

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 (p.1322)**)

Luke 17:16

he fell on his face at his feet

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 (p.1405)**)

And he was a Samaritan

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 (p.1232)**)

Luke 17:17

Then answering, Jesus said

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 (p.1308)**)

Then answering, Jesus said

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 (p.1228)**)

Were not ten cleansed

If it would be helpful in your language, 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 (p.1223)**)

Were not ten cleansed

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 it would be helpful in your language, you could translate his words as a statement. Alternate translation: [I know that I healed ten men of their leprosy.] (See: **Rhetorical Question (p.1394)**)

But where {are} the nine

Jesus is not asking the crowd to tell him where the other nine men are. He is using the question form for emphasis. If it would be helpful in your language, you could translate his words as a statement or exclamation. Alternate translation: [The other nine men should have come back too!] (See: **Rhetorical Question (p.1394)**)

Luke 17:18

Were they not found returning to give glory to God except this foreigner

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 (p.1259)**)

Were they not found returning to give glory to God except this foreigner

Jesus is using the question form for emphasis. If it would be helpful in your language, 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 (p.1394)**)

Were they not found returning

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 (p.1376)**)

Were they not found returning

If it would be helpful in your language, 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

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 (p.1322)**)

this foreigner

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 (p.1228)**)

Luke 17:19

Your faith has saved you

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as “believe.” Alternate translation: [Because you believed, that has saved you] (See: **Abstract Nouns (p.1221)**)

Your faith has saved you

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 (p.1228)**)

Your faith has saved you

Jesus speaks of the leper’s **faith** as if it had actively saved him. Alternate translation: [Because you believed, you have received salvation] (See: **Personification (p.1370)**)

Luke 17:20

And having been asked by the Pharisees when the kingdom of God was coming

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 (p.1251)**)

And having been asked by the Pharisees when the kingdom of God was coming

If it would be helpful in your language, 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 (p.1276)**)

having been asked by the Pharisees

If it would be helpful in your language, 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 (p.1223)**)

when the kingdom of God was coming

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [when God would begin to rule] (See: **Abstract Nouns (p.1221)**)

he answered them and said

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 (p.1308)**)

The kingdom of God is not coming with observation

Jesus uses the word **observation** to mean things that people can observe. Alternate translation: [The kingdom of God is not coming with signs that people can observe] (See: **Metonymy (p.1357)**)

The kingdom of God is not coming

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [God is not going to begin to rule] (See: **Abstract Nouns (p.1221)**)

Luke 17:21

Neither will they say, ‘Behold, here!’ or ‘There

If it would be helpful in your language, 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 (p.1386)**)

Behold, here!’ or ‘There

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 (p.1351)**)

For behold

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 (p.1351)**)

the kingdom of God is within you

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 (p.1299)**)

the kingdom of God is within you

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [God is ruling inside of you] or [God is ruling in your midst] (See: **Abstract Nouns (p.1221)**)

Luke 17:22

Days will come when

Jesus is using the term **Days** to refer to a specific time. Alternate translation: [There will be a time when] (See: **Idiom (p.1322)**)

you will desire to see

Jesus is using the term **see** to mean “experience.” Alternate translation: [you will want very much to experience] (See: **Idiom (p.1322)**)

one of the days of the Son of Man

Jesus is using his title **the Son of Man** 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 (p.1357)**)

one of the days of the Son of Man

Jesus is using one of these **days** to refer to the whole time that it belongs to. Alternate translation: [the time when the Son of Man will rule as king] (See: **Synecdoche (p.1407)**)

of the days of the Son of Man

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [of my days as the Son of Man] (See: **First, Second or Third Person (p.1297)**)

of the days of the Son of Man

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 (p.1228)**)

but you will not see {it

Jesus is using the term **see** to mean “experience.” Alternate translation: [but you will not experience it yet] (See: **Idiom (p.1322)**)

Luke 17:23

they will say to you, ‘Behold, there!’ or ‘Behold, here

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 (p.1228)**)

they will say to you, ‘Behold, there!’ or ‘Behold, here

If it would be helpful in your language, 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 (p.1386)**)

Behold, & Behold

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 (p.1351)**)

Do not go out or run after them

The expressions **go out** and **run after** mean similar things. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these terms into a single expression. Alternate translation: [Do not go where they tell you] (See: **Doublet (p.1284)**)

Do not go out or run after them

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 (p.1228)**)

Luke 17:24

the lightning flashing from a {place} under the sky shines to a place under the sky

Alternate translation: [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

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 (p.1398)**)

thus will be the Son of Man

See the discussion of textual issues at the end of the introduction 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 (p.1409)**)

thus will be the Son of Man

The implication is that **thus will be the Son of Man** 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 (p.1228)**)

thus will be the Son of Man

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [thus will be I, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

thus will be the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [thus will be I, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 17:25

it is necessary for him to suffer

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [it is necessary for me to suffer] (See: **First, Second or Third Person (p. 1297)**)

to be rejected by this generation

If it would be helpful in your language, 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 (p.1223)**)

this generation

Jesus is using the term **generation** to mean the people who were born in the current generation. Alternate translation: [the people living at this time] (See: **Metonymy (p.1357)**)

Luke 17:26

just as it happened & thus it will be also

Alternate translation: [just as people were doing certain things ... thus people will be doing the same things]

in the days of Noah

Jesus is using the term **days** to refer to a specific time. Alternate translation: [at the time when Noah was living] (See: **Idiom (p.1322)**)

in the days of the Son of Man

Jesus is using the term **days** to refer to a specific time. Alternate translation: [at the time when the Son of Man is about to return] (See: **Idiom (p.1322)**)

in the days of the Son of Man

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [in my days as the Son of Man] (See: **First, Second or Third Person (p.1297)**)

in the days of the Son of Man

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 (p.1228)**)

Luke 17:27

They were eating, they were drinking, they were marrying, they were being given in marriage

Jesus describes several regular activities to refer to regular activities in general. Alternate translation: [They were going about their normal lives] (See: **Synecdoche (p.1407)**)

they were being given in marriage

If it would be helpful in your language, 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 (p.1223)**)

until that day

While Noah and his family did enter the ark on a specific **day**, Jesus is likely using the word **day** to mean a specific time. Alternate translation: [right up to the moment when] (See: **Idiom (p.1322)**)

the ark

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 (p.1411)**)

them} all

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 (p.1315)**)

Luke 17:28

just as it happened in the days of Lot

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 (p.1286)**)

in the days of Lot

Jesus is using the term **days** to refer to a specific time. Alternate translation: [at the time when Lot was living] (See: **Idiom (p.1322)**)

they were eating, they were drinking, they were buying, they were selling, they were planting, they were building

Jesus describes several regular activities to refer to regular activities in general. Alternate translation: [they were going about their normal lives] (See: **Synecdoche (p.1407)**)

they were eating

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 (p.1376)**)

Luke 17:29

But in the day

While Lot did leave Sodom on a specific **day**, Jesus is likely using the word **day** to mean a specific time. Alternate translation: [But at the moment when] or [But as soon as] (See: **Idiom (p.1322)**)

it rained fire and sulfur from heaven

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 could translate this as a simile. Alternate translation: [fire and burning sulfur fell from the sky like rain] (See: **Simile (p.1398)**)

them} all

Here, **them all** does not include Lot and his family. Alternate translation: [all those who stayed in the city] (See: **Hyperbole (p.1315)**)

Luke 17:30

It will be according to these things

Alternate translation: [It will be just like that]

It will be according to these things

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 (p.1228)**)

in the day

Jesus is using the term **day** to refer to a specific time. Alternate translation: [at the time when] (See: **Idiom (p.1322)**)

the Son of Man is revealed

If it would be helpful in your language, 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 (p.1223)**)

in the day the Son of Man is revealed

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [when I, the Son of Man, am revealed] (See: **First, Second or Third Person (p.1297)**)

in the day the Son of Man is revealed

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 (p.1228)**)

Luke 17:31

In that day

Jesus is using the term **day** to refer to a specific time. Alternate translation: [At that time] (See: **Idiom (p.1322)**)

whoever is on the housetop and his goods are in the house, let him not go down to take them

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 (p.1319)**)

on the housetop

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 (p.1411)**)

his goods

Alternate translation: [his possessions] or [his valuables]

let him not go down to take them

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 (p.1228)**)

and the one in the field, likewise let him not turn back to the things behind

Jesus is speaking of a hypothetical situation that might occur at this time. Alternate translation: [and suppose someone is out working in the field. Then he too should not go back into the house for anything] (See: **Hypothetical Situations (p.1319)**)

let him not turn back to the things behind

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 (p.1228)**)

Luke 17:32

Remember the wife of Lot

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 (p.1228)**)

Luke 17:33

Whoever seeks to keep his life will lose it

Alternate translation: [Whoever tries to save his old way of living will lose his life]

but whoever will lose {it} will preserve it

Alternate translation: [but whoever gives up his old way of living will save his life]

Luke 17:34

I say to you

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

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 (p.1319)**)

in one bed

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 (p.1411)**)

The one will be taken, and the other will be left

If it would be helpful in your language, you could use active forms for both of these verbs, and you could 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 (p.1223)**)

The one will be taken

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 (p.1319)**)

Luke 17:35

There will be two grinding in the same {place

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 (p.1319)**)

two

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

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 (p.1411)**)

The one will be taken, but the other will be left

If it would be helpful in your language, you could use active forms for both of these verbs, and you could 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 (p.1223)**)

The one will be taken

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 (p.1319)**)

Luke 17:36

Two in a field; one will be taken and the other will be left

See the discussion of textual issues at the end of the introduction 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 (p.1409)**)

Two in a field

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 (p.1319)**)

one will be taken and the other will be left

If it would be helpful in your language, you could use active forms for both of these verbs, and you could 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 (p.1223)**)

one will be taken

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 (p.1319)**)

Luke 17:37

answering, they say to him

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 could use the past tense in your translation. Alternate translation: [the disciples responded to him]

answering, they say to him

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 (p. 1308)**)

Where, Lord

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 (p.1228)**)

Where the body {is}, there also the vultures will be gathered together

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 (p.1379)**)

Where the body {is}, there also the vultures will be gathered together

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 can 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 (p.1351)**)

the vultures

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 (p.1411)**)

will be gathered together

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will flock together] or [will assemble] (See: **Active or Passive (p.1223)**)

Luke 18

Luke 18 Chapter Introduction

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)

Religious and Cultural 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 (p.1436)**)

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: [[rc:///*tw/dict/bible/kt/righteous]] and [[rc:///*tw/dict/bible/kt/sin]])

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 (p.1409)**)

Luke 18:1

Then he spoke a parable to them to {show that} it was necessary

Alternate translation: [Then Jesus told his disciples this story to help them understand that it was necessary] (See: **Parables (p.1365)**)

Luke 18:2

saying

If it would be helpful in your language, you could begin a new sentence here. Alternate translation: [He said]

In a certain city there was a certain judge

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 (p.1333)**)

not fearing God and not respecting man

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 (p.1232)**)

man

Here, Jesus is using the term **man** in a generic sense that includes all people. Alternate translation: [other people] (See: **When Masculine Words Include Women (p.1420)**)

Luke 18:3

And there was a widow in that city

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 (p.1333)**)

a widow

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 (p. 1228)**)

she was coming to him

Here the Greek verb indicates repeated or continual action. Alternate translation: [she kept coming to the judge]

saying, ‘Vindicate me against my opponent

If it would be helpful in your language, 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 (p.1386)**)

Vindicate me against my opponent

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 (p.1325)**)

my opponent

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 could use it here. (See: **Translate Unknowns (p.1411)**)

Luke 18:4

after these things

Alternate translation: [later on] or [eventually]

he said to himself, ‘Even if I do not fear God or respect man

If it would be helpful in your language, 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 (p.1386)**)

Even if I do not fear God or respect man

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 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 (p.1261)**)

man

The judge is using the term **man** in a generic sense that includes all people. Alternate translation: [other people] (See: **When Masculine Words Include Women (p.1420)**)

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

If it would be helpful in your language, 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 (p.1386)**)

causes me trouble

Alternate translation: [bothers me]

she will not beat me up

The judge speaks 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 (p.1351)**)

by coming to the end

The expression **to the end** is an idiom that means "perpetually" or "forever." Alternate translation: [by coming to me incessantly] (See: **Idiom (p.1322)**)

Luke 18:6

the Lord

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: [the Lord Jesus]

Listen to what the unrighteous judge says

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 (p.1322)**)

Luke 18:7

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

Jesus is using the question form for emphasis as he teaches his disciples. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [Now God will certainly answer the prayers of the people he has chosen, who cry out to him day and night, and he delays long over them!] (See: **Rhetorical Question (p.1394)**)

And will not God do the vindication of his elect

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 (p.1228)**)

of his elect

Jesus is using the adjective **elect** as a noun in order to describe a group of people. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [for the people whom he chose] (See: **Nominal Adjectives (p.1359)**)

the ones crying out to him day and night

Jesus is using the phrase **day and night** 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 (p.1349)**)

and he delays long over them

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 (p.1322)**)

Luke 18:8

I say to you

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

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 (p.1228)**)

Nevertheless, the Son of Man having come, will he indeed find faith on the earth

Jesus is using the question form as a teaching tool. This particular question uses a word that anticipates a negative answer. If it would be helpful in your language, 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 (p.1394)**)

Nevertheless

The reference of the word **Nevertheless** 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 (p.1228)**)

the Son of Man having come

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [when I, the Son of Man, come] (See: **First, Second or Third Person (p. 1297)**)

the Son of Man having come

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 (p.1228)**)

faith

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 (p.1228)**)

Luke 18:9

Then he also spoke this parable to some

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 (p.1365)**)

to some

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 (p.1333)**)

of the ones having become confident in themselves that they were righteous and disdaining others

Alternate translation: [who had convinced themselves that they were righteous and who disdained others] or [who considered themselves to be righteous and disdained others]

and disdaining others

Alternate translation: [and who thought they were superior to other people]

Luke 18:10

Two men

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 (p.1333)**)

went up into the temple to pray

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 (p.1322)**)

into the temple

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 (p. 1407)**)

the one a Pharisee, and the other a tax collector

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 (p.1232)**)

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

If it would be helpful in your language, 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 (p.1386)**)

I thank you

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 (p.1302)**)

the rest of men

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 (p.1420)**)

robbers

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 (p.1411)**)

unrighteous

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 could translate this with an equivalent expression. Alternate translation: [evildoers] (See: **Nominal Adjectives (p.1359)**)

or even like this tax collector

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 (p.1228)**)

Luke 18:12

I fast twice a week. I tithe all that I acquire

If it would be helpful in your language, 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 (p.1386)**)

I tithe all that I acquire

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 (p.1322)**)

Luke 18:13

But the tax collector, standing at a distance

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 (p.1405)**)

did not even want to lift up his eyes toward heaven

The phrase **lift up his eyes** means to look at something. Alternate translation: [did not even want to look up toward heaven] (See: **Idiom (p.1322)**)

toward heaven

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 (p.1228)**)

but was beating his breast

This was a physical expression of great sorrow, and it showed this man's repentance and humility. Alternate translation: [but instead, he hit his chest to demonstrate his shame and sorrow over his sins] (See: **Symbolic Action (p.1405)**)

saying, 'God, have mercy on me, the sinner

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [admitting that he was a sinner and asking God to have mercy on him] (See: **Quotes within Quotes (p.1386)**)

God, have mercy on me, the sinner

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 (p.1325)**)

Luke 18:14

I say to you

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

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 (p.1228)**)

this one & rather than that one

Alternate translation: [the latter ... rather than the former] or [the tax collector ... rather than the Pharisee]

justified

If it would be helpful in your language, you could express the meaning of the passive verbal form **justified** with an equivalent phrase. Alternate translation: [right with God] (See: **Active or Passive (p.1223)**)

went down to his house

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 (p.1322)**)

rather than that one

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 (p.1228)**)

will be humbled

If it would be helpful in your language, 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 (p.1223)**)

will be exalted

If it would be helpful in your language, 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 (p.1223)**)

will be exalted

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 (p.1351)**)

Luke 18:15

And

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: [Now] (See: **Connect — Background Information (p. 1251)**)

they were bringing even the infants to him

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 (p.1376)**)

so that he might touch {them

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 (p.1405)**)

were rebuking them

If it would be helpful to your readers, you could state more explicitly what this means. Alternate translation: [tried to stop the parents from bringing their children to Jesus] (See: **Assumed Knowledge and Implicit Information (p. 1228)**)

Luke 18:16

But Jesus summoned them, saying

Alternate translation: [But Jesus called the children to come to him, telling his disciples] (See: **Pronouns — When to Use Them (p.1376)**)

Permit the little children to come to me, and do not forbid them

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 (p.1416)**)

of such is the kingdom of God

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 (p.1398)**)

of such is the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [people who are like children will let God rule their lives] (See: **Abstract Nouns (p.1221)**)

Luke 18:17

Truly I say to you, whoever

Jesus says this to emphasize what he is about to say. Alternate translation: [I can assure you that whoever]

does not receive the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [does not let God rule over him] (See: **Abstract Nouns (p.1221)**)

as a child

If it would be helpful to your readers, you could explain the basis of this comparison. Alternate translation: [with trust and humility as a child] (See: **Simile (p.1398)**)

will certainly not enter into it

Alternate translation: [will not let God rule over him at all]

Luke 18:18

And a certain ruler asked him

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 (p.1333)**)

doing what will I inherit

Alternate translation: [what do I need to do to inherit]

will I inherit

The ruler is using the term **inherit** to mean coming into possession of something. Alternate translation: [will I receive] or [will I obtain] (See: **Metaphor (p.1351)**)

Luke 18:19

Why do you call me good? No one {is} good except one—God

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 it would be helpful in your language, 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 one—God] (See: **Rhetorical Question (p.1394)**)

Luke 18:20

You know the commandments

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 (p.1228)**)

do not commit adultery, do not kill, do not steal, do not testify falsely, honor your father and mother

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 (p.1386)**)

your

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 (p.1401)**)

Luke 18:21

All these things I have kept from my youth

If it would be helpful in your language, you could express the idea behind the abstract noun **youth** with an adjective such as “young.” Alternate translation: [I have obeyed all of these commandments ever since I was young] (See: **Abstract Nouns (p.1221)**)

Luke 18:22

But Jesus, hearing, said to him

Alternate translation: [When Jesus heard the ruler say that, he responded]

One thing is still lacking to you

Alternate translation: [You still need to do one more thing] or [There is one thing that you have not yet done]

Sell everything, as much as you have

Alternate translation: [Sell all your possessions] or [Sell everything that you own]

to the poor

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 could translate this with an equivalent phrase. Alternate translation: [to people who are poor] (See: **Nominal Adjectives (p.1359)**)

come, follow me

As in 5:27, to **follow** Jesus means to be one of his disciples. Alternate translation: [come with me as my disciple] (See: **Metaphor (p.1351)**)

Luke 18:23

But he, hearing these things, became

Alternate translation: [But when the ruler heard what Jesus said, he became] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 18:24

Then Jesus, having looked at him

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 introduction 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 (p.1409)**)

How difficultly do the ones having riches enter into the kingdom of God

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 (p.1293)**)

How difficultly do the ones having riches enter into the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** 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 (p.1221)**)

Luke 18:25

For it is easier for a camel to go through an eye of a needle than

It is impossible for **a camel** to fit through **an 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 (p.1315)**)

for a camel

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 (p.1411)**)

an eye of a needle

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 could use it in your translation. Otherwise, you could use a general expression. Alternate translation: [a tiny hole for thread in a needle] (See: **Translate Unknowns (p.1411)**)

to enter into the kingdom of God

See how you translated this phrase in 18:24. Alternate translation: [to allow God to rule his life] (See: **Abstract Nouns (p.1221)**)

Luke 18:26

the ones having heard

Alternate translation: [the people who were listening to Jesus]

And who is able to be saved

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 it would be helpful in your language, you could translate this as a statement or exclamation. Alternate translation: [Then no one can be saved!] (See: **Rhetorical Question (p. 1394)**)

And who is able to be saved

If it would be helpful in your language, 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 (p.1223)**)

Luke 18:27

The impossible with men is possible with God

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 could 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 (p.1359)**)

Luke 18:28

Behold

Peter uses the term **Behold** to get Jesus to focus his attention on what he is about to say. Alternate translation: [Listen] (See: **Metaphor (p.1351)**)

we left & followed

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' (p. 1295)**)

everything

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

Some manuscripts say "our own possessions" here instead of "everything." See the discussion of textual issues at the end of the introduction to this chapter to decide which reading to use in your translation. (See: **Textual Variants (p.1409)**)

and followed you

As in 18:22, to follow Jesus means to be one of his disciples. Alternate translation: [in order to become your disciples] (See: **Metaphor (p.1351)**)

Luke 18:29

Truly I say to you

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

A double negative statement begins in this verse and concludes in the next verse. If it would be helpful in your language, you could translate the entire double negative statement as a positive statement. Alternate translation, beginning here: [anyone who has left] (See: **Double Negatives (p.1281)**)

for the sake of the kingdom of God

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [in order to allow God to rule over his life] (See: **Abstract Nouns (p.1221)**)

Luke 18:30

who will by no means not receive

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 could finish that translation here. Alternate translation: [will certainly receive] (See: **Double Negatives (p.1281)**)

in this time, & in the age that is coming

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 (p.1357)**)

and in the age that is coming, eternal life

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. you could 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 (p.1286)**)

Luke 18:31

having taken the Twelve aside

Alternate translation: [Jesus took the Twelve to a place away from other people where they would be alone]

the Twelve

See how you translated this term 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 (p.1359)**)

the Twelve

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 (p.1311)**)

Behold

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 (p.1351)**)

we are going up to Jerusalem

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 (p.1322)**)

all the {things that} have been written by the prophets

If it would be helpful in your language, you could express this with an active form. Alternate translation: [all the things that the prophets have written] (See: **Active or Passive (p.1223)**)

the {things that} have been written by the prophets

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 (p.1228)**)

about the Son of Man

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [about me, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

about the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [about me, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

will be accomplished

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will occur] or [will take place] (See: **Active or Passive (p.1223)**)

Luke 18:32

he will be given over

If it would be helpful in your language, 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 (p.1223)**)

he will be given over

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 (p.1297)**)

to the Gentiles

Jesus is speaking of the Roman authorities by association with the fact that they are not Jews. Alternate translation: [to the Roman authorities] (See: **Metonymy (p.1357)**)

he will be mocked, and will be mistreated, and will be spit on

If it would be helpful in your language, you could express this with an active form. Alternate translation: [they will mock him, mistreat him, and spit on him] (See: **Active or Passive (p.1223)**)

he will be mocked, and will be mistreated, and will be spit on

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 (p.1297)**)

Luke 18:33

And having whipped {him}, they will kill {him}, and on the third day he will rise

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 (p.1297)**)

and on the third day he will rise

See how you translated this phrase 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 (p.1228)**)

and on the third day

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 (p.1257)**)

on the third day

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 (p.1363)**)

he will rise

Jesus speaks 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 (p.1357)**)

Luke 18:34

they understood none of these things

If it would be helpful in your language, 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

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 (p.1228)**)

this word was hidden from them

If it would be helpful in your language, 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 (p.1223)**)

this word

Here Luke uses the term **word** in a specific sense. Alternate translation: [this saying] or [what Jesus was telling them]

the things being spoken

If it would be helpful in your language, 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 (p.1223)**)

Luke 18:35

And it happened that

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 (p.1330)**)

a certain blind man

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 (p.1333)**)

Luke 18:36

what this might be

Alternate translation: [what was happening]

Luke 18:37

they reported to him

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 (p.1376)**)

Jesus the Nazarene

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 (p.1311)**)

Luke 18:38

And

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 (p.1265)**)

he cried out

Alternate translation: [he called out] or [he shouted]

Son of David

The blind man is using the word **Son** to mean "descendant." Alternate translation: [Descendant of David] (See: **Metaphor (p.1351)**)

Son of David

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 (p.1228)**)

have mercy on me

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 (p.1325)**)

have mercy on me

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 (p.1228)**)

Luke 18:39

the ones walking ahead

Alternate translation: [the people who were walking ahead of Jesus]

were rebuking him so that he would be silent

Alternate translation: [kept telling him not to shout]

was crying out much more

This could mean: (1) “he shouted even louder.” (2) “he called out even more persistently.”

Son of David, have mercy on me

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 (p.1228)**)

Luke 18:40

him to be brought to him

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the people to bring the blind man to him] (See: **Active or Passive (p.1223)**)

Luke 18:41

that I might see again

Alternate translation: [I want to be able to see again] or [I want you to restore my sight]

Luke 18:42

See again

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 (p.1325)**)

Your faith has saved you

If it would be helpful in your language, you could express the idea behind the abstract noun **faith** with a verb such as “believe.” Alternate translation: [Because you believed, you have been healed] (See: **Abstract Nouns (p.1221)**)

Your faith has saved you

Jesus speaks of the man’s **faith** as if it had actively healed him. Alternate translation: [Because you believed, you have been healed] (See: **Personification (p.1370)**)

Your faith has saved you

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]

Luke 18:43

he was following him

Here, **was following** does not necessarily have the figurative meaning of “becoming a disciple.” Alternate translation: [he was walking down the road with the rest of the crowd that was around Jesus]

glorifying God

Alternate translation: [giving glory to God] or [praising God]

Luke 19

Luke 19 Chapter Introduction

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)

Religious and Cultural 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: [[rc:///*tw/dict/bible/kt/sin]] and [[rc:///*ta/man/translate/figs-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: [[rc:///*tw/dict/bible/kt/honor]] and [[rc:///ta/man/translate/translate-symaction]])

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 (p.1444)**)

Luke 19:1

And

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: [Now] (See: **Connect — Background Information (p. 1251)**)

Luke 19:2

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

a man

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a man who lived there] (See: **Introduction of New and Old Participants (p.1333)**)

called Zacchaeus by name

This is an idiom. Alternate translation: [whose name was Zacchaeus] (See: **Idiom (p.1322)**)

Zacchaeus

Zacchaeus is the name of a man. (See: **How to Translate Names (p.1311)**)

and he was a chief tax collector, and he {was} rich

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 (p.1232)**)

Luke 19:3

he was trying to see Jesus, who he was

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

If it would be helpful in your language, 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 (p.1265)**)

he was not able from the crowd, because he was small in stature

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 (p.1228)**)

Luke 19:4

And

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

a sycamore tree

A **sycamore** 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 (p.1411)**)

Luke 19:5

when he came to the place

Alternate translation: [when Jesus got to that tree] or [when Jesus reached the place where Zacchaeus was]

Luke 19:6

And

Luke uses the word **And** to introduce the results of what the previous sentence described. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

Luke 19:7

they all complained

Luke is using the term **all** as a generalization for emphasis. Alternate translation: [the people in the crowd complained] (See: **Hyperbole (p.1315)**)

He has gone in to lodge with a sinful man

Alternate translation: [Jesus is going to stay in the house of an obvious sinner]

a sinful man

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]

Luke 19:8

having stood

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 (p.1405)**)

the Lord

Here Luke refers to Jesus by the respectful title **the Lord**. Alternate translation: [the Lord Jesus]

Behold

Zacchaeus uses **Behold** to get Jesus to focus his attention on what he is about to say. Alternate translation: [Please listen] (See: **Metaphor (p.1351)**)

Lord

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

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 think that what Zacchaeus is saying is not certain, then you could 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 (p. 1261)**)

I will restore four-fold

Alternate translation: [I will return to them four times as much as I took from them]

Luke 19:9

Then Jesus said to him

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 (p.1228)**)

salvation has come to this house, because he too is a son of Abraham

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 it would be helpful in your language, 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 (p.1297)**)

salvation has come to this house

Jesus speaks 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 (p.1370)**)

salvation has come to this house

If it would be helpful in your language, you could express the idea behind the abstract noun **salvation** with a verb such as “save,” and show that God has done the action. Alternate translation: [God has saved this household] (See: **Abstract Nouns (p.1221)**)

to this house

Jesus is using the word **house** to refer to the people living in the house. Alternate translation: [to this household] or [to this family] (See: **Metonymy (p.1357)**)

he too

Alternate translation: [this man too] or [Zacchaeus also]

a son of Abraham

Jesus may be using the word **son** to mean “descendant.” Alternate translation: [a descendant of Abraham] or [one of our fellow Jews] (See: **Metaphor (p.1351)**)

a son of Abraham

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 (p.1322)**)

Luke 19:10

the Son of Man

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

the one that has been lost

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 (p.1297)**)

the one that has been lost

Jesus is using the term **lost**. Alternate translation: [people who have wandered away from God] (See: **Metaphor (p. 1351)**)

Luke 19:11

And

Luke uses the word **And** 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 (p.1251)**)

he proceeded to speak a parable

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 (p.1365)**)

he proceeded to speak a parable

If it would be helpful in your language, 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 (p.1265)**)

that the kingdom of God was about to appear immediately

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [that God was going to begin to rule immediately] (See: **Abstract Nouns (p. 1221)**)

Luke 19:12

A certain well-born man

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 (p.1333)**)

to receive for himself a kingdom

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 (p.1228)**)

and to return

Alternate translation: [and then to return and rule that kingdom in person]

Luke 19:13

So calling

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 (p.1228)**)

he gave them ten minas

Alternate translation: [he gave each of them one mina]

he gave them ten minas

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 (p.1246)**)

said to them, 'Conduct business in that I go

If it would be helpful in your language, 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 (p.1386)**)

Conduct business

Alternate translation: [Trade with this money] or [Use this money to earn more money]

in that I go

Alternate translation: [while I am gone.]

Luke 19:14

his citizens

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 (p.1315)**)

a delegation

Alternate translation: [a group of people to represent them]

after him, saying

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 (p.1228)**)

after him, saying, ‘We do not want this one to rule over us

If it would be helpful in your language, 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 (p.1386)**)

Luke 19:15

And it happened that

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 (p.1330)**)

having received the kingdom

Alternate translation: [after the emperor had appointed him king]

he then commanded to be called to him

If it would be helpful in your language, you could express this with an active form. Alternate translation: [he told some of his other servants to bring in] (See: **Active or Passive (p.1223)**)

the silver

Jesus is speaking of the money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: [the money] (See: **Metonymy (p.1357)**)

what they had gained by doing business

Alternate translation: [how much money they had earned with the money he had given them]

Luke 19:16

the first came {and} said, ‘Master, your mina has earned ten minas

If it would be helpful in your language, 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 (p.1386)**)

the first

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 could specify the person. Alternate translation: [the first servant] (See: **Nominal Adjectives (p.1359)**)

the first

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [servant number one] (See: **Ordinal Numbers (p.1363)**)

your mina has earned ten minas

The servant is speaking 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 (p.1370)**)

mina

See how you translated **mina** in 19:13. (See: **Biblical Weight (p.1246)**)

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

If it would be helpful in your language, 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 (p.1386)**)

And he said to him

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 (p.1265)**)

Well done, good servant

Your language may have a phrase that an employer would use to show approval. If so, you could use it in your translation. Alternate translation: [Good job!] (See: **Exclamations (p.1293)**)

in very little

This could mean: (1) “in a small responsibility.” (2) “with a little bit of money.”

be having authority over ten cities

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 (p.1325)**)

Luke 19:18

the second came {and} said, ‘Your mina, master, has made five minas

If it would be helpful in your language, 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 (p.1386)**)

the second

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 could specify the person. Alternate translation: [the second servant] (See: **Nominal Adjectives (p.1359)**)

the second

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [servant number two] (See: **Ordinal Numbers (p.1363)**)

Your mina, & has made five minas

The servant is speaking 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 (p.1370)**)

mina

See how you translated **mina** in 19:13. (See: **Biblical Weight (p.1246)**)

Luke 19:19

So he also said to this one, ‘And you be over five cities

If it would be helpful in your language, 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 (p.1386)**)

you be over five cities

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 (p.1325)**)

you be over five cities

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 (p.1351)**)

Luke 19:20

the other one

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

If it would be helpful in your language, 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 (p.1386)**)

behold your mina

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

See how you translated **mina** in 19:13. (See: **Biblical Weight (p.1246)**)

which I have been keeping put away in a cloth

If it would be helpful in your language, 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 (p. 1223)**)

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

If it would be helpful in your language, 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 (p.1386)**)

a harsh man

Alternate translation: [a man who is very demanding]

You take up what you did not put down

The servant is speaking 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 (p.1351)**)

you reap what you did not sow

The servant is speaking 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 (p.1351)**)

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

If it would be helpful in your language, 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 (p.1386)**)

He says to him

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 could use the past tense in your translation. Alternate translation: [The king said to this servant] (See: **Irregular Use of Tenses (p.1339)**)

By your mouth

The king is using the term **mouth** to refer to what the servant said using his mouth. Alternate translation: [based on what you have just said] (See: **Metonymy (p.1357)**)

Did you know that I am a harsh man, taking up what I did not put down, and reaping what I did not sow

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 (p.1394)**)

taking up what I did not put down, and reaping what I did not sow

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 (p.1351)**)

Luke 19:23

And for what {reason} did you not put my silver in a bank, and I, having returned, would have collected it with interest

If it would be helpful in your language, 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 (p.1386)**)

And for what {reason} did you not put my silver in a bank, and I, having returned, would have collected it with interest

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 (p.1394)**)

And

The king uses the word **And** 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 (p.1265)**)

did you not put my silver in a bank, & with interest

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: [did you not let someone borrow my money ... with a share of the profits] (See: **Translate Unknowns (p.1411)**)

my silver

The king is speaking of the money by reference to the precious metal, **silver**, that gives it its value. Alternate translation: [my money] (See: **Metonymy (p.1357)**)

would have collected it with interest

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]

Luke 19:24

And he said to the ones standing by, ‘Take the mina away from him and give it to the one having the ten minas

If it would be helpful in your language, 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 (p.1386)**)

to the ones standing by

The phrase **the ones 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

See how you translated the term **mina** in 19:13. (See: **Biblical Weight (p.1246)**)

Luke 19:25

And

The word **And** introduces a contrast between what the king wanted and what the attendants thought they should do. Alternate translation: [But] (See: **Connect — Contrast Relationship (p.1257)**)

they said to him, ‘Master, he has ten minas

If it would be helpful in your language, 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 (p.1386)**)

he has ten minas

You could translate this as an exclamation. Alternate translation: [he already has ten minas!] (See: **Exclamations (p. 1293)**)

minas

See how you translated the term **mina** in 19:13. (See: **Biblical Weight (p.1246)**)

Luke 19:26

I say to you that to everyone having, it will be given, but from the one not having, even what he has will be taken away

If it would be helpful in your language, 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 (p.1386)**)

I say to you

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 (p.1228)**)

I say to you

The king says this to emphasize the importance of what he is about to say. Alternate translation: [I can assure you]

to you

The word **you** is plural because the king is speaking to his servants as a group. (See: **Forms of You (p.1299)**)

to everyone having, it will be given

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 (p.1228)**)

it will be given

If it would be helpful in your language, 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 (p.1223)**)

from the one not having, even what he has will be taken away

The king means implicitly that a servant **not having** 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 (p.1228)**)

even what he has will be taken away

If it would be helpful in your language, 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 (p. 1223)**)

Luke 19:27

But these enemies of mine, the ones not having wanted me to reign over them, bring {them} here and kill them before me

If it would be helpful in your language, 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 (p.1386)**)

these enemies of mine

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

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 (p.1351)**)

Luke 19:28

having said these things

Alternate translation: [after Jesus had said these things]

going up to Jerusalem

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 (p.1322)**)

Luke 19:29

And it happened that

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 (p.1330)**)

Bethphage and Bethany

Bethphage and **Bethany** are the names of two small cities near Jerusalem. (See: **How to Translate Names (p. 1311)**)

the mount called of Olives

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the mount that people call of Olives] (See: **Active or Passive (p.1223)**)

the mount called of Olives

You could also translate this entire expression as a proper name. The phrase **of Olives** is part of the name of a hill or mountain. Alternate translation: [the Mount of Olives] or [Olive Tree Mountain] (See: **How to Translate Names (p.1311)**)

Luke 19:30

Go & in which, entering, you will find & Having untied & bring it here

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 (p.1300)**)

the village opposite

Alternate translation: [that village right ahead of us]

a colt

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 (p.1411)**)

tied up

If it would be helpful in your language, 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 (p.1223)**)

on which no one of men has ever sat

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 (p.1420)**)

on which no one of men has ever sat

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 (p.1357)**)

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 (p. 1319)**)

if anyone asks you, ‘Why are you untying it?’ thus you will say, ‘The Lord has need of it

If it would be helpful in your language, 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 (p.1386)**)

you, ‘Why are you untying it?’ & you will say

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 (p.1300)**)

you will say

Jesus is using a future statement to give an instruction. Alternate translation: [you are to say] or [you should say] (See: **Statements — Other Uses (p.1403)**)

The Lord

The disciples are to refer to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

Luke 19:32

the ones that had been sent

If it would be helpful in your language, 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 (p.1223)**)

Luke 19:33

Why are you untying

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 (p.1300)**)

the colt, & the colt

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 (p.1411)**)

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 (p.1228)**)

The Lord

The disciples refer to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

Luke 19:35

having thrown their cloaks upon the colt

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 (p.1405)**)

cloaks

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 (p.1411)**)

they mounted Jesus on {it

Alternate translation: [helped Jesus get up onto the colt so he could ride it]

Luke 19:36

they were spreading their cloaks on the road

The word **they** refers to other people besides the disciples. Alternate translation: [other people began spreading their cloaks on the road] (See: **Symbolic Action (p.1405)**)

they were spreading their cloaks on the road

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 (p.1405)**)

cloaks

See how you translated **cloaks** in 19:35. Alternate translation: [coats] or [outer garments] (See: **Translate Unknowns (p.1411)**)

Luke 19:37

And

Luke uses the word **And** to indicate that this event came after the event he has just described. Alternate translation: [Then] (See: **Connect — Sequential Time Relationship (p.1268)**)

the descent of the Mount of Olives

Alternate translation: [where the road goes down from the Mount of Olives]

of the Mount of Olives

This is the name of a hill or mountain. See how you translated this phrase in 19:29. Alternate translation: [of Olive Tree Mountain] (See: **How to Translate Names (p.1311)**)

to rejoice {and} praise God

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 it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [to praise God joyfully] (See: **Hendiadys (p.1308)**)

with a loud voice

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 (p.1322)**)

with a loud voice

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

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 (p.1228)**)

Luke 19:38

saying

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 (p. 1228)**)

in the name of the Lord

The term **name** refers to a person's power and authority. Alternate translation: [with the Lord's authority] or [as God's representative] (See: **Metonymy (p.1357)**)

Peace in heaven

If it would be helpful in your language, you could express the idea behind the abstract noun **peace** with an adjective such as "peaceful." Alternate translation: [May heaven be peaceful] (See: **Abstract Nouns (p.1221)**)

Peace in heaven

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 (p.1357)**)

and glory in the highest

The term **highest** is a spatial metaphor that describes heaven. Alternate translation: [and glory in heaven] (See: **Metaphor (p.1351)**)

and glory in the highest

If it would be helpful in your language, you could express the idea behind the abstract noun **glory** with an adjective such as "glorious." Alternate translation: [and may heaven be glorious] (See: **Abstract Nouns (p.1221)**)

and glory in the highest

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 (p.1228)**)

and glory in the highest

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 (p.1228)**)

Luke 19:39

And

Luke uses the word **And** to introduce a contrast between what the crowd was saying and what the Pharisees thought was appropriate. Alternate translation: [But] (See: **Connect — Contrast Relationship (p.1257)**)

Teacher

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

rebuke your disciples

Alternate translation: [tell your disciples to stop saying these things]

Luke 19:40

And

Luke uses the word **And** 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 (p.1257)**)

answering, he said

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 (p.1308)**)

I say to you

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

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 (p.1228)**)

the stones would cry out

Alternate translation: [the stones would shout out praises]

Luke 19:41

as he approached, having seen the city

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 (p.1228)**)

he wept over it

Luke is using the city of Jerusalem to mean the people who lived in it. Alternate translation: [he wept over the people who lived there] (See: **Metonymy (p.1357)**)

Luke 19:42

If you had known

Starting here and through 19:44, Jesus is 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 (p.1226)**)

If you had known

Jesus is using what sounds like a conditional statement to express a wish. Alternate translation: [I wish that you knew] (See: **Idiom (p.1322)**)

you had known & even you, & your

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 could use plural forms of **you** and **your**. (See: **Forms of You (p.1299)**)

in this day

Jesus is using the term **day** to refer to a specific time. Alternate translation: [at this time] (See: **Idiom (p.1322)**)

the things toward peace

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 (p.1228)**)

they have been hidden from your eyes

The term **eyes** means the ability to see. Alternate translation: [you are not able to see them] (See: **Metonymy (p. 1357)**)

they have been hidden from your eyes

If it would be helpful in your language, you could express this with an active form. Alternate translation: [you are not able to see them] (See: **Active or Passive (p.1223)**)

Luke 19:43

For

Jesus uses the word **For** 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 (p.1265)**)

days will come upon you

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 could use an equivalent expression. Alternate translation: [you are going to experience difficult times] (See: **Idiom (p.1322)**)

days

Jesus is using the term **days** to refer to specific times. Alternate translation: [times] (See: **Idiom (p.1322)**)

you, & your & around you, & you & you

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 could use the plural forms of **you** and **your**. (See: **Forms of You (p.1299)**)

a barricade

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 (p.1411)**)

Luke 19:44

they will dash you to the ground

Jesus is speaking. 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 (p.1351)**)

they will dash you to the ground

As the first note to 19:42 explains, Jesus is 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 (p. 1226)**)

and your children within you

To **dash** people **to the ground** means to kill them. Alternate translation: [and they will kill your children within you] (See: **Idiom (p.1322)**)

your children within you

Jesus speaks 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 (p.1351)**)

you & your & you. & you & you did & know & of your

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 could use the plural forms of **you** and **your**. (See: **Forms of You (p.1299)**)

they will not leave stone upon stone in you

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 (p.1315)**)

you did not know the time of your visitation

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 (p.1322)**)

Luke 19:45

And

Luke uses the word **And** to indicate that this event came after the event he has just described. Alternate translation: [Then] (See: **Connect — Sequential Time Relationship (p.1268)**)

entering into the temple

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 (p.1228)**)

the temple

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 (p.1407)**)

to cast out

Alternate translation: [throw out] or [force out]

Luke 19:46

It has been written, ‘My house {will be} a house of prayer,’ but you made it a ‘den of robbers

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [God has said in the Scriptures that “his temple will be a place of prayer,” but you made it “a den of robbers] (See: **Quotes within Quotes (p.1386)**)

It has been written

If it would be helpful in your language, 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 (p.1223)**)

My house {will be} a house

God, speaking through the prophet Isaiah, refers to his temple as his **house**, because his presence is there. Alternate translation: [My temple will be a house] (See: **Metaphor (p.1351)**)

will be} a house of prayer

God, speaking through the prophet Isaiah, refers to a place where people would pray as a **house**. Alternate translation: [will be a place where people pray to me] (See: **Metaphor (p.1351)**)

a ‘den of robbers

God, speaking through the prophet Jeremiah, refers 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 (p.1351)**)

Luke 19:47

in the temple

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 (p.1407)**)

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next in the story. Alternate translation: [Now] (See: **Background Information (p.1232)**)

the first of the people

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 could translate this with an equivalent expression. The term is plural. Alternate translation: [the leaders of the people] or [many prominent people] (See: **Nominal Adjectives (p.1359)**)

the first of the people

The term **first** represents being significant or important. Alternate translation: [the leaders of the people] or [many prominent people] (See: **Metaphor (p.1351)**)

Luke 19:48

And

Luke uses the word **And** 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 (p.1257)**)

they were not finding something that they might do

Alternate translation: [they were not able to find a way to kill Jesus]

all the people

Luke is using the term **all** as a generalization for emphasis. Alternate translation: [so many of the people] (See: **Hyperbole (p.1315)**)

were hanging on him listening

Luke speaks 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 (p.1351)**)

Luke 20

Luke 20 Chapter Introduction

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.

Religious and Cultural 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.

Translation Issues 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

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 (p.1330)**)

in the temple

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 (p.1407)**)

the chief priests and the scribes approached with the elders

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 could use it here in your translation. (See: **Introduction of New and Old Participants (p.1333)**)

Luke 20:2

Tell us by what authority you do these things, or who the one is having given you this authority

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 do you do these things? Or who is the one who gave you this authority?] (See: **Imperatives — Other Uses (p.1325)**)

Luke 20:3

answering, he said

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 (p.1308)**)

I also will ask you a word, and you tell me

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

Here Jesus is using the term **word** in a specific sense. Alternate translation: [a question]

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

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 (p.1291)**)

men

Here Jesus is using the term **men** in a generic sense that includes all people. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1420)**)

Luke 20:5

they reasoned with each other

Alternate translation: [they discussed with each other what they should say]

If we say, ‘From heaven,’ he will say, ‘For what {reason} did you not believe him

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 (p.1319)**)

If we say, ‘From heaven,’ he will say, ‘For what {reason} did you not believe him

If it would be helpful in your language, 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 (p.1386)**)

From heaven

See how you translated this expression in 20:4. Alternate translation: [From God] (See: **Euphemism (p.1291)**)

Luke 20:6

But if we say, ‘From men,’ the whole people will stone us

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 (p.1319)**)

But if we say, ‘From men,’ the whole people will stone us

If it would be helpful in your language, 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 (p.1386)**)

men

See how you translated **men** in 20:4. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1420)**)

the whole people

For emphasis, the Jewish leaders speak 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 (p.1315)**)

the whole people

This was a customary way of speaking of the Jewish nation. Alternate translation: [all the Jewish people] (See: **Idiom (p.1322)**)

will stone us

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: [will kill us by throwing stones at us, as punishment for blasphemy] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

it is persuaded that

If it would be helpful in your language, 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 (p. 1223)**)

Luke 20:7

And

Luke uses the word **And** to introduce the results of what the previous sentences described. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1265)**)

they answered that they did not know from where

If it would be helpful in your language, 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 (p.1276)**)

from where

Luke leaves out some of the words that a sentence would need in many languages in order to be complete. If it would be helpful in your language, 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 (p.1286)**)

Luke 20:8

Nor do I tell you

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 (p.1265)**)

Luke 20:9

Then he began to speak this parable to the people

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 (p.1365)**)

A man planted a vineyard

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 (p.1333)**)

rented it out to farmers

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 (p.1411)**)

to farmers

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]

Luke 20:10

at the time

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 (p.1228)**)

farmers & farmers

See how you translated **farmers** in 20:9. Alternate translation: [vine growers] or [grape farmers]

from the fruit of the vineyard

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 (p.1351)**)

the farmers sent him away, having beaten {him}, empty

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 (p.1228)**)

sent him away, & empty

Jesus speaks of this servant as if he were a container with nothing in it. Alternate translation: [sent him away without giving him anything] (See: **Metaphor (p.1351)**)

Luke 20:11

treating {him} shamefully

Alternate translation: [humiliating him]

sent that one also away empty

See how you translated this phrase in 20:10. Alternate translation: [sent that one also away without giving him anything] (See: **Metaphor (p.1351)**)

Luke 20:12

a third

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 could specify the person. Alternate translation: [a third servant] (See: **Nominal Adjectives (p.1359)**)

a third

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [servant number three] (See: **Ordinal Numbers (p.1363)**)

wounding {him}, cast this one also out

Alternate translation: [injuring that servant, cast him out as well]

cast this one also out

Here Jesus means that the farmers forced the slave out of the vineyard. It is unlikely that they actually picked him up and heaved him through the air. Alternate translation: [chased this one also off the property] (See: **Metaphor (p. 1351)**)

Luke 20:13

the lord of the vineyard

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

If it would be helpful in your language, 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 (p.1386)**)

Perhaps they will respect him

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 could use it here in your translation. Alternate translation: [They ought to respect him]

Luke 20:14

But having seen him, the farmers

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 (p.1228)**)

the farmers

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

If it would be helpful in your language, 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 (p.1386)**)

the inheritance

By **inheritance**, the farmers mean the vineyard, which the son would inherit. Alternate translation: [this vineyard, which he is going to inherit] (See: **Metonymy (p.1357)**)

Luke 20:15

And

Jesus uses the word **And** 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 (p. 1265)**)

having thrown him out of the vineyard

As in 20:12, Jesus means that the farmers forced the slave out of the vineyard. Alternate translation: [the vine growers forced the son out of the vineyard] (See: **Metaphor (p.1351)**)

What then will the lord of the vineyard do to them

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 it would be helpful in your language, 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 (p.1394)**)

the lord of the vineyard

Alternate translation: [the owner of the vineyard] or [the man who had planted the vineyard]

Luke 20:16

these farmers

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

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 (p.1411)**)

May it not be

This is an exclamation. Alternate translation: [May nothing like that ever happen] (See: **Exclamations (p.1293)**)

Luke 20:17

But he, having looked at them, said

Jesus **looked 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 (p.1405)**)

What then is this that is written: A stone that the builders rejected, this has become the head of the corner

If it would be helpful in your language, 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 a stone that the builders rejected became the cornerstone] (See: **Quotes within Quotes (p.1386)**)

What then is this that is written: A stone that the builders rejected, this has become the head of the corner

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: 'A stone that the builders rejected, this has become the head of the corner'!] (See: **Rhetorical Question (p.1394)**)

this that is written

If it would be helpful in your language, you could translate this passive verbal form with a noun. Alternate translation: [this scripture] (See: **Active or Passive (p.1223)**)

A stone that the builders rejected, this has become the head of the corner

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 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 plain 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 (p.1351)**)

A stone that the builders rejected

The psalm refers implicitly to the way people in this culture used stones to build the walls of houses and other buildings. Alternate translation: [A stone that the builders thought was not good enough to use for building] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

the head of the corner

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 (p.1322)**)

Luke 20:18

Everyone having fallen on that stone will be broken to pieces

Jesus is applying the metaphor from the psalm to himself. He is speaking 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 plain 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 (p.1351)**)

will be broken to pieces

If it would be helpful in your language, you could express this with an active form. Alternate translation: [will break up into pieces] (See: **Active or Passive (p.1223)**)

but on whomever it falls, it will crush him

Jesus is making a further application of the metaphor from the psalm to himself. He is speaking 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 plain explanation of the metaphor. However, you could explain the meaning of the metaphor in a footnote. (See: **Metaphor (p.1351)**)

Luke 20:19

sought to lay hands on him

The expression **to lay hands on** means 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 (p.1357)**)

in that hour

Here Luke uses the term **hour** to refer to a specific time. Alternate translation: [right at that time] or [immediately] (See: **Idiom (p.1322)**)

and they feared the people

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 (p.1257)**)

they feared the people

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 (p.1228)**)

for they knew that he spoke this parable against them

If it would be helpful in your language, 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 (p.1265)**)

Luke 20:20

And

Luke uses the word **And** 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 (p.1265)**)

they sent spies

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 (p.1333)**)

pretending themselves to be righteous

Alternate translation: [who pretended that they were sincere]

so that they might take hold of his word

Luke says 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 (p.1351)**)

of his word

Luke uses the term **word** to mean something Jesus might say by using words. Alternate translation: [of something he might say] (See: **Metonymy (p.1357)**)

in order to hand him over to the rule and to the authority of the governor

The terms **rule** and **authority** mean basically the same thing. Luke is likely using repetition for emphasis. If it would be helpful in your language, 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 (p.1284)**)

Luke 20:21

they asked him

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 (p.1228)**)

they asked him

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 (p.1407)**)

Teacher

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

we know

The spies are speaking only of themselves, so **we** would be exclusive, if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1295)**)

you do not receive a face

The spies are using the term **face** to mean "person." Alternate translation: [it does not matter to you who a person is] (See: **Metonymy (p.1357)**)

the way of God

The spies speak 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 (p.1351)**)

Luke 20:22

Is it lawful for

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 (p.1228)**)

to give tribute

Alternate translation: [to pay taxes]

to Caesar

The spies are referring to the Roman government by Caesar's name, since he was its ruler. Alternate translation: [to the Roman government] (See: **Metonymy (p.1357)**)

Luke 20:23

But having perceived their craftiness, he said

Alternate translation: [But Jesus realized that these spies were trying to trick him, and so he said]

Luke 20:24

a denarius

See how you translated this term in 7:41. Alternate translation: [a Roman coin] (See: **Biblical Money (p.1241)**)

Whose image and inscription does it have

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 could see whose picture and name are on this coin” (See: **Rhetorical Question (p.1394)**)

inscription

Jesus is referring 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 (p.1357)**)

Luke 20:25

give back the things of Caesar to Caesar, and the things of God to God

Jesus is referring 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 (p.1357)**)

and the things of God to God

Jesus is speaking compactly and he does not repeat the verb **give back**, but it may be supplied from the previous phrase. Alternate translation: [and pay God what he deserves] (See: **Ellipsis (p.1286)**)

Luke 20:26

they were not able to take hold of his word

Luke says 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 (p.1351)**)

in front of the people

Luke speaks of this spatially to refer to the people's attention. Alternate translation: [while the people were watching] or [while the people were listening] (See: **Metaphor (p.1351)**)

Luke 20:27

Then some of the Sadducees

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: [Then some members of the group of Jews called the Sadducees] (See: **Introduction of New and Old Participants (p.1333)**)

Then some of the Sadducees

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] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

the ones saying there is no resurrection

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 (p.1278)**)

Luke 20:28

saying

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 (p.1407)**)

Teacher

Teacher is a respectful title. You can translate it with an equivalent term that your language and culture would use.

Moses wrote for us

These Sadducees are 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 (p.1357)**)

for us

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’ (p.1295)**)

if someone’s brother dies, having a wife, and he is childless, that

Alternate translation: [if a man’s brother dies who is married but who does not have children,] (See: **Hypothetical Situations (p.1319)**)

his brother should take his wife

Alternate translation: [that man should marry his dead brother’s widow]

raise up seed for his brother

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 (p.1351)**)

seed

See how you translated this figurative sense of the word **seed** in 1:55. Alternate translation: [descendants] (See: **Metaphor (p.1351)**)

Luke 20:29

Therefore

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 (p.1263)**)

Therefore, there were seven brothers, and the first, having taken a wife, died childless

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 (p.1319)**)

the first

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 could specify the person. Alternate translation: [the first brother] or [the oldest brother] (See: **Nominal Adjectives (p.1359)**)

the first

If your language does not use ordinal numbers, you can use a cardinal number here. Alternate translation: [brother number one] (See: **Ordinal Numbers (p.1363)**)

Luke 20:30

and

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 (p.1319)**)

and the second

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 (p.1286)**)

and the second

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 (p.1228)**)

the second

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 could specify the person. Alternate translation: [the second brother] or [the next oldest brother] (See: **Nominal Adjectives (p.1359)**)

the second

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 (p.1363)**)

Luke 20:31

and

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 (p.1319)**)

the third took her

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 (p.1228)**)

the third

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 could specify the person. Alternate translation: [the third brother] or [the next oldest brother] (See: **Nominal Adjectives (p.1359)**)

the third

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 (p.1363)**)

and likewise the seven also left no children, and died

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 (p.1228)**)

Luke 20:32

(There are no notes for this verse.)

Luke 20:33

in the resurrection

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

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 (p.1319)**)

the seven had her {as} wife

Alternate translation: [each of the seven were married to her]

Luke 20:34

The sons of this age marry and are given in marriage

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 could use a single term here. Alternate translation: [The people of this present world get married] (See: **Idiom (p.1322)**)

The sons of this age marry and are given in marriage

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 (p.1223)**)

The sons of this age

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 (p.1322)**)

The sons

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 (p.1420)**)

of this age

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 (p.1357)**)

Luke 20:35

the ones having been considered worthy & neither marry nor are given in marriage

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 (p.1223)**)

the ones having been considered worthy

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: [the people whom God considers worthy] (See: **Active or Passive (p.1223)**)

to obtain that age and the resurrection {that is} from the dead

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 (p.1357)**)

and the resurrection {that is} from the dead

If it would be helpful in your language, you could express the idea behind the abstract noun **resurrection** with an equivalent expression. Alternate translation: [when he brings back to life the people who have died] (See: **Abstract Nouns (p.1221)**)

the dead

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 could translate this with an equivalent expression. Alternate translation: [the people who have died] (See: **Nominal Adjectives (p.1359)**)

neither marry nor are given in marriage

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 could do the same thing here. Alternate translation: [will not get married] (See: **Idiom (p.1322)**)

Luke 20:36

neither are they able to die anymore

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 (p.1228)**)

for they are {like} angels

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 (p.1228)**)

they are sons of God

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 (p.1420)**)

being sons of the resurrection

Jesus is using the term **sons** in this second case 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 (p.1322)**)

Luke 20:37

the dead are raised

If it would be helpful in your language, you could express this with an active form, and you could state who does the action. Alternate translation: [God brings back to life people who have died] (See: **Active or Passive (p.1223)**)

the dead

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 could translate this with an equivalent expression. Alternate translation: [people who have died] (See: **Nominal Adjectives (p.1359)**)

even Moses

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]

at the bush

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 (p.1228)**)

at the bush

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 (p.1357)**)

he calls

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 (p.1416)**)

the God of Abraham, and the God of Isaac, and the God of Jacob

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 (p.1228)**)

Luke 20:38

And

Jesus uses the word **And** 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 (p.1251)**)

he is not a God of the dead, but of the living

The two phrases **not ... of the dead** and **of the living** 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: [he is a God of living people only] (See: **Parallelism (p.1367)**)

of the dead

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 could translate this with an equivalent expression. Alternate translation: [of people who have died] (See: **Nominal Adjectives (p.1359)**)

of the living

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 could translate this with an equivalent expression. Alternate translation: [of people who are alive] or [of people whom he has brought back to life] (See: **Nominal Adjectives (p.1359)**)

for all are alive to him

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 (p.1228)**)

Luke 20:39

Then answering some of the scribes said

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 (p.1333)**)

answering some of the scribes said

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: [some of the scribes responded] (See: **Hendiadys (p.1308)**)

Teacher

Teacher is a respectful title. You could translate it with an equivalent term that your language and culture would use.

Luke 20:40

they no longer dared to ask him anything

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 (p.1281)**)

they no longer dared to ask him anything

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 (p.1228)**)

they no longer dared

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 (p.1376)**)

Luke 20:41

he said to them

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 (p.1376)**)

How do they say that the Christ is the son of David

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 (p.1394)**)

do they say that

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 (p.1376)**)

the son of David

Here Jesus is using the term **son** to mean “descendant.” Alternate translation: [a descendant of King David] (See: **Metaphor (p.1351)**)

Luke 20:42

For David himself

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 (p.1391)**)

For

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 (p.1265)**)

says

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 hand

If it would be helpful in your language, 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 hand] (See: **Quotes within Quotes (p.1386)**)

The Lord said to my Lord

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 (p.1291)**)

Sit at my right hand

Alternate translation: [Sit at my right side]

Sit at my right hand

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 (p.1405)**)

Luke 20:43

until I make your enemies a footstool for your feet

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 could make the same adjustment here. Alternate translation: [until he made his enemies a footstool for his feet] (See: **Quotes within Quotes (p.1386)**)

until I make your enemies a footstool for your feet

The psalm speaks 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 (p.1351)**)

a footstool for your feet

If your readers would not know what a **footstool** is, you could use a general expression. Alternate translation: [something on which you could rest your feet] (See: **Metaphor (p.1351)**)

Luke 20:44

David therefore calls him ‘Lord

If it would be helpful in your language, 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 (p.1386)**)

David therefore calls him ‘Lord

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 introduction to this chapter describes, 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 (p.1228)**)

And how is he his son

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 (p.1394)**)

And

Jesus is using the word **And** 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 (p.1265)**)

son

Here Jesus is using the term **son** to mean “descendant.” Alternate translation: [descendant] (See: **Metaphor (p. 1351)**)

Luke 20:45

And

Luke uses the word **And** 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 (p.1268)**)

all the people

Luke is generalizing to refer to everyone who was present as Jesus was teaching. Alternate translation: [all the people who were there] (See: **Hyperbole (p.1315)**)

Luke 20:46

Beware of the scribes

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 (p.1357)**)

desiring to walk in long robes

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 (p.1405)**)

loving greetings

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: [loving to be greeted respectfully] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

first seats & first places

As in 14:7, **first** here means “best.” Alternate translation: [the best seats ... the best places] (See: **Metaphor (p. 1351)**)

Luke 20:47

They devour the houses of widows

Jesus speaks 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 (p.1357)**)

They devour the houses of widows

Jesus says 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 (p.1351)**)

for a pretext they pray at length

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

Jesus is using the word **condemnation** 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 (p.1357)**)

These will receive greater condemnation

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 (p.1228)**)

Luke 21

Luke 21 Chapter Introduction

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)

Religious and Cultural 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.

Translation Issues 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

Luke uses the word **And** to introduce background information that will help readers understand what happens next in the story. Alternate translation: [Now] (See: **Background Information (p.1232)**)

he saw the rich putting their gifts into the treasury

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 (p.1330)**)

the rich putting

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 could translate this with an equivalent expression. Alternate translation: [rich people] (See: **Nominal Adjectives (p.1359)**)

gifts

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 (p.1228)**)

the treasury

Luke is 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 (p.1357)**)

Luke 21:2

And he saw a certain poor widow

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could 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 (p.1333)**)

two lepta

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 (p. 1241)**)

Luke 21:3

he said

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 (p. 1228)**)

Truly I say to you

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

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 (p.1351)**)

all

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 (p. 1228)**)

Luke 21:4

put in the gifts from the things abounding to them

Alternate translation: [had a lot of money but only gave a small portion of it]

But she, from her poverty, put in all the life that she had

Alternate translation: [But she only had a very little money but gave everything she had to live on]

Luke 21:5

some

The implication is that these were some of Jesus' disciples. Alternate translation: [some of Jesus' disciples] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

it was decorated

If it would be helpful in your language, you could express this with an active form. Alternate translation: [people had decorated it] (See: **Active or Passive (p.1223)**)

offerings

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 (p.1357)**)

Luke 21:6

These things that you are looking at

Alternate translation: [As for this beautiful temple and its decorations]

days will come in which

Here Jesus is using the term **days** to refer to a specific time. Alternate translation: [there will be a time when] (See: **Idiom (p.1322)**)

stone upon stone will not be left

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [your enemies will not leave one stone upon another] (See: **Active or Passive (p. 1223)**)

stone upon stone will not be left

If it would be helpful in your language, 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

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 (p.1315)**)

which will not be torn down

If it would be helpful in your language, 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

If it would be helpful in your language, you could express this as a separate sentence with an active form, and you could 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 (p.1223)**)

Luke 21:7

they questioned him

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 (p.1376)**)

Teacher

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

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 (p.1228)**)

Luke 21:8

Be careful that you are not led astray. For many will come in my name, saying, ‘I am he,’ and, ‘The time has come near

If the direct quotation inside a direct quotation would be confusing in your language, you could translate the second direct quotation as an indirect quotation. Alternate translation: [Be careful that you are not led astray. For many will come in my name, saying that they are the Messiah. They will also say that the time has come near.] (See: **Quotes within Quotes (p.1386)**)

you are not led astray

If it would be helpful in your language, you could express this with an active form. Alternate translation: [no one leads you astray] (See: **Active or Passive (p.1223)**)

in my name

Here Jesus uses the word **name** 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 (p.1357)**)

I am he

The implication is that **he** means the Messiah. Alternate translation: [I am the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

The time has come near

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 (p.1228)**)

Do not go after them

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 (p.1351)**)

Luke 21:9

of wars and rebellions

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 it would be helpful in your language, you could combine these terms. Alternate translation: [of armed conflicts] (See: **Doublet (p.1284)**)

do not be terrified

If it would be helpful in your language, you could express this with an active form. Alternate translation: [do not let these things terrify you] (See: **Active or Passive (p.1223)**)

for it is necessary for these things to happen first

If it would be helpful in your language, 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 (p.1265)**)

but not immediately the end

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from earlier in the sentence. Alternate translation: [but the end will not happen immediately] (See: **Ellipsis (p.1286)**)

the end

This implicitly means the end of the world. Alternate translation: [the end of the world] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 21:10

Then he said to them

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 (p.1376)**)

Nation will rise against nation, and kingdom against kingdom

These two phrases mean basically the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these phrases. Alternate translation: [Different groups of people will attack each other] (See: **Parallelism (p.1367)**)

Nation will rise against nation

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 (p.1304)**)

Nation will rise against nation

The term **Nation** refers 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 (p.1357)**)

Nation will rise against nation

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 (p.1322)**)

and kingdom against kingdom

Jesus is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, 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 (p.1286)**)

kingdom against kingdom

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 (p.1304)**)

kingdom against kingdom

The term **kingdom** represents the people of a kingdom. Alternate translation: [the people of some kingdoms will attack the people of other kingdoms] (See: **Metonymy (p.1357)**)

Luke 21:11

terrifying events

Alternate translation: [events that terrify people] or [events that cause people to be very afraid]

great signs from heaven

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 by association, since heaven is the abode of God. Alternate translation: [great signs from God] or [great signs that God sends] (See: **Metonymy (p.1357)**)

Luke 21:12

of these things

This refers implicitly to the things that Jesus has said will happen. Alternate translation: [these things that I have just described] (See: **Metonymy (p.1357)**)

they will lay their hands on you

This expression 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 (p.1357)**)

they will lay their hands on you

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 (p.1376)**)

handing {you} over to the synagogues

The term **synagogues** 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 (p.1357)**)

the synagogues and prisons, bringing {you} before

Jesus is speaking compactly here. Alternate translation: [the synagogue rulers, who will put you in prison and bring you before] (See: **Ellipsis (p.1286)**)

bringing {you} before

This expression 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 (p.1357)**)

for the sake of my name

Here, **name** represents Jesus himself. Alternate translation: [because of me] or [because you are my disciples] (See: **Metonymy (p.1357)**)

Luke 21:13

It will turn out for you for a testimony

Alternate translation: [This will give you an opportunity to speak about how you believe in me]

Luke 21:14

But

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 (p.1257)**)

put in your hearts

Jesus speaks 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 (p.1351)**)

put in your hearts

Jesus is using the disciples’ **hearts** to represent their minds. Alternate translation: [make up your minds] (See: **Metaphor (p.1351)**)

not to prepare to be defended

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 (p.1228)**)

to be defended

If it would be helpful in your language, you could express this with an active form. Alternate translation: [to defend yourselves] (See: **Active or Passive (p.1223)**)

Luke 21:15

for

Jesus is giving the reason why his disciples should do what he told them in the previous verse. If it would be helpful in your language, 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 (p.1418)**)

a mouth and wisdom

Jesus is using the term **mouth** to refer to speech. Alternate translation: [speech and wisdom] (See: **Metonymy (p. 1357)**)

a mouth and wisdom

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 it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [wise things to say] or [wise responses] (See: **Hendiadys (p.1308)**)

that all the ones opposing you will not be able to resist or contradict

If it would be helpful in your language, 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 (p.1281)**)

to resist or contradict

The terms **resist** and **contradict** mean basically the same thing. Jesus is likely using repetition for emphasis. If it would be helpful in your language, you could combine these terms into a single, equivalent expression. Alternate translation: [to deny] (See: **Doublet (p.1284)**)

Luke 21:16

you will be handed over even by parents and brothers and relatives and friends

If it would be helpful in your language, 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 (p.1223)**)

brothers

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 (p.1420)**)

they will put to death some of you

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 (p.1376)**)

Luke 21:17

you will be hated by all

If it would be helpful in your language, you could express this with an active form. Alternate translation: [everyone will hate you] (See: **Active or Passive (p.1223)**)

you will be hated by all

The term **all** is a generalization for emphasis. Alternate translation: [many people will hate you] (See: **Hyperbole (p. 1315)**)

because of my name

Here, **name** represents Jesus himself. Alternate translation: [because of me] or [because you are my disciples] (See: **Metonymy (p.1357)**)

Luke 21:18

And

Jesus uses the word **And** to introduce a contrast with what he has just said. Alternate translation: [But] (See: **Connect — Contrast Relationship (p.1257)**)

a hair of your head will not at all perish

If it would be helpful in your language, 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 (p.1281)**)

a hair of your head will not at all perish

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 (p.1407)**)

a hair of your head will not at all perish

If it would be helpful in your language, 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

Since Jesus says in 21:16 that some of them would be put to death, he must be speaking 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 (p.1351)**)

Luke 21:19

By your endurance

Alternate translation: [If you remain faithful to me]

you will gain your souls

Here “soul” means the eternal part of a person. Alternate translation: [you will receive eternal life]

Luke 21:20

Jerusalem being surrounded by armies

If it would be helpful in your language, you could express this with an active form. Alternate translation: [armies surrounding Jerusalem] (See: **Active or Passive (p.1223)**)

its desolation is near

If it would be helpful in your language, you could express the idea behind the abstract noun **desolation** with a verb such as “destroy.” Alternate translation: [those armies will soon destroy it] (See: **Abstract Nouns (p.1221)**)

Luke 21:21

to the mountains

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 (p.1228)**)

in the midst of it

Here the pronoun **it** means Jerusalem. Alternate translation: [within the city of Jerusalem] (See: **Pronouns — When to Use Them (p.1376)**)

let the ones in the fields not enter into it

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 (p.1228)**)

let the ones in the fields not enter into it

If it would be helpful in your language, 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]

Luke 21:22

these are days of vengeance

Jesus is using the term **days** to refer to a specific time. Alternate translation: [this will be the time when God punishes this city] (See: **Idiom (p.1322)**)

these are days of vengeance

If it would be helpful in your language, you could express the idea behind the abstract noun **vengeance** with a verb such as “punish.” Alternate translation: [this will be the time when God punishes this city] (See: **Abstract Nouns (p.1221)**)

to fulfill all the things that have been written

If it would be helpful in your language, 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 (p.1223)**)

all the things that have been written

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: [all that the prophets wrote in the Scriptures about how Jerusalem would be destroyed] (See: **Hyperbole (p.1315)**)

Luke 21:23

to the ones having in the womb

This is an idiom. Alternate translation: [to women who are pregnant] (See: **Idiom (p.1322)**)

to the ones nursing

This does not mean babies who are nursing. Alternate translation: [to the mothers who are nursing their babies]

in those days

Jesus is using the term **days** to refer to a specific time. Alternate translation: [at that time] (See: **Idiom (p.1322)**)

For

Jesus uses the word **For** to introduce the reason why it will be very difficult for pregnant women and nursing mothers at this time. If it would be helpful in your language, 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 (p.1265)**)

there will be great distress upon the land and wrath to this people

If the word **land** 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 it would be helpful in your language, 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 (p.1367)**)

there will be great distress upon the land

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 (p.1357)**)

there will be great distress upon the land

If it would be helpful in your language, you could express the idea behind the abstract noun **distress** with a verb such as “suffer.” Alternate translation: [the people who live in this land will suffer greatly] (See: **Abstract Nouns (p. 1221)**)

and wrath to this people

Jesus is using the word **wrath** to mean what God will do in his **wrath**. Alternate translation: [and God will angrily punish this people] (See: **Metonymy (p.1357)**)

Luke 21:24

they will fall

Here, **fall** means to die by association with the way that people who die **fall** to the ground. Alternate translation: [they will die] (See: **Metonymy (p.1357)**)

by the mouth of the sword

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 (p.1351)**)

by the mouth of the sword

This phrase could also be depicting the **sword** as a devouring monster. Alternate translation: [as if swords were eating them up] (See: **Personification (p.1370)**)

of the sword

The word **sword** represents swords in general, not one particular sword. Alternate translation: [of the swords] (See: **Generic Noun Phrases (p.1304)**)

of the sword

Jesus may be using one kind of weapon, **the sword**, to represent all weapons. Alternate translation: [of the weapons] (See: **Synecdoche (p.1407)**)

they will be led captive into all the nations

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [their enemies will capture them and take them away into other countries] (See: **Active or Passive (p.1223)**)

into all the nations

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 (p.1315)**)

the nations

Jesus is using the term **nations** to mean the places where various people groups live. Alternate translation: [countries] (See: **Metonymy (p.1357)**)

Jerusalem will be trampled by the nations

Jesus speaks 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 (p.1351)**)

Jerusalem will be trampled by the nations

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the Gentiles will occupy Jerusalem] or [the Gentiles will completely destroy Jerusalem] (See: **Metaphor (p.1351)**)

of the nations

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 (p.1228)**)

until the times of the nations are fulfilled

If it would be helpful in your language, you could express this with an active form. (See the discussion of the meaning of this phrase in the introduction to this chapter.) Alternate translation: [until the time when the Gentiles rule the Jews is over] (See: **Active or Passive (p.1223)**)

Luke 21:25

distress of nations

As in 21:10, the term **nations** here refers to the people of one nationality or ethnic group. Alternate translation: [the people of the nations will be distressed] (See: **Metonymy (p.1357)**)

in perplexity at the roaring and tossing of the sea

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 (p.1351)**)

at the roaring and tossing of the sea

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 (p.1284)**)

Luke 21:26

Men

Here Jesus is using the term **Men** in a generic sense that includes all people. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1420)**)

from fear and expectation

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 it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [from fearful expectation] (See: **Hendiadys (p.1308)**)

of the things coming upon the inhabited world

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

If it would be helpful in your language, 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 (p.1265)**)

the powers of the heavens will be shaken

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 (p.1322)**)

the powers of the heavens will be shaken

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. Alternate translation: [God will shake the sun, moon, and stars] (See: **Active or Passive (p.1223)**)

Luke 21:27

they will see

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 (p.1376)**)

the Son of Man

Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [me, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

coming in a cloud

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 (p.1228)**)

with power and much glory

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 it would be helpful in your language, 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 (p.1308)**)

with power and much glory

If it would be helpful in your language, 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 (p.1221)**)

Luke 21:28

stand up and lift up your heads

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 (p.1405)**)

because your redemption is coming near

Jesus is speaking of God as if he himself were the **redemption** that he is going to bring. Alternate translation: [because God will soon redeem you] (See: **Metonymy (p.1357)**)

because your redemption is coming near

If it would be helpful in your language, you could represent the idea behind the abstract noun **redemption** with a verb such as “redeem.” Alternate translation: [because God will soon redeem you] (See: **Abstract Nouns (p.1221)**)

Luke 21:29

And he spoke a parable to them

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 (p.1365)**)

the fig tree

Jesus is speaking of these trees in general, not one particular **fig tree**. Alternate translation: [the fig trees] (See: **Generic Noun Phrases (p.1304)**)

the fig tree

See how you translated this term in 13:6. Alternate translation: [the fruit trees] (See: **Translate Unknowns (p.1411)**)

Luke 21:30

When they already sprout

Alternate translation: [When they already start to grow new leaves]

the summer is already near

Alternate translation: [the summer is about to start] or [the warm season is about to start]

Luke 21:31

these things

Alternate translation: [the signs I have just described]

the kingdom of God is near

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [God will soon begin to rule as king] (See: **Abstract Nouns (p.1221)**)

Luke 21:32

Truly I say to you

Jesus says this to emphasize what he is about to tell his disciples. Alternate translation: [I can assure you]

this generation

Jesus uses the term **generation** to refer to the people who were born in 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 (p.1357)**)

will certainly not pass away until

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: [will still be alive when]

will certainly not pass away

Jesus is referring to death as passing away. This is a polite way of referring to something unpleasant. If it would be helpful in your language, you could use a different polite way of referring to this, or you could state this plainly. Alternate translation: [will certainly not die] (See: **Euphemism (p.1291)**)

they all happen

Alternate translation: [all of these things happen]

Luke 21:33

The heaven and the earth will pass away

Jesus is using **heaven** and **earth** together 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 (p.1349)**)

but my words will certainly not pass away

Jesus is using the term **words** to refer to what he has just said. Alternate translation: [but everything that I have said will always continue to be true] (See: **Metonymy (p.1357)**)

will certainly not pass away

If it would be helpful in your language, you could express this as a positive statement. Alternate translation: [will remain forever] or [will always be true]

Luke 21:34

so that your hearts may not be burdened with hangover and drunkenness, and everyday worries

If it would be helpful in your language, 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 (p.1223)**)

so that your hearts may not be burdened with hangover and drunkenness, and everyday worries

Jesus speaks 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 (p.1351)**)

your hearts

Here, the **hearts** represents the mind. Alternate translation: [your minds] (See: **Metaphor (p.1351)**)

hangover and drunkenness

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 (p.1308)**)

everyday worries

Alternate translation: [the cares of this life]

that sudden day may come upon you

Jesus speaks 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 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 (p.1370)**)

and that sudden day may come upon you

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 (p.1228)**)

and that sudden day may come upon you

This implicitly means the day when Jesus will return. Alternate translation: [and the day when I return, which you will not be expecting, will come upon you] or [and the day when I return will come upon you suddenly] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 21:35

like a trap

Jesus says 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 (p.1398)**)

it will come upon all the ones sitting

Alternate translation: [it will affect all the people sitting]

the ones sitting

Jesus speaks of **sitting** to mean “living.” Alternate translation: [who are living] (See: **Metaphor (p.1351)**)

on the face of the whole earth

Jesus speaks 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 (p.1351)**)

Luke 21:36

But

Jesus uses the word **But** to introduce a contrast with what he has just said. Alternate translation: [Instead,] (See: **Connect — Contrast Relationship (p.1257)**)

stay awake in every time

The expression **in every time** means “all the time” or “always.” Jesus is using it, as a generalization. Alternate translation: [always continue to watch] (See: **Hyperbole (p.1315)**)

stay awake

Jesus is using this expression in a figurative sense. Alternate translation: [stay alert] or [watch] (See: **Metaphor (p. 1351)**)

stay awake

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 (p. 1228)**)

and to stand before the Son of Man

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 (p.1351)**)

and to stand before the Son of Man

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 (p.1351)**)

the Son of Man

Jesus is referring to himself in the third person. If it would be helpful in your language, 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 (p.1297)**)

the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [me, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 21:37

And

Luke uses the word **And** 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 (p.1289)**)

in the temple

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 (p.1407)**)

the hill that is called Olivet

If it would be helpful in your language, you could express this with an active form. Alternate translation: [the hill that people call Olivet] (See: **Active or Passive (p.1223)**)

the hill that is called Olivet

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 (p.1311)**)

Luke 21:38

all the people

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 (p.1315)**)

were getting up early to him

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 (p.1286)**)

to hear him

The implication is that the people wanted to **hear** Jesus teach. Alternate translation: [to listen to him teach] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

in the temple

Only priests were allowed to enter the **temple** building, so Luke means the temple courtyard. Alternate translation: [in the temple courtyard] (See: **Synecdoche (p.1407)**)

Luke 22

Luke 22 Chapter Introduction

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)

Religious and Cultural 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 (p.1428)**)

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 (p.1409)**)

Luke 22:1

And

Luke uses the word **And** to begin relating a new event by introducing background information that will help readers understand what happens. Alternate translation: [Now] (See: **Connect — Background Information (p. 1251)**)

the Festival of Unleavened Bread

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 (p.1228)**)

which is called the Passover

If it would be helpful in your language, you could express this with an active form. Alternate translation: [which people call Passover] (See: **Active or Passive (p.1223)**)

was coming near

Here Luke uses this phrase in the sense of **near** in time. Alternate translation: [was about to begin]

Luke 22:2

And

Luke uses the word **And** to introduce further background information that will help readers understand what happens next in the story. Alternate translation: [Now] (See: **Background Information (p.1232)**)

how they might kill him

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 (p.1228)**)

for they were fearing the people

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 (p.1228)**)

the people

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 (p.1228)**)

Luke 22:3

entered into

This was probably very similar to demon possession. Alternate translation: [took control of]

the one called Iscariot

If it would be helpful in your language, you could express this with an active form. Alternate translation: [whom people called Iscariot] (See: **Active or Passive (p.1223)**)

being from the number of the Twelve

See how you translated this phrase 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 (p.1359)**)

of the Twelve

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 (p.1311)**)

Luke 22:4

captains

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 (p.1228)**)

how he might hand him over to them

The pronoun **him** refers to Jesus. Alternate translation: [how he could help them arrest Jesus] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 22:5

they rejoiced

Alternate translation: [this made the chief priests and captains very glad]

to give him silver

Luke is speaking 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 (p.1357)**)

Luke 22:6

to hand him over

Alternate translation: [to help the leaders arrest Jesus]

away from the crowd

Alternate translation: [when there was no crowd around him]

Luke 22:7

the Day of Unleavened Bread

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 (p.1228)**)

it was necessary to sacrifice the Passover

Luke is using the name of this part of the festival, **Passover**, to refer 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 (p.1357)**)

Luke 22:8

he sent

The pronoun **he** refers to Jesus. Alternate translation: [Jesus sent] (See: **Pronouns — When to Use Them (p.1376)**)

Going, prepare

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 (p.1300)**)

Going

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 (p.1228)**)

for us & so that we may eat {it

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' (p.1295)**)

the Passover

Jesus is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: [the Passover meal] (See: **Metonymy (p.1357)**)

Luke 22:9

do you wish that we should prepare {it

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' (p.1295)**)

that we should prepare {it

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 (p.1416)**)

Luke 22:10

them, “& you & you. Follow

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 (p.1300)**)

Behold

Jesus uses the word **Behold** 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 (p.1351)**)

a man carrying a pitcher of water will meet you

Alternate translation: [you will see a man carrying a pitcher of water]

a pitcher of water

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 could use it here. (See: **Translate Unknowns (p.1411)**)

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

If it would be helpful in your language, 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 (p.1386)**)

The Teacher

Teacher is a respectful title for Jesus. You could translate it with an equivalent term that your language and culture would use.

the Passover

Jesus is telling Peter and John to use the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: [the Passover meal] (See: **Metonymy (p.1357)**)

Luke 22:12

And that one

Alternate translation: [And the owner of the house]

a large upper room

In this culture, in some houses, rooms were built above other rooms. If your community does not have houses like that, you could use another expression to describe a large indoor space that people could use for a celebration meal. (See: **Translate Unknowns (p.1411)**)

furnished

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 (p. 1223)**)

Luke 22:13

And

Luke uses the word **And** 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 (p.1265)**)

having gone away

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 (p.1228)**)

the Passover

Luke is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: [the Passover meal] (See: **Metonymy (p.1357)**)

Luke 22:14

when it was the hour

Luke is using the term **hour** to refer to a specific time. Alternate translation: [when it was time for the meal] (See: **Idiom (p.1322)**)

he reclined to eat

See how you translated this phrase 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 (p.1411)**)

Luke 22:15

With desire I have desired

Jesus is using a characteristic Hebrew construction, a cognate noun with a verb, to express intensity. If your language has this same construction, you could 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 (p. 1347)**)

this Passover

Jesus is using the name of this part of the festival, **Passover**, to refer to the meal that people shared on that occasion. Alternate translation: [this Passover meal] (See: **Metonymy (p.1357)**)

before I suffer

Jesus is referring 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 (p.1357)**)

Luke 22:16

For

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 it would be helpful in your language, 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 (p.1418)**)

I say to you

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

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 (p.1228)**)

until when it is fulfilled in the kingdom of God

If it would be helpful in your language, you could express this with an active form, and you could state who will do the action. See the discussion in the introduction 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 (p.1223)**)

Luke 22:17

having taken a cup

Luke is using the term **cup** to mean what it contained, which was wine. Alternate translation: [Jesus picked up a cup of wine] (See: **Metonymy (p.1357)**)

and} having given thanks

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

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 (p.1357)**)

Luke 22:18

For

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 it would be helpful in your language, 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 (p.1418)**)

I say to you

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

Jesus is referring 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 (p. 1357)**)

until the kingdom of God comes

Jesus is speaking of the **kingdom of God** as if it could actively come on its own. Alternate translation: [until God establishes his kingdom] (See: **Personification (p.1370)**)

until the kingdom of God comes

See how you decided to translate the phrase **the kingdom of God** in 4:43. If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as “rule.” Alternate translation: [until God begins to rule as king] (See: **Abstract Nouns (p.1221)**)

Luke 22:19

bread

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 (p.1411)**)

bread

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 (p.1228)**)

having given thanks

Your language may require you to state the object of the verb. Alternate translation: [when he had given thanks to God]

he broke {it

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 {it} to them

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 (p.1228)**)

This is my body

See the discussion in the introduction to this chapter about how to translate this phrase. Christians understand this phrase to be: (1) a metaphor. Alternate translation: [This represents my body]; (2) literal. Alternate translation: [My body is really present in this bread] (See: **Metaphor (p.1351)**)

which is given for you

If it would be helpful in your language, 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 (p.1223)**)

Do this in my remembrance

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 (p.1228)**)

Luke 22:20

And the cup

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the previous verse. Alternate translation: [And he took the cup] (See: **Ellipsis (p.1286)**)

the cup & This cup

In each case, the term **cup** means what the **cup** contained, which was wine. Alternate translation: [the cup of wine ... The wine in this cup] (See: **Metonymy (p.1357)**)

is} the new covenant in my blood

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 (p.1228)**)

which is poured out for you

Jesus is referring to the way his blood is going to be **poured out** when he dies. If it would be helpful in your language, you could express this with an active form. Alternate translation: [which I will pour out for you] (See: **Active or Passive (p.1223)**)

Luke 22:21

behold

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 (p.1351)**)

the hand of the one handing me over {is} with me on the table

Jesus is 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 hand me over is sharing this meal with me] (See: **Synecdoche (p.1407)**)

is} with me on the table

Jesus is using the shared location of the **table** to mean sharing the meal that is being served on the **table**. Alternate translation: [sharing this meal with me] (See: **Metonymy (p.1357)**)

Luke 22:22

For

Jesus is giving the reason why one of his disciples is going to betray him, as he said in the previous verse. If it would be helpful in your language, 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 (p.1418)**)

the Son of Man indeed goes

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man, indeed go] (See: **First, Second or Third Person (p. 1297)**)

the Son of Man indeed goes

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 (p.1228)**)

goes

Jesus is speaking about his impending death in a discreet way. Alternate translation: [is going to die] (See: **Euphemism (p.1291)**)

according to {what} has been determined

If it would be helpful in your language, 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 (p.1223)**)

through whom he is handed over

If it would be helpful in your language, you could express this with an active form. Alternate translation: [who hands him over] or, if you decided to use the first person, [who hands me over] (See: **Active or Passive (p.1223)**)

Luke 22:23

(There are no notes for this verse.)

Luke 22:24

Then

Luke may use the word **Then** 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 (p.1265)**)

seems to be greater

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 could 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

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]

Luke 22:25

The kings of the nations

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 (p.1228)**)

lord it over them

Alternate translation: [order them around] or [are arrogant and domineering]

are called Benefactors

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 (p.1336)**)

are called

If it would be helpful in your language, 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 (p. 1223)**)

Benefactors

This is a title that several rulers of this time had given themselves. Your language may have an equivalent title. If not, you could express the meaning with an equivalent expression, as UST does. Alternate translation: [the Good] (See: **How to Translate Names (p.1311)**)

Luke 22:26

But you {be} not thus

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

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 could translate these with equivalent expressions. Alternate translation: [the greatest one ... the youngest one] (See: **Nominal Adjectives (p.1359)**)

the younger

This culture respected older people and followed them as leaders. Jesus is referring 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 (p.1357)**)

the one serving

Alternate translation: [a servant]

Luke 22:27

For

Jesus uses the word **For** 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 (p.1265)**)

who {is} greater, the one reclining to eat or the one serving

Jesus is using the question form to teach his disciples. If it would be helpful in your language, 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 (p.1394)**)

the one reclining to eat

See how you translated this phrase 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 (p.1411)**)

Is it} not the one reclining to eat

Jesus is using a further question to teach his disciples. If it would be helpful in your language, you could translate his words as a statement. Alternate translation: [You must agree that it is the person who is dining.] (See: **Rhetorical Question (p.1394)**)

But I am in the midst of you as one serving

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 (p.1228)**)

Luke 22:28

the ones having continued with me in my trials

Alternate translation: [the ones who have stayed with me through my struggles]

Luke 22:29

And I grant to you, just as my Father has granted to me, a kingdom

If it would be helpful in your language, 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]

And I grant to you, just as my Father has granted to me, a kingdom

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** 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 (p.1221)**)

And I

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 (p.1265)**)

Father

Father is an important title for God. (See: **Translating Son and Father (p.1414)**)

Luke 22:30

so that you may eat and drink at my table

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 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 (p.1357)**)

in my kingdom

If it would be helpful in your language, you could express the idea behind the abstract noun **kingdom** with a verb such as "rule" and a concrete noun such as "king." Alternate translation: [when I rule as king] (See: **Abstract Nouns (p.1221)**)

sit on thrones

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 (p.1405)**)

the 12 tribes of Israel

Here Jesus uses the term **tribes** to refer to the people who belong to those **tribes**. Alternate translation: [the people of the 12 tribes of Israel] (See: **Metonymy (p.1357)**)

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]

behold

Jesus uses the term **behold** to get Simon to focus his attention on what he is about to say. Alternate translation: [listen] (See: **Metaphor (p.1351)**)

has asked

Your language may require you to state the object of the verb. Alternate translation: [has asked God for permission]

to sift you like wheat

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 (p.1411)**)

has asked to sift you like wheat

Jesus is using this comparison to say 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 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 (p.1398)**)

has asked to sift you like wheat

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 (p.1228)**)

you

Here, **you** is plural. Jesus is referring to all of the apostles. (See: **Forms of You (p.1299)**)

Luke 22:32

I have asked

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

Jesus is addressing Simon specifically, and so the terms **you** and **your** are singular. (See: **Forms of You (p.1299)**)

that your faith may not fail

If it would be helpful in your language, 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 (p.1281)**)

when you have turned back

This expression refers to resuming a previous course of action. Alternate translation: [when you are once more openly loyal to me] (See: **Metaphor (p.1351)**)

strengthen your brothers

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 (p.1228)**)

your brothers

Jesus is using the term **brothers** to mean someone who shares the same belief. Alternate translation: [your fellow believers] or [the other disciples] (See: **Metaphor (p.1351)**)

your brothers

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 (p.1420)**)

Luke 22:33

But he said to him

Here **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 (p.1376)**)

Luke 22:34

But he said

The pronoun **he** refers to Jesus. Alternate translation: [But Jesus answered] (See: **Pronouns — When to Use Them (p.1376)**)

I say to you

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

If it would be helpful in your language, 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

Jesus is referring 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 (p. 1357)**)

the rooster will not crow today before

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 (p.1411)**)

the rooster

Jesus is not speaking of one particular **rooster** but of roosters in general. Alternate translation: [the roosters] or [the birds] (See: **Generic Noun Phrases (p.1304)**)

today

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 (p.1228)**)

Luke 22:35

without a money bag and sack and sandals

As in 10:4, Jesus is speaking of these items to mean what they represent. See how you translated these terms there. Alternate translation: [without any money or provisions or extra clothes] (See: **Metonymy (p.1357)**)

you did not lack anything, did you

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 (p.1281)**)

you did not lack anything, did you

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 (p.1394)**)

Nothing

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 (p.1286)**)

Luke 22:36

the one having a money bag, & the one not having a sword

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 (p. 1304)**)

the one having a money bag, & the one not having a sword

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 (p.1228)**)

cloak

See how you translated **cloak** in 19:35. Alternate translation: [coat] or [outer garment] (See: **Translate Unknowns (p.1411)**)

Luke 22:37

For

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 it would be helpful in your language, 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 (p.1418)**)

I say to you

Jesus says this to emphasize what he is about to tell the disciples. Alternate translation: [indeed]

this that is written

If it would be helpful in your language, 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 (p.1223)**)

this that is written

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 (p.1228)**)

must be accomplished

If it would be helpful in your language, 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 (p.1223)**)

And he was reckoned with the lawless

If it would be helpful in your language, 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 (p.1386)**)

he was reckoned with the lawless

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 could translate this with an equivalent expression. Alternate translation: [he was considered a criminal] (See: **Nominal Adjectives (p.1359)**)

he was reckoned with the lawless

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [people considered him to be a criminal] (See: **Active or Passive (p.1223)**)

For indeed the thing concerning me has an accomplishment

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 (p.1228)**)

Luke 22:38

It is enough

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 (p. 1228)**)

Luke 22:39

having gone out, he went according to his custom to the Mount of Olives

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 (p.1232)**)

the Mount of Olives

This is the name of a hill or mountain. See how you translated this place in 19:29. Alternate translation: [Olive Tree Mountain] (See: **How to Translate Names (p.1311)**)

Luke 22:40

And having come to the place, he said to them

Jesus and his disciples came to the garden together. Here **he** refers to Jesus and **them** refers to the disciples. Alternate translation: [And when Jesus and his disciples arrived at the Mount of Olives, he said to them] (See: **Synecdoche (p.1407)**)

Pray not to enter into temptation

If it would be helpful in your language, you could express the idea behind the abstract noun **temptation** with a verb such as “tempt.” Alternate translation: [Pray that nothing will tempt you to sin] (See: **Abstract Nouns (p.1221)**)

Pray not to enter into temptation

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 (p.1228)**)

Luke 22:41

about the throw of a stone

This is an idiom that means “about as far as someone can throw a stone.” If it would be helpful in your language, 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 (p.1322)**)

having put down his knees

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 (p.1405)**)

Luke 22:42

Father

Father is an important title for God. (See: **Translating Son and Father (p.1414)**)

if you are willing, & yours

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 (p.1302)**)

remove this cup from me

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 (p.1351)**)

remove this cup from me

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 (p.1325)**)

Yet, let not my will, but yours, happen

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 (p.1325)**)

Luke 22:43

And an angel from heaven appeared to him, strengthening him

See the discussion of textual issues at the end of the introduction 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 (p.1409)**)

appeared to him

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 (p.1322)**)

Luke 22:44

And being in agony, he was praying more earnestly, and his sweat became like drops of blood falling on the ground

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include this verse in your translation. The two notes below discusses translation issues in this verse, for those who decide to include it. (See: **Textual Variants (p.1409)**)

he was praying more earnestly

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

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-document 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 (p.1398)**)

Luke 22:45

And

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 (p.1268)**)

having risen up from the prayer, having come to the disciples, he found

Alternate translation: [when Jesus had finished praying, he got up and went back to his disciples, and he found]

he found them sleeping from the sorrow

If it would be helpful in your language, you could express the idea behind the abstract noun **sorrow** with an adjective such as “sad.” Alternate translation: [he saw that they were sleeping because they were tired from being sad] (See: **Abstract Nouns (p.1221)**)

Luke 22:46

Why are you sleeping

Jesus is not looking for information. He is using the question form to rebuke his disciples. If it would be helpful in your language, you could translate his words as a statement or an exclamation. Alternate translation: [You should not be sleeping now!] (See: **Rhetorical Question (p.1394)**)

so that you do not enter into temptation

If it would be helpful in your language, you could express the idea behind the abstract noun **temptation** 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 (p.1221)**)

so that you do not enter into temptation

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 (p.1228)**)

Luke 22:47

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

a crowd

Luke is introducing new characters into the story. If your language has its own way of doing that, you could use it here in your translation. Alternate translation: [there was a crowd that arrived] (See: **Introduction of New and Old Participants (p.1333)**)

the one called Judas

If it would be helpful in your language, 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 (p.1223)**)

one of the Twelve

See how you translated this phrase 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 (p.1359)**)

of the Twelve

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 (p.1311)**)

was leading them

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 (p.1228)**)

to kiss him

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 (p. 1405)**)

Luke 22:48

are you betraying the Son of Man with a kiss

Jesus is using the question form to rebuke Judas. If it would be helpful in your language, 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 (p.1394)**)

the Son of Man

Jesus is speaking about himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [me, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 22:49

the ones around him

The expression **the ones around him** refers to Jesus' disciples. Alternate translation: [Jesus' disciples, who were around him,]

what} was going to happen

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 (p.1228)**)

if we will strike with a sword

This was an idiomatic way to ask a question. Alternate translation: [should we strike with the sword] (See: **Idiom (p. 1322)**)

if we will strike with a sword

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 (p.1407)**)

if we will strike with a sword

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 (p.1228)**)

Luke 22:50

a certain one of them

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 (p.1333)**)

struck the servant of the high priest

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 (p.1228)**)

Luke 22:51

answering, Jesus said

Together the two words **answering** and **said** mean that Jesus responded to what the disciple had just done. Alternate translation: [Jesus responded] (See: **Hendiadys (p.1308)**)

Allow up to this

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 (p.1322)**)

touching his ear, he healed him

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 (p. 1228)**)

Luke 22:52

captains of the temple

See how you translated this phrase in 22:4. Alternate translation: [captains of the temple guard] or [temple military officers] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

As against a robber have you come out with swords and clubs

Jesus is using the question form to rebuke the Jewish leaders. If it would be helpful in your language, 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 (p.1394)**)

As against a robber have you come out with swords and clubs

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 (p.1228)**)

As against a robber have you come out

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 have you come out against me] (See: **Simile (p.1398)**)

swords and clubs

Jesus is speaking of these weapons, to mean the soldiers who are carrying them. Alternate translation: [soldiers armed with weapons] (See: **Metonymy (p.1357)**)

Luke 22:53

in the temple

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 (p.1407)**)

you did not lay hands on me

As in 20:19, here this expression means 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 (p.1357)**)

this is your hour

Jesus is using the term **hour** to refer to a specific time. Alternate translation: [this is a time when you can do whatever you want] (See: **Idiom (p.1322)**)

and the authority of the darkness

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 (p.1286)**)

and the authority of the darkness

Jesus is referring to Satan as **darkness**. Alternate translation: [because it is a time when God is allowing Satan to do what he wants] (See: **Metaphor (p.1351)**)

Luke 22:54

they led {him} away

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 (p.1228)**)

But Peter was following from a distance

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 (p. 1232)**)

But Peter was following from a distance

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 (p.1228)**)

Luke 22:55

they having kindled a fire

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 (p.1376)**)

they having kindled a fire

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 (p.1333)**)

a fire

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 (p.1228)**)

in the middle of the courtyard

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 (p.1228)**)

in the midst of them

Alternate translation: [there together with them]

Luke 22:56

Then a certain servant girl, having seen him

Luke says this to introduce this new character into the story. Alternate translation: [Now there was a servant girl there who saw him] (See: **Introduction of New and Old Participants (p.1333)**)

sitting towards the light

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

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 (p.1228)**)

This one also was with him

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 (p.1228)**)

Luke 22:57

But he denied {it

Alternate translation: [But Peter said that was not true]

Woman

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]

Luke 22:58

another

Luke uses the word **another** 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 (p.1333)**)

You also are from them

Alternate translation: [You are also one of the people who were with Jesus]

Man

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]

Luke 22:59

about one hour having passed

You can express this in the way your language describes time. Alternate translation: [about an hour later]

a certain other one

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 (p.1333)**)

was insisting

Alternate translation: [kept saying loudly]

this one

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

The man could probably tell Peter was from Galilee from the way he talked. If it wold 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 (p.1228)**)

for he is also a Galilean

If it would be helpful in your language, 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 (p.1265)**)

Luke 22:60

Man

See how you translated **Man** 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

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 (p.1322)**)

while} he was still speaking

The pronoun **he** refers to Peter, not to the other man. Alternate translation: [while Peter was speaking] (See: **Pronouns — When to Use Them (p.1376)**)

a rooster crowed

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 (p.1411)**)

Luke 22:61

the Lord & of the Lord

Luke is referring to Jesus by a respectful title. Alternate translation: [the Lord Jesus ... of the Lord Jesus]

the word of the Lord

Luke is using the term **word** to describe what Jesus had said using words. Alternate translation: [the statement Jesus had made] (See: **Metonymy (p.1357)**)

a rooster crows

See how you translated this phrase 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 (p.1411)**)

today

See how you translated **today** 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 (p. 1228)**)

you will deny me three times

Alternate translation: [you will say three times that you do not know me]

Luke 22:62

going outside, he wept bitterly

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 (p.1228)**)

Luke 22:63

holding him were mocking {and} beating him

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 (p.1376)**)

Luke 22:64

And having blindfolded {him

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 (p.1411)**)

Prophesy! Who is the one having hit you

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 (p.1336)**)

Who is the one having hit you

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 it would be helpful in your language, you could translate this as a command. Alternate translation: [Tell us who hit you!] (See: **Rhetorical Question (p.1394)**)

Prophesy

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 (p.1228)**)

Luke 22:65

blaspheming {him

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]

Luke 22:66

And when it became day

Alternate translation: [As soon as it was light]

they led him into their Sanhedrin

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 (p.1376)**)

their Sanhedrin

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 (p.1228)**)

their Sanhedrin

Luke is 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 (p.1357)**)

Sanhedrin

Sanhedrin is the name of a governing body. (See: **How to Translate Names (p.1311)**)

Luke 22:67

saying

It may be helpful to begin a new sentence here. Alternate translation: [The elders said to Jesus]

If you are the Christ, tell us

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

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 (p.1319)**)

Luke 22:68

and if I questioned you, you would certainly not answer

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 (p.1319)**)

if I questioned you

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 (p.1228)**)

Luke 22:69

from now

Alternate translation: [after this]

the Son of Man

Here Jesus is referring to himself in the third person. If it would be helpful in your language, you could translate this in the first person. Alternate translation: [I, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

the Son of Man

See how you translated the title **Son of Man** in 5:24. Alternate translation: [I, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

at the right hand of the power of God

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 (p.1405)**)

of the power of God

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 (p.1308)**)

Luke 22:70

Therefore are you the Son of God

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 (p.1228)**)

the Son of God

Son of God is an important title that Jesus deserves, even though the elders did not think he deserved it. (See: **Translating Son and Father (p.1414)**)

You are saying that I am

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 (p.1322)**)

Luke 22:71

Why do we still have need of testimony

The elders are using the question form for emphasis. If it would be helpful in your language, you could translate their words as a statement or an exclamation. Alternate translation: [We have no further need for testimony!] (See: **Rhetorical Question (p.1394)**)

Why do we still have need of testimony

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 (p.1228)**)

do we & have & we ourselves have heard

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' (p.1295)**)

For we ourselves have heard from his own mouth

If it would be helpful in your language, 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 (p.1265)**)

we & have heard from his own mouth

The elders are using the expression **his own mouth** to refer to what Jesus has just said using his mouth. Alternate translation: [we … have heard what he just said] (See: **Metonymy (p.1357)**)

we ourselves have heard from his own mouth

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 ourselves have heard him say that he is equal with God] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 23

Luke 23 Chapter Introduction

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)

Religious and Cultural 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.

Translation Issues 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** 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 (p.1357)**)

(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.”

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 (p. 1409)**)

Luke 23:1

And

Luke uses the word **And** to indicate that this event came after the events he has just described. Alternate translation (as in UST): [Then] (See: **Connect — Sequential Time Relationship (p.1268)**)

the whole multitude of them

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 (p.1315)**)

rising up

This means literally that they “stood up” or “stood to their feet,” but by extension it means that they adjourned the meeting and left the meeting place. Alternate translation: [ending the meeting] (See: **Metonymy (p.1357)**)

to Pilate

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 (p.1228)**)

Luke 23:2

to accuse him

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 (p.1228)**)

We found & our nation

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' (p.1295)**)

perverting our nation

The Jewish leaders speak 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 (p.1351)**)

forbidding to give tribute

Alternate translation: [telling them not to pay taxes]

to Caesar

See how you translated **Caesar** in 20:22. The Jewish leaders are referring to the Roman government by Caesar's name, since he was its ruler. Alternate translation: [to the Roman government] (See: **Metonymy (p.1357)**)

Luke 23:3

But he, answering him, said

Together the two words **answering** and **said** mean that Jesus responded to what Pilate asked him. Alternate translation: [But Jesus responded] (See: **Hendiadys (p.1308)**)

You say {it

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 (p.1322)**)

Luke 23:4

and the crowds

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 (p.1333)**)

I find no cause in this man

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 (p.1228)**)

Luke 23:5

they were insisting

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 (p.1376)**)

He stirs up the people

The Jewish leaders speak 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 (p.1351)**)

indeed, beginning from Galilee as far as here

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]

Luke 23:6

Pilate, having heard this

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 (p.1228)**)

asked whether the man was a Galilean

If it would be helpful in your language, you could represent this as a direct quotation, as UST does. (See: **Direct and Indirect Quotations (p.1276)**)

the man

The term **the man** refers to Jesus. Alternate translation: [Jesus] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

Luke 23:7

having learned that

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 (p.1228)**)

he was under the authority of Herod

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 (p.1228)**)

he sent him to Herod

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 (p.1228)**)

in those days

Luke is using the term **days** to refer to a specific time. Alternate translation: [at that time] (See: **Idiom (p.1322)**)

Luke 23:8

desiring to see him & because he had heard about him

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 (p.1376)**)

he was hoping to see some sign happen by him

If it would be helpful in your language, you could express this with an active form. Alternate translation: [Herod wanted to see Jesus perform a miracle] (See: **Active or Passive (p.1223)**)

Luke 23:9

he questioned him in many words

Luke is using the term **words** to refer to what Herod said as he questioned Jesus. Alternate translation: [Herod asked Jesus many questions] (See: **Metonymy (p.1357)**)

answered him nothing

If it would be helpful in your language, you could make the verb negative and the object positive here. Alternate translation: [Jesus did not say anything in reply]

Luke 23:10

stood by

Alternate translation: [were standing there]

vehemently accusing him

Alternate translation: [insisting strongly that Jesus was guilty of doing wrong]

Luke 23:11

despised him

This does not mean that Herod hated Jesus, but that he treated him as if he were worthless. Alternate translation: [humiliated him]

Having put elegant clothing around {him

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 (p.1228)**)

Luke 23:12

both Herod and Pilate became friends with each other on that day

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 (p.1228)**)

for they were previously being in hostility between themselves

If it would be helpful in your language, 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 (p.1265)**)

Luke 23:13

the people

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 (p.1333)**)

Luke 23:14

and} said to them, “You brought this man to me

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 (p.1228)**)

as turning the people away

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 (p.1351)**)

behold

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 (p.1351)**)

I, having examined him before you

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 (p.1376)**)

I, having examined him before you, found nothing

The term **before** means “in the presence” of another person. Alternate translation: [I have questioned him in your presence, and I have found nothing] (See: **Metaphor (p.1351)**)

I, having examined him before you, found nothing

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 (p.1228)**)

found nothing in this man as cause for what you are accusing against him

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]

Luke 23:15

But neither did Herod

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 (p.1286)**)

for he sent him back to us

If it would be helpful in your language, 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 (p.1265)**)

to us

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’ (p.1295)**)

nothing that is worthy of death has been done by him

If it would be helpful in your language, 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 (p.1223)**)

Luke 23:16

Therefore, having punished him, I will release him

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 (p.1228)**)

having punished him

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 (p.1407)**)

Luke 23:17

But he had obligation to release to them one {prisoner} at every feast

See the discussion of textual issues at the end of the introduction 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 (p.1409)**)

But

This verse uses the word **But** 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 (p.1251)**)

he had obligation

The pronoun **he** refers to Pilate. Alternate translation: [Pilate was obligated] (See: **Pronouns — When to Use Them (p.1376)**)

one {prisoner

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 could supply the noun for clarity, as ULT does. (See: **Nominal Adjectives (p.1359)**)

at every feast

This verse uses the general term **feast** to mean one feast in particular, Passover. Alternate translation: [during each Passover celebration] (See: **Synecdoche (p.1407)**)

Luke 23:18

they cried out all together

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 (p.1376)**)

Take away this one

This is an imperative, but since the crowd cannot command Pilate to do this, you could translate it as an expression of what they want. Alternate translation: [We want you to execute this man] (See: **Imperatives — Other Uses (p. 1325)**)

but release to us Barabbas

This is another imperative, and since the crowd cannot command Pilate to do this either, you could 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 (p.1325)**)

release to us

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' (p.1295)**)

Luke 23:19

He had been put in prison for a certain rebellion that happened in the city, and for murder

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 (p.1232)**)

He had been put in prison

If it would be helpful in your language, 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 (p.1223)**)

for a certain rebellion that happened in the city

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 (p.1228)**)

Luke 23:20

again addressed them

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 (p.1376)**)

desiring to release Jesus

If it would be helpful in your language, 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 (p.1265)**)

Luke 23:21

Crucify, crucify him

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 (p.1411)**)

Crucify, crucify him

This is an imperative, but since the crowd cannot command Pilate to do this, you could 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 (p.1325)**)

Luke 23:22

he spoke to them a third time

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 (p.1363)**)

For what evil did this one do

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 it would be helpful in your language, you could translate this as a statement or an exclamation. Alternate translation: [There is no reason to execute this man, because he did not do anything wrong!] (See: **Rhetorical Question (p.1394)**)

No cause for death have I found in him

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

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 (p.1228)**)

having punished him, I will release him

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 (p.1407)**)

Luke 23:23

with loud voices

Luke is describing the shouts of the crowd by reference to the **voices** that the people used to make them. Alternate translation: [with loud shouts] (See: **Metonymy (p.1357)**)

for him to be crucified

If it would be helpful in your language, 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 (p.1223)**)

their voices prevailed

Luke speaks 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 (p.1370)**)

Luke 23:24

And

Luke uses the word **And** 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 (p.1265)**)

for their demand to happen

Alternate translation: [to do what the crowd was demanding]

Luke 23:25

the one that had been put in prison

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 (p.1228)**)

had been put in prison

If it would be helpful in your language, 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 (p.1223)**)

but he handed over Jesus to their will

Luke speaks 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 (p. 1370)**)

Luke 23:26

as they led him away

Alternate translation: [while the soldiers were leading Jesus away from where Pilate had judged him]

seizing Simon, & they put

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 (p.1228)**)

Simon, a certain Cyrenean coming from the country

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 (p.1232)**)

Simon, a certain Cyrenean

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 (p.1333)**)

a & Cyrenean

The term **Cyrenean** is a name that refers to a person who is from the city of Cyrene. (See: **How to Translate Names (p.1311)**)

coming from the country

Alternate translation: [who was coming into Jerusalem from the countryside]

they put the cross on him

Alternate translation: [the soldiers put the cross on his shoulders]

behind Jesus

Alternate translation: [and made him walk along behind Jesus carrying it]

Luke 23:27

a great crowd of the people was following him, and of women

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 mourning and wailing for him

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 (p.1232)**)

mourning

See the note to **mourning** at 8:52, and see how you translated this word 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 (p.1405)**)

was following him

Here, the word **following** is not figurative. It does not mean that these people were Jesus' disciples. Alternate translation: [were walking along behind him]

Luke 23:28

Daughters of Jerusalem

As in 13:34, Jesus is 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 (p.1351)**)

weep for yourselves and for your children

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 (p.1228)**)

Luke 23:29

For

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 it would be helpful in your language, 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 (p.1418)**)

behold

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 (p.1351)**)

days are coming in which

Jesus is using the term **days** to refer to a specific time. Alternate translation: [there will be a time when] (See: **Idiom (p.1322)**)

in which they will say

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 (p.1376)**)

they will say, ‘Blessed {are} the barren, yes, the wombs that did not give birth and breasts that did not nurse

If it would be helpful in your language, 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 (p.1386)**)

the barren, yes, the wombs that did not give birth and breasts that did not nurse

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 it would be helpful in your language, you could combine these phrases, as UST does. (See: **Parallelism (p.1367)**)

the wombs that did not give birth and breasts that did not nurse

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 (p.1407)**)

Luke 23:30

Then

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 (p.1270)**)

they will begin to say

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 (p.1376)**)

to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us

Jesus is saying that at this time people will 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 (p.1226)**)

to say to the mountains, ‘Fall on us,’ and to the hills, ‘Cover us

If it would be helpful in your language, 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 (p.1386)**)

Fall on us,’ & Cover us

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 (p.1325)**)

Fall on us,’ & Cover us

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 (p.1228)**)

Fall on us,’ & Cover us

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’ (p.1295)**)

Luke 23:31

For if they do these things in the moist tree, what will happen in the dry

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 (p.1351)**)

For if they do these things in the moist tree, what will happen in the dry

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 it would be helpful in your language, 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 (p.1394)**)

they do these things

Here Jesus is using the pronoun **they** in an indefinite sense. Alternate translation: [people are doing these things] (See: **Pronouns — When to Use Them (p.1376)**)

in the moist tree

This is an idiom. Alternate translation: [when the wood is fresh] or [when the wood is wet] (See: **Idiom (p.1322)**)

tree

Jesus is using the term **tree** to refer to wood that comes from a **tree**. Alternate translation: [wood] (See: **Metonymy (p.1357)**)

tree

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 (p.1411)**)

in the dry

This is an idiom. Alternate translation: [when the wood is dry] (See: **Idiom (p.1322)**)

in the dry

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 could supply the noun for clarity. Alternate translation: [with dry wood] or [when the wood is dry] (See: **Nominal Adjectives (p.1359)**)

Luke 23:32

And

Luke uses the word **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Background Information (p.1232)**)

others, two criminals, were also being led away with him

If it would be helpful in your language, 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 (p.1223)**)

others, two criminals, were also being led away

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 (p.1416)**)

And others, two criminals, were also being led away

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 (p.1333)**)

others, two criminals

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 (p.1278)**)

to be put to death

If it would be helpful in your language, you could express this with an active form. Alternate translation: [so that they could execute them] (See: **Active or Passive (p.1223)**)

Luke 23:33

when they came to the place

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 (p.1376)**)

that is called

If it would be helpful in your language, you could express this with an active form. Alternate translation: [that people call] (See: **Active or Passive (p.1223)**)

The Skull

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 (p.1311)**)

they crucified him

In this case the pronoun **they** refers to the Roman soldiers. Alternate translation: [the Roman soldiers crucified Jesus] (See: **Pronouns — When to Use Them (p.1376)**)

they crucified him

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 (p.1411)**)

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 could 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 (p.1359)**)

Luke 23:34

See the discussion of textual issues at the end of the introduction to this chapter to decide whether to include the first sentence of this verse in your translation. The next four notes below discuss translation issues in the sentence, for those who decide to include it. (See: **Textual Variants (p.1409)**)

But

Luke uses the word **But** to introduce a contrast between what the Roman soldiers were doing to Jesus and the way in which Jesus responded. It would appropriate to indicate a strong contrast here. Alternate translation: [Nevertheless] (See: **Connect — Contrast Relationship (p.1257)**)

If it would be helpful in your language, you could reverse the order of the first two phrases of this verse, since the first phrase gives the reason for the result that is 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 (p.1265)**)

Father is an important title for God. (See: **Translating Son and Father (p.1414)**)

The phrase **forgive them** contains 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 (p.1325)**)

But, dividing up his robes, they cast a lot

The pronoun **they** refers to the Roman soldiers. Alternate translation: [Then the Roman soldiers cast a lot to decide which of them would get each piece of Jesus’ clothing] (See: **Pronouns — When to Use Them (p.1376)**)

they cast a lot

The term **lot** refers to an object with different markings on various sides that would be used to decide randomly among several possibilities. It would be tossed onto the ground to see which marked side would come up on top. If your readers would not be familiar with a **lot**, you could state that they it was “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 (p.1411)**)

Luke 23:35

And the people stood by watching, and the rulers were also ridiculing him

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 (p.1228)**)

the rulers

Here **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 (p.1228)**)

He saved others

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 (p.1336)**)

He saved others

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 (p.1228)**)

He saved others; let him save himself, if he is the Christ of God, the Chosen One

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 (p.1319)**)

let him save himself

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 (p.1228)**)

the Chosen One

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 could translate the term with an equivalent phrase. Alternate translation: [the One whom God has chosen] (See: **Nominal Adjectives (p.1359)**)

the Chosen One

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 (p.1311)**)

Luke 23:36

Then the soldiers also mocked him, coming up {and} offering him vinegar

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 (p.1228)**)

Luke 23:37

If you are the King of the Jews, save yourself

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 (p.1319)**)

save yourself

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 (p.1228)**)

Luke 23:38

And there was also an inscription over him

Luke is referring 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 (p.1357)**)

And there was also an inscription over him

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 (p.1336)**)

Luke 23:39

having been hung

If it would be helpful in your language, 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 (p. 1223)**)

blasphemed him

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

The criminal is using the question form to mock Jesus. If it would be helpful in your language, you could translate this as a statement or an exclamation. Alternate translation: [I thought you were supposed to be the Messiah!] (See: **Rhetorical Question (p.1394)**)

Save yourself and us

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 (p.1336)**)

us

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’ (p.1295)**)

Luke 23:40

But answering, the other, rebuking him, said

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 (p.1308)**)

the other

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 could supply the noun “criminal” for clarity. Alternate translation: [the other criminal] (See: **Nominal Adjectives (p.1359)**)

Do you not even fear God, since you are under the same judgment

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 it would be helpful in your language, 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 (p.1394)**)

Do you not even fear God, since you are under the same judgment

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 (p.1228)**)

you are under the same judgment

The second criminal is using the word **judgment** 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 (p.1357)**)

Luke 23:41

we & we are receiving & we did

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' (p.1295)**)

we & we are receiving & we did

Since the term **we** refers to two people here, it would be in the dual form if your language uses that form. (See: **Verbs (p.1416)**)

we justly

The second criminal is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [we are receiving this punishment justly] (See: **Ellipsis (p.1286)**)

worthy of what we did

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 (p.1359)**)

this one

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 could translate this with an equivalent expression. Alternate translation: [this man] (See: **Nominal Adjectives (p.1359)**)

Luke 23:42

And he said

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 (p.1376)**)

remember me

As in 1:72, the word **remember** here 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 could to help me] (See: **Idiom (p.1322)**)

remember me

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 (p.1325)**)

when you come into your kingdom

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 (p.1322)**)

Luke 23:43

he said to him

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 (p.1376)**)

Truly I say to you

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

See the discussion in the introduction 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

See the discussion in the introduction to this chapter of the term **paradise**. Alternate translation: [in the place where people whom God has accepted go when they die]

Luke 23:44

And it was already

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 (p.1232)**)

about the sixth hour

In this culture, people began counting the hours each day beginning around daybreak at six o'clock in the morning. If it would be helpful in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [about noon]

about the sixth hour

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 (p.1363)**)

darkness happened over the whole land

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 happened over the whole land

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 (p.1357)**)

until the ninth hour

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 it would be helpful in your language, 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

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 (p.1363)**)

Luke 23:45

The sun failed

This means 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 (p.1370)**)

and the curtain of the temple was split in the middle

See the introduction to this chapter for an explanation of the symbolic significance of this action. (See: **Symbolic Action (p.1405)**)

the curtain of the temple

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 (p.1228)**)

the curtain of the temple was split

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [God split the curtain of the temple] (See: **Active or Passive (p.1223)**)

in the middle

The implication, as the introduction to this chapter explains, 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 (p.1228)**)

Luke 23:46

crying out with a loud voice

This is an idiom that means Jesus raised the volume of his **voice**. Alternate translation: [crying out loudly] (See: **Idiom (p.1322)**)

Father

Father is an important title for God. Alternate translation: [God my Father] (See: **Translating Son and Father (p. 1414)**)

into your hands I entrust my spirit

Jesus is using God's **hands** to represent God's care. Alternate translation: [I give my spirit to you, knowing you will care for it] (See: **Metonymy (p.1357)**)

my spirit

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 expired

Luke is describing the death of Jesus in a discreet way. Alternate translation: [he died] (See: **Euphemism (p.1291)**)

Luke 23:47

the centurion

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 (p.1228)**)

the thing having happened

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 (p.1228)**)

was glorifying God, saying

This means that the centurion **glorified God** by what he said. Alternate translation: [was bringing honor to God by saying]

this man was righteous

Alternate translation: [this man had not done anything wrong]

Luke 23:48

that had come together for this spectacle

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 (p.1228)**)

returned

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 (p.1228)**)

beating their breasts

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 (p.1405)**)

Luke 23:49

all the ones acquainted with him

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 could translate this with an equivalent expression. Alternate translation: [all the people who knew Jesus] (See: **Nominal Adjectives (p.1359)**)

all the ones acquainted with him

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 (p.1228)**)

the women following him from Galilee

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 (p.1228)**)

these things

Alternate translation: [what happened]

Luke 23:50

behold

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 (p.1351)**)

a man, Joseph by name, being a council member, a good and righteous man

Luke uses this phrase to introduce a new character into the story. If your language has its own way of doing that, you could 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 (p.1333)**)

Joseph

Joseph is the name of a man. (See: **How to Translate Names (p.1311)**)

a council member

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 this phrase there. (See: **Assumed Knowledge and Implicit Information (p.1228)**)

a good and righteous man

The terms **good** and **righteous** mean similar things. Luke may be using repetition for emphasis. Alternate translation: [a very upright man] (See: **Doublet (p.1284)**)

Luke 23:51

this one had not agreed with the council and their action

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 (p.1232)**)

the council and their action

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 (p.1308)**)

the council and their action

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 (p.1228)**)

from Arimathea, a city of the Jews

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 (p.1228)**)

Arimathea

Arimathea is the name of a city. (See: **How to Translate Names (p.1311)**)

who was waiting for the kingdom of God

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 (p.1322)**)

Luke 23:52

This one

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 (p.1228)**)

This one, having approached Pilate, asked for the body of Jesus

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 (p.1228)**)

Luke 23:53

And

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 (p.1265)**)

he wrapped it in a linen cloth

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 (p.1411)**)

in a linen cloth

The term **linen cloth** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: [a fine cloth] (See: **Translate Unknowns (p.1411)**)

a hewn tomb

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 (p.1411)**)

where no one ever had lain

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 (p.1281)**)

Luke 23:54

And

Luke uses **And** to introduce background information that will help readers understand what happens next. Alternate translation: [Now] (See: **Connect — Background Information (p.1251)**)

it was the Day of Preparation

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 (p.1228)**)

the Sabbath was dawning

For the Jews, the day began at sunset. But Luke speaks 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 (p.1351)**)

Luke 23:55

who had come out of Galilee with him

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 (p.1322)**)

having followed after

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. If it would be helpful in your language, you could supply these words from the context. Alternate translation: [followed Joseph when he took the body of Jesus away] (See: **Ellipsis (p.1286)**)

the tomb and how his body was put

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 put the body of Jesus] (See: **Hendiadys (p.1308)**)

how his body was put

If it would be helpful in your language, you could express this with an active form, and you could state who did the action. Alternate translation: [how Joseph put the body of Jesus there] (See: **Active or Passive (p.1223)**)

Luke 23:56

having returned

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 (p.1228)**)

they prepared spices and ointments

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 (p.1228)**)

spices and ointments

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 (p.1411)**)

they rested

Alternate translation: [the women did not do any work]

according to the commandment

Alternate translation: [as Moses had commanded in the law]

Luke 24

Luke 24 Chapter Introduction

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)

Religious and Cultural 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).

Translation Issues 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

on the first of the week

This implicitly means the **first** day of the week. Alternate translation: [on the first day of the week] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

on the first of the week

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 (p.1363)**)

deeply at dawn

This is an idiom. Alternate translation: [at the first light of dawn] or [as dawn was just beginning to break] (See: **Idiom (p.1322)**)

they came to the tomb

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 (p.1376)**)

Luke 24:2

they found the stone having been rolled away

Alternate translation: [they saw that the stone had been rolled away]

the stone having been rolled away

If it would be helpful in your language, you could express this with an active form. Alternate translation: [that someone had rolled away the stone] (See: **Active or Passive (p.1223)**)

the stone

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 (p.1228)**)

Luke 24:3

having entered

Alternate translation: [once they entered the tomb]

they did not find the body of the Lord Jesus

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 (p. 1228)**)

Luke 24:4

And it happened that

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 (p.1330)**)

and

Luke uses the word **and** 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 (p.1268)**)

behold

Luke uses the term **behold** to calls 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 (p.1351)**)

Luke 24:5

as they became terrified & they said to them

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 (p.1376)**)

bowed their faces toward the ground

Looking down at **the ground** was a gesture of respect towards these men. Alternate translation: [respectfully lowered their gaze] (See: **Symbolic Action (p.1405)**)

they said to them

If your language uses dual forms for verbs, use that form here, since two men are speaking. (See: **Verbs (p.1416)**)

Why are you seeking the living among the dead

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 it would be helpful in your language, 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 (p.1394)**)

the living among the dead

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 could translate these with equivalent phrases. Alternate translation: [someone who is alive among the bodies of people who have died] (See: **Nominal Adjectives (p.1359)**)

Luke 24:6

he was raised up

The term **raised** is an idiom that means “brought back to life.” Alternate translation: [was brought back to life] (See: **Idiom (p.1322)**)

he was raised up

If it would be helpful in your language, 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 (p.1223)**)

Remember how he spoke to you

Alternate translation: [Remember that he said to you]

to you

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 (p.1299)**)

to you, still being in Galilee

Alternate translation: [to you when he was still in Galilee]

Luke 24:7

saying that

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 (p.1276)**)

the Son of Man to be handed over

If it would be helpful in your language, you could express this with an active form. Alternate translation: [for someone to betray the Son of Man] (See: **Active or Passive (p.1223)**)

the Son of Man

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 it would be helpful in your language, you could translate this in the first person. Alternate translation: [me, the Son of Man] (See: **First, Second or Third Person (p.1297)**)

the Son of Man

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 (p. 1228)**)

into the hands of sinful men

As in 9:44, **hands** here 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 (p.1351)**)

and to be crucified

If it would be helpful in your language, 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 (p.1223)**)

and on the third day to rise up

See how you translated this phrase 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 (p.1228)**)

on the third day

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 (p.1363)**)

to rise up

Jesus spoke 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 (p.1357)**)

Luke 24:8

they remembered his words

Luke is using the term **words** to describe the statement that Jesus made using words. Alternate translation: [the women remembered what Jesus had said] (See: **Metonymy (p.1357)**)

Luke 24:9

to the Eleven

This expression is equivalent to “the Twelve,” which occurs in 8:1 and several other places in the book. See how you translated this term 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 (p.1359)**)

to the Eleven

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 (p.1311)**)

and to all the rest

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 (p.1228)**)

Luke 24:10

And

Luke uses the word **And** 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 (p.1232)**)

Joanna

Joanna is the name of a woman. (See: **How to Translate Names (p.1311)**)

Mary the {mother} of James

Mary is the name of a woman, and **James** is the name of her son. (See: **How to Translate Names (p.1311)**)

Luke 24:11

And

Luke uses the word **And** 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 (p.1257)**)

these words

Luke is using the term **words** to describe the report that the women gave using words. Alternate translation: [what the women were saying] (See: **Metonymy (p.1357)**)

before them

Luke uses this expression, which means “in front them,” to mean “where they could see.” Seeing, in turn, means attention and judgment. Alternate translation: [in their opinion] (See: **Metaphor (p.1351)**)

and

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 (p.1265)**)

they disbelieved them

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 (p.1376)**)

Luke 24:12

having risen up

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 (p.1322)**)

having stooped down

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 (p.1228)**)

he sees

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 could use the past tense in your translation. Alternate translation: [he saw] (See: **Irregular Use of Tenses (p.1339)**)

only the linen cloths

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 (p.1228)**)

the linen cloths

The term **linen cloths** refers to a high quality clothe made from the fibers of the flax plant. If you do not have **linen** in your region and/or your readers would be unfamiliar with this term, you could use a general expression. Alternate translation: [the fine cloths] (See: **Translate Unknowns (p.1411)**)

he went away to his {home}, wondering {what} had happened

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]

Luke 24:13

behold

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 could use it here. (See: **Introduction of a New Event (p.1330)**)

on that same day, two of them were going to a distant village

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 (p. 1232)**)

two of them

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 (p.1376)**)

on that same day

Alternate translation: [on the same day when the women found that the tomb was empty] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

that {was named} Emmaus, 60 stadia from Jerusalem

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

Emmaus is the name of a village. (See: **How to Translate Names (p.1311)**)

60 stadia

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 (p.1235)**)

Luke 24:14

all these things that had happened

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 (p.1228)**)

Luke 24:15

And it happened

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 (p.1330)**)

Jesus himself

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 (p.1376)**)

approaching, was going with them

Alternate translation: [caught up with them and walked along with them]

Luke 24:16

But their eyes were being held so as not to recognize him

Luke uses one part of the men, their **eyes**, to speak of the capacity of the men themselves to recognize Jesus. Alternate translation: [But God prevented them from recognizing him] (See: **Synecdoche (p.1407)**)

But their eyes were being held so as not to recognize him

Luke uses the term **held**, as if someone were physically holding back the eyes, to mean “restrained.” Alternate translation: [But God prevented them from recognizing him] (See: **Metaphor (p.1351)**)

But their eyes were being held so as not to recognize him

If it would be helpful in your language, 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 (p. 1223)**)

Luke 24:17

them, “& you are exchanging & as you are walking?” & they stood still

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 (p.1300)**)

these words that you are exchanging with each other

Jesus is using the term **words** to describe what the men had been saying using words. Alternate translation: [these things that you have been saying to one another] (See: **Metonymy (p.1357)**)

they stood still, gloomy

Alternate translation: [they stopped walking and looked sad]

Luke 24:18

Then, answering, one named Cleopas said

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 (p.1308)**)

Cleopas

Cleopas is the name of a man. (See: **How to Translate Names (p.1311)**)

Are you alone visiting Jerusalem and have not known the things having happened in her in these days

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 it would be helpful in your language, 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 (p.1394)**)

in her

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 (p.1376)**)

in these days

Cleopas is using the term **days** to refer to a specific time. Alternate translation: [at this time] or [recently] (See: **Idiom (p.1322)**)

Luke 24:19

What kind

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 (p.1228)**)

they said

Since two men are speaking, this would be in the dual form, if your language uses that form. (See: **Verbs (p.1416)**)

Jesus the Nazarene

The term **Nazarene** is a name that refers to a person who is from the city of Nazareth. See how you translated his name in 18:37. Alternate translation: [Jesus of Nazareth] (See: **How to Translate Names (p.1311)**)

a man, a prophet

This is an idiomatic way of speaking about a person in an honorable way. Alternate translation: [a distinguished prophet] (See: **Idiom (p.1322)**)

powerful in work and word

The two men are using the term **work** to describe the things that Jesus did, and the term **word** to describe the things that Jesus said. Alternate translation: [who did great miracles and taught profound things] (See: **Metonymy (p.1357)**)

in front of God and all the people

This expression means "while God and all the people were watching." In the case of **God**, it means 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 (p.1351)**)

all the people

This is a generalization for emphasis. Alternate translation: [great crowds of people] (See: **Hyperbole (p.1315)**)

Luke 24:20

our

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' (p.1295)**)

handed him over to a judgment of death

The men are using the **judgment of death**, that is, the death sentence that the Romans passed on Jesus, to represent the Romans themselves. Alternate translation: [turned him over to the Romans, who sentenced him to death] (See: **Metonymy (p.1357)**)

and crucified him

The men speak as if their **chief priests** and **rulers** crucified Jesus themselves. They are speaking, 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 (p.1407)**)

Luke 24:21

we were hoping

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' (p.1295)**)

the one going to redeem Israel

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 (p. 1351)**)

Israel

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 (p.1370)**)

But indeed also with all these things

The men are speaking in an idiomatic way for emphasis. Alternate translation: [And besides all this] (See: **Idiom (p. 1322)**)

he is spending this third day since these things happened

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 (p.1228)**)

he is spending this third day since these things happened

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 (p.1363)**)

Luke 24:22

some women among us

Alternate translation: [some women in our group]

us & us

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' (p.1295)**)

having been at the tomb early

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]

Luke 24:23

and not finding his body, they came

If you began a new sentence at the end of the previous verse, you could continue it here. Alternate translation: [but they did not find his body, so they came to us]

Luke 24:24

some of the ones with us

Alternate translation: [some of the men in our group]

us

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' (p.1295)**)

they found thus, just as the women had indeed said

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 (p.1228)**)

but they did not see him

The pronoun **him** refers to Jesus. Alternate translation: [they did not see Jesus himself] (See: **Pronouns — When to Use Them (p.1376)**)

Luke 24:25

foolish ones

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 could translate the term with an equivalent phrase. Alternate translation: [you foolish people] (See: **Nominal Adjectives (p.1359)**)

foolish ones

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 (p.1300)**)

and slow in heart to believe

The term **heart** represents the mind. Alternate translation: [who have such difficulty believing with your minds] (See: **Metaphor (p.1351)**)

and slow in heart to believe

The word **slow** 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 (p.1357)**)

all that the prophets have spoken

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 (p.1315)**)

Luke 24:26

Was it not necessary for the Christ to suffer these things, and to enter into his glory

Jesus is using the question form to remind the disciples about what the prophets said. If it would be helpful in your language, 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 (p.1394)**)

and to enter into his glory

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 (p.1265)**)

to enter into his glory

If it would be helpful in your language, you could express the idea behind the abstract noun **glory** with an adjective such as “glorious.” Alternate translation: [to receive a glorious position] (See: **Abstract Nouns (p.1221)**)

Luke 24:27

Moses & the prophets

Luke is using the name **Moses** 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 (p.1357)**)

and from all the prophets

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]

Luke 24:28

they drew near to the village where they were going

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 (p.1416)**)

he acted as if he would travel further

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 (p.1228)**)

Luke 24:29

And

Luke uses the word **And** 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 (p.1257)**)

they urged & us, & them

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 (p.1416)**)

they urged him

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 (p.1286)**)

us

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' (p.1295)**)

it is toward evening and the day has already declined

These two phrases mean the same thing. The two disciples are likely using repetition for emphasis. If it would be helpful in your language, you could combine the phrases in your translation. Alternate translation: [it is already getting dark] (See: **Parallelism (p.1367)**)

it is toward evening and the day has already declined

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 (p.1228)**)

the day has already declined

The disciples are referring to the sun as **the day**, since day is when the sun shines. Alternate translation: [the sun is going down] (See: **Metonymy (p.1357)**)

And

Luke uses the word **And** 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 (p.1265)**)

Luke 24:30

And it happened that

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 (p.1330)**)

when he had reclined to eat with them

See how you translated this phrase 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 (p.1411)**)

he blessed {it

Alternate translation: [he gave thanks for it] or [he thanked God for it]

to them

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 (p.1376)**)

Luke 24:31

Then their eyes were opened

Here, **eyes** represents understanding of what one is seeing. Alternate translation: [God enabled them to understand what they had been seeing] (See: **Metonymy (p.1357)**)

Then their eyes were opened

If it would be helpful in your language, 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 (p.1223)**)

he became invisible from them

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 (p.1322)**)

Luke 24:32

they said & our & to us & to us

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 (p.1416)**)

Was not our heart burning as he spoke to us on the way, as he opened to us the Scriptures

The two men are not asking each other for information about what happened. Rather, they are using the question form for emphasis. If it would be helpful in your language, 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 (p.1394)**)

Was not our heart burning

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 (p.1351)**)

Was not our heart burning

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 (p.1228)**)

Was not our heart burning

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 could make it plural, or dual if your language uses that form. Alternate translation: [Were not our hearts burning] (See: **Possession (p.1372)**)

our heart

The men are using the term **heart** to mean the inner part of a person. Alternate translation: [inside] (See: **Metaphor (p.1351)**)

our & to us & to us

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' (p.1295)**)

as he opened to us the Scriptures

Jesus did not open a book or a scroll. The term **opened** means "explained." Alternate translation: [while he explained the Scriptures to us] (See: **Metaphor (p.1351)**)

Luke 24:33

having risen up & they returned & they found

These verbs would be in the dual form, if your language uses that form, since they describe actions of the two men. (See: **Verbs (p.1416)**)

having risen up

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 (p.1322)**)

that same hour

Luke is using the term **hour** to refer to a specific time. Alternate translation: [at once] (See: **Idiom (p.1322)**)

they found the Eleven having been gathered, and the ones with them

If it would be helpful in your language, 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 (p.1223)**)

the Eleven

See how you translated this term in 24:9. (See: **How to Translate Names (p.1311)**)

Luke 24:34

saying

The word **saying** 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

Here the apostles and disciples are referring to Jesus by a respectful title. Alternate translation: [the Lord Jesus]

the Lord has been raised

If it would be helpful in your language, 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 (p.1223)**)

and

The apostles and disciples use the word **and** 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 (p.1265)**)

he has been seen by Simon

If it would be helpful in your language, 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 (p.1223)**)

by Simon

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 (p.1311)**)

Luke 24:35

they & to them

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 (p.1376)**)

the things on the way

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 (p.1286)**)

how he was made known to them

If it would be helpful in your language, you could express this with an active form. Alternate translation: [how they recognized Jesus] (See: **Active or Passive (p.1223)**)

in the breaking of the bread

Luke is using **the breaking of the bread** 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 (p.1357)**)

Luke 24:36

they

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 (p.1376)**)

he himself stood

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 (p.1391)**)

in the midst of them

Alternate translation: [among them] or [in their group]

Peace to you

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 (p.1322)**)

Luke 24:37

having been frightened and becoming terrified, they thought they were seeing a spirit

If it would be helpful in your language, 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 (p. 1265)**)

having been frightened and becoming terrified, they thought

If it would be helpful in your language, 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 (p.1223)**)

having been frightened and becoming terrified

These expressions mean similar things. Luke may be using repetition for emphasis. Alternate translation: [becoming very frightened] (See: **Doublet (p.1284)**)

they thought they were seeing a spirit

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 (p.1228)**)

a spirit

In this context, the term **spirit** refers to the spirit of a dead person. Alternate translation: [a ghost]

Luke 24:38

Why have you been troubled, and why are doubts arising in your heart

Jesus is using the question form to challenge and reassure his disciples. If it would be helpful in your language, 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 (p.1394)**)

Why have you been troubled

If it would be helpful in your language, 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 (p.1223)**)

why are doubts arising in your heart

Jesus is using the term **arising** 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 (p.1351)**)

doubts

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 (p.1228)**)

in your heart

If it would be unusual in your language for someone speak as if a group of people had one **heart**, you could make this plural. Alternate translation: [in your hearts]

in your heart

As in 24:35, the **heart** represents the mind here. Alternate translation: [in your minds] (See: **Metaphor (p.1351)**)

Luke 24:39

See my hands and my feet

Jesus is 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 (p.1357)**)

that I myself am

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 (p.1391)**)

Touch me and see, for a spirit does not have flesh and bones as you see me having

If it would be helpful in your language, 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 (p.1265)**)

and see

Here, **see** does not literally mean to look at something. Rather, it means to determine something. Alternate translation: [to determine] (See: **Metaphor (p.1351)**)

flesh and bones

Jesus is describing the human body by referring to two of its major components. Alternate translation: [a physical body] (See: **Merism (p.1349)**)

Luke 24:40

his hands and his feet

As in 24:39, this means the nail marks from crucifixion in Jesus' **hands** and **feet**. Alternate translation: [the nail marks in his hands and feet] (See: **Metonymy (p.1357)**)

Luke 24:41

And as they were still disbelieving and wondering

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 (p.1284)**)

And as they were still disbelieving and wondering

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 (p.1228)**)

from the joy

If it would be helpful in your language, you could express the idea behind the abstract noun **joy** with an adjective such as “happy.” Alternate translation: [because they were so happy] (See: **Abstract Nouns (p.1221)**)

something eatable

Alternate translation: [anything to eat]

Luke 24:42

(There are no notes for this verse.)

Luke 24:43

he ate {it} before them

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 (p.1228)**)

he ate {it} before them

This expression means “in front of them,” that is, “where they could see him.” (See: **Metaphor (p.1351)**)

Luke 24:44

These {are} my words that I spoke to you

Jesus is using the term **words** to refer to what he said using words. Alternate translation: [It is just as I told you] (See: **Metonymy (p.1357)**)

when} I was still with you

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

Jesus is referring to all of the Hebrew Scriptures by naming their main components. Alternate translation: [everything that the Scriptures say about me] (See: **Merism (p.1349)**)

all the things having been written about me

If it would be helpful in your language, you could express this with an active form. Alternate translation: [everything that Scripture says about me] (See: **Active or Passive (p.1223)**)

in the law of Moses, and in the prophets

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 (p.1311)**)

and in the Psalms

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 (p.1407)**)

must be fulfilled

If it would be helpful in your language, 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 (p.1223)**)

Luke 24:45

he opened their mind

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 (p.1322)**)

their mind

If it would be unusual in your language to speak as if a group of people had one **mind**, you could make this plural. Alternate translation: [their minds]

Luke 24:46

Thus it has been written

If it would be helpful in your language, you could express this with an active form. Alternate translation: [This is what the Scriptures say] (See: **Active or Passive (p.1223)**)

The Christ would suffer

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 (p.1407)**)

rise up

Jesus speaks 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 (p.1357)**)

from the dead

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 could translate this with an equivalent expression. Alternate translation: [from among the people who have died] (See: **Nominal Adjectives (p.1359)**)

on the third day

See how you translated this phrase in 9:22. Express this in the way that your language and culture reckon time. (See: **Assumed Knowledge and Implicit Information (p.1228)**)

on the third day

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 (p.1363)**)

Luke 24:47

repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem

If it would be helpful in your language, 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 (p.1221)**)

repentance for forgiveness of sins would be proclaimed in his name to all the nations, beginning from Jerusalem

If it would be helpful in your language, 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 (p.1223)**)

in his name

Here the **name** of the Messiah represents his authority. Alternate translation: [on his authority] (See: **Metonymy (p.1357)**)

to all the nations

The term **nations** refers to the people who belong to various ethnic groups. Alternate translation: [to all the people in every people group] (See: **Metonymy (p.1357)**)

beginning from Jerusalem

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 (p.1228)**)

Luke 24:48

You are witnesses of these things

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 (p.1228)**)

Luke 24:49

the promise of my Father

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 (p.1228)**)

of my Father

Father is an important title for God. Alternate translation: [God my Father] (See: **Translating Son and Father (p. 1414)**)

But you stay

This is an emphatic imperative. Alternate translation: [But be sure that you stay] (See: **Imperatives — Other Uses (p.1325)**)

in the city

This implicitly means Jerusalem. Alternate translation: [here in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1228)**)

until you put on power

Jesus speaks of this **power** as if it were clothing that the disciples would **put on**. Alternate translation: [until you receive power] (See: **Metaphor (p.1351)**)

from heaven

Jesus uses the term **heaven** to refer to God by association, since heaven is the abode of God. Alternate translation: [from God] (See: **Metonymy (p.1357)**)

Luke 24:50

lifting up his hands

This was something that Jewish priests did when they blessed people. Alternate translation: [lifting up his hands in spiritual authority] (See: **Symbolic Action (p.1405)**)

Luke 24:51

And it happened that

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 (p.1330)**)

was carried up into heaven

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 (p.1223)**)

Luke 24:52

having worshiped him

Alternate translation: [after worshiping him there]

with great joy

If it would be helpful in your language, you could express the idea behind the abstract noun **joy** with an adverb such as “happily.” Alternate translation: [very happily] (See: **Abstract Nouns (p.1221)**)

Luke 24:53

through all

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 (p.1286)**)

through all

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 (p.1315)**)

in the temple

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 (p.1407)**)

blessing God

Alternate translation: [worshiping God]

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Version 86

Abstract Nouns

Description

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:

Parts of Speech (UTA PDF)

Sentence Structure (UTA PDF)

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.

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**.

"

Referenced in: Introduction to Luke; Luke 1:33; Luke 1:71; Luke 1:75; Luke 1:77; Luke 2:52; Luke 3:3; Luke 3:6; Luke 3:8; Luke 4:43; Luke 5:32; Luke 6:20; Luke 7:28; Luke 7:50; Luke 8:1; Luke 8:10; Luke 8:48; Luke 9:2; Luke 9:11; Luke 9:27; Luke 9:60; Luke 9:62; Luke 10:9; Luke 10:11; Luke 11:2; Luke 11:8; Luke 11:20; Luke 11:31; Luke 11:39; Luke 12:15; Luke 12:27; Luke 12:51; Luke 13:18; Luke 13:20; Luke 13:28; Luke 13:29; Luke 14:15; Luke 16:16; Luke 17:19; Luke 17:20; Luke 17:21; Luke 18:16; Luke 18:17; Luke 18:21; Luke 18:24; Luke 18:25; Luke 18:29; Luke 18:42; Luke 19:9; Luke 19:11; Luke 19:38; Luke 20:35; Luke 21:20; Luke 21:22; Luke 21:23; Luke 21:27; Luke 21:28; Luke 21:31; Luke 22:18; Luke 22:29; Luke 22:30; Luke 22:40; Luke 22:45; Luke 22:46; Luke 24:26; Luke 24:41; Luke 24:47; Luke 24:52

Active or Passive

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:

Sentence Structure (UTA PDF)

Verbs (UTA PDF)

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.

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 (UTA PDF)
Word Order (UTA PDF)

Referenced in: Luke 1:1; Luke 1:4; Luke 1:13; Luke 1:15; Luke 1:19; Luke 1:20; Luke 1:23; Luke 1:26; Luke 1:30; Luke 1:32; Luke 1:35; Luke 1:41; Luke 1:45; Luke 1:57; Luke 1:60; Luke 1:61; Luke 1:62; Luke 1:64; Luke 1:65; Luke 1:67; Luke 1:74; Luke 1:76; Luke 2:4; Luke 2:5; Luke 2:6; Luke 2:11; Luke 2:17; Luke 2:18; Luke 2:20; Luke 2:21; Luke 2:22; Luke 2:23; Luke 2:24; Luke 2:26; Luke 2:33; Luke 2:34; Luke 2:35; Luke 2:40; Luke 2:43; Luke 2:48; Luke 2:51; Luke 3:4; Luke 3:5; Luke 3:7; Luke 3:9; Luke 3:12; Luke 3:13; Luke 3:14; Luke 3:19; Luke 3:21; Luke 3:23; Luke 4:1; Luke 4:2; Luke 4:4; Luke 4:6; Luke 4:8; Luke 4:10; Luke 4:12; Luke 4:15; Luke 4:16; Luke 4:17; Luke 4:18; Luke 4:21; Luke 4:25; Luke 4:26; Luke 4:27; Luke 4:28; Luke 4:29; Luke 4:32; Luke 4:35; Luke 4:43; Luke 5:15; Luke 5:20; Luke 5:26; Luke 5:35; Luke 5:37; Luke 6:10; Luke 6:11; Luke 6:18; Luke 6:21; Luke 6:25; Luke 6:37; Luke 6:38; Luke 6:40; Luke 6:44; Luke 6:48; Luke 7:2; Luke 7:8; Luke 7:10; Luke 7:12; Luke 7:16; Luke 7:22; Luke 7:23; Luke 7:24; Luke 7:25; Luke 7:27; Luke 7:28; Luke 7:29; Luke 7:30; Luke 7:35; Luke 7:47; Luke 7:48; Luke 8:2; Luke 8:5; Luke 8:10; Luke 8:12; Luke 8:14; Luke 8:17; Luke 8:18; Luke 8:20; Luke 8:23; Luke 8:29; Luke 8:33; Luke 8:35; Luke 8:36; Luke 8:37; Luke 8:43; Luke 8:47; Luke 8:50; Luke 9:7; Luke 9:8; Luke 9:10; Luke 9:17; Luke 9:22; Luke 9:31; Luke 9:32; Luke 9:35; Luke 9:36; Luke 9:44; Luke 9:45; Luke 9:51; Luke 10:8; Luke 10:15; Luke 10:17; Luke 10:20; Luke 10:22; Luke 10:26; Luke 10:39; Luke 10:40; Luke 10:41; Luke 10:42; Luke 11:2; Luke 11:7; Luke 11:9; Luke 11:10; Luke 11:17; Luke 11:18; Luke 11:21; Luke 11:25; Luke 11:29; Luke 11:50; Luke 11:51; Luke 12:1; Luke 12:2; Luke 12:3; Luke 12:6; Luke 12:7; Luke 12:9; Luke 12:10; Luke 12:28; Luke 12:31; Luke 12:35; Luke 12:39; Luke 12:47; Luke 12:48; Luke 12:49; Luke 12:50; Luke 12:52; Luke 12:53; Luke 12:58; Luke 13:6; Luke 13:12; Luke 13:13; Luke 13:14; Luke 13:17; Luke 13:21; Luke 13:23; Luke 13:28; Luke 13:32; Luke 13:34; Luke 13:35; Luke 14:7; Luke 14:8; Luke 14:10; Luke 14:11; Luke 14:14; Luke 14:17; Luke 14:18; Luke 14:19; Luke 14:23; Luke 14:24; Luke 14:34; Luke 15:16; Luke 15:19; Luke 15:20; Luke 15:21; Luke 15:24; Luke 15:32; Luke 16:1; Luke 16:4; Luke 16:16; Luke 16:18; Luke 16:20; Luke 16:21; Luke 16:22; Luke 16:24; Luke 16:25; Luke 16:26; Luke 16:31; Luke 17:6; Luke 17:9; Luke 17:10; Luke 17:14; Luke 17:15; Luke 17:17; Luke 17:20; Luke 17:25; Luke 17:27; Luke 17:30; Luke 17:34; Luke 17:35; Luke 17:36; Luke 17:37; Luke 18:14; Luke 18:26; Luke 18:31; Luke 18:32; Luke 18:34; Luke 18:40; Luke 19:15; Luke 19:20; Luke 19:26; Luke 19:29; Luke 19:30; Luke 19:32; Luke 19:42; Luke 19:46; Luke 20:6; Luke 20:17; Luke 20:18; Luke 20:34; Luke 20:35; Luke 20:37; Luke 21:5; Luke 21:6; Luke 21:8; Luke 21:9; Luke 21:14; Luke 21:16; Luke 21:17; Luke 21:20; Luke 21:22; Luke 21:24; Luke 21:26; Luke 21:34; Luke 21:37; Luke 22:1; Luke 22:3; Luke 22:12; Luke 22:16; Luke 22:19; Luke 22:20; Luke 22:22; Luke 22:25; Luke 22:37; Luke 22:47; Luke 23:8; Luke 23:15; Luke 23:19; Luke 23:23; Luke 23:25; Luke 23:32; Luke 23:33; Luke 23:39; Luke 23:45; Luke 23:55; Luke 24:2; Luke 24:6; Luke 24:7; Luke 24:16; Luke 24:31; Luke 24:33; Luke 24:34; Luke 24:35; Luke 24:37; Luke 24:38; Luke 24:44; Luke 24:46; Luke 24:47; Luke 24:51

Apostrophe

Description

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:

Figures of Speech (UTA PDF)

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.

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**.

"

Referenced in: Luke 9:41; Luke 10:13; Luke 10:15; Luke 13:34; Luke 19:42; Luke 19:44; Luke 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 (UTA PDF)

"

Referenced in: Luke 1:4; Luke 1:5; Luke 1:10; Luke 1:12; Luke 1:17; Luke 1:18; Luke 1:20; Luke 1:22; Luke 1:23; Luke 1:24; Luke 1:25; Luke 1:26; Luke 1:34; Luke 1:39; Luke 1:40; Luke 1:45; Luke 1:58; Luke 1:59; Luke 1:61; Luke 1:62; Luke 1:63; Luke 1:65; Luke 1:68; Luke 1:69; Luke 1:72; Luke 1:74; Luke 1:76; Luke 1:80; Luke 2:1; Luke 2:3; Luke 2:4; Luke 2:5; Luke 2:6; Luke 2:7; Luke 2:9; Luke 2:11; Luke 2:12; Luke 2:20; Luke 2:21; Luke 2:22; Luke 2:25; Luke 2:27; Luke 2:31; Luke 2:32; Luke 2:34; Luke 2:39; Luke 2:42; Luke 2:44; Luke 2:47; Luke 3:2; Luke 3:8; Luke 3:11; Luke 3:13; Luke 3:14; Luke 3:15; Luke 3:16; Luke 3:19; Luke 4:3; Luke 4:4; Luke 4:5; Luke 4:6; Luke 4:7; Luke 4:8; Luke 4:9; Luke 4:10; Luke 4:12; Luke 4:13; Luke 4:14; Luke 4:17; Luke 4:20; Luke 4:23; Luke 4:25; Luke 4:26; Luke 4:27; Luke 4:28; Luke 4:29; Luke 4:31; Luke 4:38; Luke 4:40; Luke 4:41; Luke 4:44; Luke 5:2; Luke 5:3; Luke 5:4; Luke 5:7; Luke 5:9; Luke 5:12; Luke 5:14; Luke 5:19; Luke 5:20; Luke 5:21; Luke 5:22; Luke 5:24; Luke 5:25; Luke 5:33; Luke 5:37; Luke 6:1; Luke 6:2; Luke 6:5; Luke 6:8; Luke 6:11; Luke 6:12; Luke 6:15; Luke 6:16; Luke 6:22; Luke 6:24; Luke 6:29; Luke 6:40; Luke 7:9; Luke 7:12; Luke 7:13; Luke 7:18; Luke 7:19; Luke 7:20; Luke 7:22; Luke 7:24; Luke 7:25; Luke 7:28;

Luke 7:29; Luke 7:34; Luke 7:37; Luke 7:39; Luke 7:44; Luke 7:45; Luke 7:46; Luke 7:47; Luke 7:50; Luke 8:2; Luke 8:12; Luke 8:18; Luke 8:23; Luke 8:34; Luke 8:35; Luke 8:37; Luke 8:39; Luke 8:42; Luke 8:45; Luke 8:46; Luke 8:47; Luke 8:49; Luke 8:55; Luke 9:4; Luke 9:7; Luke 9:9; Luke 9:10; Luke 9:14; Luke 9:16; Luke 9:19; Luke 9:20; Luke 9:22; Luke 9:23; Luke 9:26; Luke 9:32; Luke 9:34; Luke 9:35; Luke 9:43; Luke 9:44; Luke 9:48; Luke 9:51; Luke 9:53; Luke 9:54; Luke 9:58; Luke 9:62; Luke 10:3; Luke 10:4; Luke 10:12; Luke 10:13; Luke 10:14; Luke 10:15; Luke 10:16; Luke 10:17; Luke 10:19; Luke 10:20; Luke 10:23; Luke 10:24; Luke 10:29; Luke 10:31; Luke 10:32; Luke 10:33; Luke 10:34; Luke 10:37; Luke 10:39; Luke 10:42; Luke 11:1; Luke 11:2; Luke 11:6; Luke 11:9; Luke 11:11; Luke 11:12; Luke 11:14; Luke 11:16; Luke 11:18; Luke 11:19; Luke 11:22; Luke 11:23; Luke 11:25; Luke 11:29; Luke 11:30; Luke 11:31; Luke 11:32; Luke 11:38; Luke 11:39; Luke 11:41; Luke 11:42; Luke 11:43; Luke 11:44; Luke 11:46; Luke 11:48; Luke 11:49; Luke 11:50; Luke 12:5; Luke 12:7; Luke 12:8; Luke 12:9; Luke 12:10; Luke 12:11; Luke 12:13; Luke 12:15; Luke 12:22; Luke 12:25; Luke 12:26; Luke 12:28; Luke 12:30; Luke 12:31; Luke 12:33; Luke 12:35; Luke 12:36; Luke 12:37; Luke 12:40; Luke 12:42; Luke 12:54; Luke 12:55; Luke 12:56; Luke 13:1; Luke 13:3; Luke 13:5; Luke 13:15; Luke 13:19; Luke 13:21; Luke 13:23; Luke 13:24; Luke 13:27; Luke 13:32; Luke 13:34; Luke 13:35; Luke 14:1; Luke 14:3; Luke 14:9; Luke 14:16; Luke 14:18; Luke 14:19; Luke 14:20; Luke 14:21; Luke 14:22; Luke 14:27; Luke 14:29; Luke 14:32; Luke 15:2; Luke 15:5; Luke 15:7; Luke 15:10; Luke 15:23; Luke 15:25; Luke 15:26; Luke 15:29; Luke 15:30; Luke 16:3; Luke 16:13; Luke 16:16; Luke 16:18; Luke 16:20; Luke 16:21; Luke 16:22; Luke 16:23; Luke 16:28; Luke 16:29; Luke 16:30; Luke 17:2; Luke 17:3; Luke 17:7; Luke 17:9; Luke 17:12; Luke 17:13; Luke 17:14; Luke 17:17; Luke 17:18; Luke 17:19; Luke 17:22; Luke 17:23; Luke 17:24; Luke 17:26; Luke 17:30; Luke 17:31; Luke 17:32; Luke 17:37; Luke 18:3; Luke 18:7; Luke 18:8; Luke 18:11; Luke 18:13; Luke 18:14; Luke 18:15; Luke 18:20; Luke 18:31; Luke 18:33; Luke 18:34; Luke 18:38; Luke 18:39; Luke 19:3; Luke 19:9; Luke 19:10; Luke 19:12; Luke 19:13; Luke 19:14; Luke 19:26; Luke 19:34; Luke 19:37; Luke 19:38; Luke 19:40; Luke 19:41; Luke 19:42; Luke 19:45; Luke 20:6; Luke 20:10; Luke 20:14; Luke 20:17; Luke 20:19; Luke 20:21; Luke 20:22; Luke 20:27; Luke 20:30; Luke 20:31; Luke 20:36; Luke 20:37; Luke 20:38; Luke 20:40; Luke 20:44; Luke 20:46; Luke 20:47; Luke 21:1; Luke 21:3; Luke 21:5; Luke 21:7; Luke 21:8; Luke 21:9; Luke 21:14; Luke 21:21; Luke 21:24; Luke 21:27; Luke 21:34; Luke 21:36; Luke 21:38; Luke 22:1; Luke 22:2; Luke 22:4; Luke 22:7; Luke 22:8; Luke 22:13; Luke 22:16; Luke 22:19; Luke 22:20; Luke 22:22; Luke 22:25; Luke 22:27; Luke 22:31; Luke 22:32; Luke 22:34; Luke 22:36; Luke 22:37; Luke 22:38; Luke 22:40; Luke 22:46; Luke 22:47; Luke 22:48; Luke 22:49; Luke 22:50; Luke 22:51; Luke 22:52; Luke 22:54; Luke 22:55; Luke 22:56; Luke 22:59; Luke 22:61; Luke 22:62; Luke 22:64; Luke 22:66; Luke 22:68; Luke 22:69; Luke 22:70; Luke 22:71; Luke 23:1; Luke 23:2; Luke 23:4; Luke 23:6; Luke 23:7; Luke 23:11; Luke 23:12; Luke 23:14; Luke 23:16; Luke 23:19; Luke 23:22; Luke 23:25; Luke 23:26; Luke 23:28; Luke 23:30; Luke 23:35; Luke 23:36; Luke 23:37; Luke 23:40; Luke 23:45; Luke 23:47; Luke 23:48; Luke 23:49; Luke 23:50; Luke 23:51; Luke 23:52; Luke 23:54; Luke 23:56; Luke 24:1; Luke 24:2; Luke 24:3; Luke 24:7; Luke 24:9; Luke 24:12; Luke 24:13; Luke 24:14; Luke 24:19; Luke 24:21; Luke 24:24; Luke 24:28; Luke 24:29; Luke 24:32; Luke 24:37; Luke 24:38; Luke 24:41; Luke 24:43; Luke 24:46; Luke 24:47; Luke 24:48; Luke 24:49

Background Information

Description

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 (UTA PDF)

Writing Styles (UTA PDF)

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.

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 a section of background information about Jesus' age and ancestors (Luke 3:23-38). 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. A set of parentheses is also a way to mark background information. Here, "as it was assumed" gives background information to the phrase, "He was the son." People assumed that Joseph was Jesus' father, although his true father was God.

> 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 (UTA PDF)
Introduction of a New Event (UTA PDF)

"

Referenced in: Luke 1:3; Luke 1:8; Luke 1:9; Luke 1:27; Luke 2:3; Luke 2:8; Luke 3:19; Luke 3:23; Luke 7:12; Luke 8:27; Luke 8:29; Luke 8:32; Luke 8:42; Luke 9:7; Luke 9:12; Luke 9:32; Luke 13:6; Luke 14:2; Luke 17:11; Luke 17:16; Luke 18:2; Luke 18:10; Luke 19:2; Luke 19:47; Luke 21:1; Luke 22:2; Luke 22:39; Luke 22:54; Luke 23:19; Luke 23:26; Luke 23:27; Luke 23:32; Luke 23:44; Luke 23:51; Luke 24:10; Luke 24:13

Biblical Distance

Description

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]]
Fractions (UTA PDF)

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.

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

"

Referenced in: 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 (UTA PDF)

Simile (UTA PDF)

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, briers 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 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 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:

Biblical Imagery — Common Patterns (UTA PDF)

"

Referenced in: Luke 3:17; Luke 10:2; Luke 11:25; Luke 11:34; Luke 11:35; Luke 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:

Copy or Borrow Words (UTA PDF)
Translate Unknowns (UTA PDF)

"

Referenced in: Luke 7:41; Luke 10:35; Luke 12:6; Luke 12:59; Luke 15:8; Luke 20:24; Luke 21:2

Biblical Volume

Description

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]]

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.

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 liters[1], and 220 liters[2] of seed will yield only 22 liters[3].”

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:

Fractions (UTA PDF)

Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

"

Referenced in: Luke 16:6; Luke 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 talents 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:

Fractions (UTA PDF)

"

Referenced in: Luke 19:13; Luke 19:16; Luke 19:18; Luke 19:20; Luke 19:24; Luke 19:25

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
a singular noun with a singular verb: The team *is* in the dressing room.
a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

"

Referenced in: Luke 17:13

Connect — Background Information

Time Relationship

This page answers the question: *How can I translate clauses that give background information?*

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

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.

"

Referenced in: Luke 2:26; Luke 2:41; Luke 3:15; Luke 4:16; Luke 4:33; Luke 7:2; Luke 11:14; Luke 12:1; Luke 13:1; Luke 13:10; Luke 13:22; Luke 14:1; Luke 14:15; Luke 14:25; Luke 15:1; Luke 15:14; Luke 15:25; Luke 16:1; Luke 16:14; Luke 17:20; Luke 18:15; Luke 19:1; Luke 19:11; Luke 20:38; Luke 22:1; Luke 23:17; Luke 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**!”

"

Referenced in: Luke 7:39; Luke 11:18; Luke 11:19

Connect — Contrast Relationship

Logical Relationships

This page answers the question: *How can I translate a contrast relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

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.

"

Referenced in: Luke 1:7; Luke 1:52; Luke 1:53; Luke 2:49; Luke 3:14; Luke 4:4; Luke 6:49; Luke 7:32; Luke 7:44; Luke 7:46; Luke 9:22; Luke 10:31; Luke 10:32; Luke 10:33; Luke 12:50; Luke 14:18; Luke 14:26; Luke 14:30; Luke 18:33; Luke 19:25; Luke 19:39; Luke 19:40; Luke 19:48; Luke 20:19; Luke 21:14; Luke 21:18; Luke 21:36; Luke 23:34; Luke 24:11; Luke 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.

"

Referenced in: Luke 4:26; Luke 4:27; Luke 8:51; Luke 10:22; Luke 11:29; Luke 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?”

"

Referenced in: Luke 11:13; Luke 11:20; Luke 12:28; Luke 16:31; Luke 18:4; Luke 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;

"

Referenced in: Luke 4:3; Luke 4:9; Luke 10:28; Luke 17:3; Luke 17:4; Luke 17:6; Luke 20:29

Connect — Reason-and-Result Relationship

Logical Relationships

This page answers the question: *How can I translate the reason-result relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

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Referenced in: Luke 1:8; Luke 1:9; Luke 1:14; Luke 1:15; Luke 1:18; Luke 1:22; Luke 1:30; Luke 1:37; Luke 1:48; Luke 1:65; Luke 2:4; Luke 2:5; Luke 2:7; Luke 2:42; Luke 3:3; Luke 4:37; Luke 4:39; Luke 5:19; Luke 6:35; Luke 6:43; Luke 7:6; Luke 7:29; Luke 7:30; Luke 8:22; Luke 8:29; Luke 8:33; Luke 8:37; Luke 8:40; Luke 9:15; Luke 11:6; Luke 14:4;

Luke 14:5; Luke 14:7; Luke 15:2; Luke 15:3; Luke 15:12; Luke 15:15; Luke 15:20; Luke 15:24; Luke 15:26; Luke 15:28; Luke 16:2; Luke 18:38; Luke 19:3; Luke 19:4; Luke 19:6; Luke 19:11; Luke 19:17; Luke 19:23; Luke 19:43; Luke 20:7; Luke 20:8; Luke 20:15; Luke 20:19; Luke 20:20; Luke 20:42; Luke 20:44; Luke 21:9; Luke 21:23; Luke 21:26; Luke 22:13; Luke 22:24; Luke 22:27; Luke 22:29; Luke 22:59; Luke 22:71; Luke 23:12; Luke 23:15; Luke 23:20; Luke 23:24; Luke 23:34; Luke 23:53; Luke 24:11; Luke 24:26; Luke 24:29; Luke 24:34; Luke 24:37; Luke 24:39

Connect — Sequential Time Relationship

Time Relationships

This page answers the question: *How do I translate clauses with a sequential time relationship?*

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word “**before**.” However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector “**and**” connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector “and” is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.
>
> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

"

Referenced in: Luke 1:24; Luke 1:56; Luke 1:57; Luke 2:28; Luke 2:44; Luke 4:17; Luke 4:28; Luke 4:31; Luke 5:29; Luke 8:19; Luke 19:37; Luke 19:45; Luke 20:45; Luke 22:45; Luke 23:1; Luke 24:4

Connect — Simultaneous Time Relationship

Time Relationships

This page answers the question: *How can I translate clauses with a simultaneous time relationship?*

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Simultaneous Clause

Description

A simultaneous clause is a time relationship that connects two or more events that occur at the same time.

Reason This Is a Translation Issue

Languages indicate in many different ways that events occur simultaneously. These ways may vary based on whether or not something is causing the events to occur simultaneously. Connecting words that may indicate simultaneous events are words such as "while," "as," and "during." Often the Bible does not state a relationship between the events but simply says they occurred at the same time. It is important that you (the translator) know when a time relationship is implied and when it is not implied so that you can communicate it clearly. A simultaneous clause communicates that events happened at the same time but it does not indicate that one event caused the other. That would be a reason-and-result relationship.

Examples From OBS and the Bible

> Joseph served his master well, **and** God blessed Joseph. (OBS Story 8 Frame 4)

Two events happened while Joseph was a slave to a wealthy government official: Joseph served well, and God blessed Joseph. There is no indication of a reason-and-result (cause and effect) relationship between the two, or that the first event happened, and then the second event happened.

> But in truth I say to you that there were many widows in Israel **during** the days of Elijah. (Luke 4:25b ULT)

The connecting word "**during**" tells us clearly that two things happened at the same time, but one event did not cause the other.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

The people were both waiting and wondering at the same time. The general connector "**and**" indicates this.

> **While** they were looking intensely into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

Three events happened at the same time — the disciples looking, Jesus going up, and two men standing. The connector words "**while**" and "**as**" tell us this.

Translation Strategies

If the way that the simultaneous clauses are marked also is clear in your language, then translate the simultaneous clauses as they are.

(1) If the connecting word does not make it clear that the simultaneous clauses are happening at the same time, use a connecting word that communicates this more clearly.
(2) If it is not clear which clause the simultaneous clause is connected to, and that they are happening at the same time, mark all of the clauses with a connecting word.
(3) If your language marks events as simultaneous in a different way than using connecting words, then use that way.

Examples of Translation Strategies Applied

Below, each Bible verse will be restated in three different ways, according to the translation strategies in the list above. Each restatement will have the same number as the translation strategy that it is using.

> And the people were waiting for Zechariah, **and** they were wondering at his delaying in the temple. (Luke 1:21 ULT)

(1) Now **while** the people were waiting for Zechariah, they were wondering at his delaying in the temple.

(2) Now **while** the people were waiting for Zechariah, they were **also** wondering at his delaying in the temple.

(3) Now the people were waiting for Zechariah, wondering at his delaying in the temple.

> **While** they were looking intently into heaven **as** he was going up, suddenly, two men stood by them in white clothing. (Acts 1:10 ULT)

(1) And **during the time** they were looking intently into heaven **while** he was going up, suddenly, two men stood by them in white clothing.

(2) And **while** they were looking intently into heaven **as** he was going up, suddenly, **at that same time** two men stood by them in white clothing.

(3) They were looking intently into heaven; he was going up **when** they saw two men standing by them in white clothing.

"

Referenced in: Luke 1:11; Luke 1:21; Luke 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.

"

Referenced in: Luke 12:2

Direct and Indirect Quotations

Description

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Verbs (UTA PDF)

Quotations and Quote Margins (UTA PDF)

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!**'

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 (UTA PDF)

"

Referenced in: Luke 5:14; Luke 8:38; Luke 9:21; Luke 17:20; Luke 20:7; Luke 23:6; Luke 24:7

Distinguishing Versus Informing or Reminding

Description

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:

Parts of Speech (UTA PDF)

Sentence Structure (UTA PDF)

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.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), 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 the added phrase 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 phrase 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.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How 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. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> 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.

> 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.

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)
>
> > **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)
>
> > Can Sarah bear a son **even when she is 90 years old**?
> >
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
> >
> > You must surely open your hand to any of **your needy and poor brothers** in your land.
>
> (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.
>
> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
>
> > You must surely open your hand to your brother **who is needy and poor** in your land.

Next we recommend you learn about:

Double Negatives (UTA PDF)

"

Referenced in: Luke 20:27; Luke 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:

Parts of Speech (UTA PDF)
Sentence Structure (UTA PDF)

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 (UTA PDF)

"

Referenced in: Luke 1:15; Luke 1:37; Luke 5:34; Luke 6:39; Luke 7:45; Luke 8:17; Luke 9:36; Luke 10:15; Luke 10:19; Luke 11:42; Luke 12:2; Luke 12:6; Luke 14:26; Luke 14:27; Luke 14:33; Luke 15:29; Luke 17:1; Luke 17:9; Luke 18:29; Luke 18:30; Luke 20:40; Luke 21:15; Luke 21:18; Luke 22:32; Luke 22:35; Luke 23:53

Doublet

Description

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:

Figures of Speech (UTA PDF)

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.

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!"

"

Referenced in: Luke 1:6; Luke 1:14; Luke 1:17; Luke 1:20; Luke 1:71; Luke 1:79; Luke 2:20; Luke 2:25; Luke 4:36; Luke 8:15; Luke 8:17; Luke 8:45; Luke 9:1; Luke 9:25; Luke 9:36; Luke 9:41; Luke 10:21; Luke 10:41; Luke 12:11; Luke 12:14; Luke 12:24; Luke 13:31; Luke 17:23; Luke 20:20; Luke 21:9; Luke 21:15; Luke 21:25; Luke 23:50; Luke 24:37; Luke 24:41

Ellipsis

Description

This page answers the question: *What is ellipsis ?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Sentence Structure (UTA PDF)

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> > He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **sinners in the assembly** of the righteous. (Psalm 1:5 ULT)
>
> > So the wicked will not stand in the judgment, and **sinners will not stand in the assembly** of the righteous.
>
> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)
>
> > Then when the man was near, Jesus asked him, “What do you want me to do for you?” He said, “Lord, **I want you to heal me** that I might receive my sight.”
>
> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

> He makes Lebanon skip like a calf, and **he makes** Sirion **skip** like a young ox.

"

Referenced in: Luke 1:66; Luke 5:19; Luke 5:31; Luke 5:32; Luke 5:39; Luke 6:7; Luke 6:45; Luke 6:49; Luke 7:21; Luke 7:42; Luke 7:43; Luke 8:10; Luke 8:16; Luke 8:27; Luke 8:36; Luke 9:8; Luke 9:19; Luke 9:58; Luke 10:6; Luke 10:27; Luke 10:32; Luke 11:12; Luke 11:14; Luke 11:17; Luke 11:33; Luke 12:2; Luke 12:23; Luke 12:28; Luke 12:33; Luke 12:51; Luke 12:52; Luke 13:9; Luke 13:25; Luke 13:34; Luke 14:14; Luke 14:18; Luke 14:28; Luke 16:26; Luke 17:1; Luke 17:28; Luke 18:30; Luke 20:7; Luke 20:25; Luke 20:30; Luke 21:9; Luke 21:10; Luke 21:12; Luke 21:38; Luke 22:20; Luke 22:35; Luke 22:53; Luke 23:15; Luke 23:41; Luke 23:55; Luke 24:29; Luke 24:35; Luke 24:53

End of Story

Description

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:

Writing Styles (UTA PDF)

Background Information (UTA PDF)

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.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- 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 conclusion about what the story means or what is important about it

> 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)

"

Referenced in: Luke 4:37; Luke 11:53; Luke 16:9; Luke 21:37

Euphemism

Description

This page answers the question: *What is a euphemism?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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.

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.”

"

Referenced in: Luke 1:34; Luke 2:29; Luke 8:43; Luke 9:31; Luke 12:20; Luke 15:18; Luke 15:21; Luke 20:4; Luke 20:5; Luke 20:42; Luke 21:32; Luke 22:22; Luke 23:46

Exclamations

Description

This page answers the question: *What are ways of translating exclamations?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

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.

> 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!”

"

Referenced in: Luke 1:25; Luke 12:24; Luke 12:28; Luke 12:49; Luke 12:50; Luke 13:34; Luke 15:17; Luke 18:24; Luke 19:17; Luke 19:25; Luke 20:16

Exclusive and Inclusive 'We'

Description

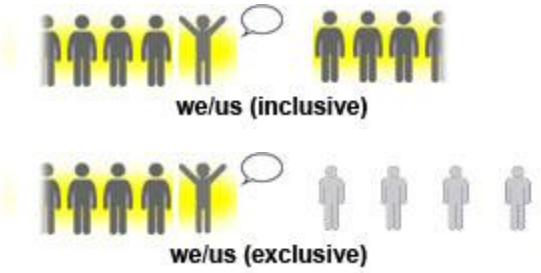
This page answers the question: *What are the exclusive and inclusive forms of "we"?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

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.

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 (UTA PDF)

"

Referenced in: Luke 1:1; Luke 2:15; Luke 3:8; Luke 3:14; Luke 7:5; Luke 8:24; Luke 9:33; Luke 9:49; Luke 9:54; Luke 11:3; Luke 12:41; Luke 13:25; Luke 13:26; Luke 15:23; Luke 16:26; Luke 17:10; Luke 18:28; Luke 20:21; Luke 20:28; Luke 22:8; Luke 22:9; Luke 22:71; Luke 23:2; Luke 23:15; Luke 23:18; Luke 23:30; Luke 23:39; Luke 23:41; Luke 24:20; Luke 24:21; Luke 24:22; Luke 24:24; Luke 24:29; Luke 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."

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 (UTA PDF)

Pronouns (UTA PDF)

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.

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 (UTA PDF)

"

Referenced in: Luke 1:43; Luke 1:45; Luke 2:29; Luke 5:24; Luke 6:5; Luke 6:22; Luke 7:34; Luke 8:8; Luke 9:22; Luke 9:26; Luke 9:27; Luke 9:44; Luke 9:58; Luke 10:22; Luke 11:30; Luke 11:31; Luke 11:32; Luke 12:8; Luke 12:10; Luke 12:40; Luke 13:34; Luke 14:35; Luke 15:4; Luke 15:5; Luke 15:6; Luke 17:22; Luke 17:24; Luke 17:25; Luke 17:26; Luke 17:30; Luke 18:8; Luke 18:31; Luke 18:32; Luke 18:33; Luke 19:9; Luke 19:10; Luke 21:27; Luke 21:36; Luke 22:22; Luke 22:48; Luke 22:69; Luke 24:7

Forms of You

Singular, Dual, and Plural

This page answers the question: *What are the different forms of you?*

In order to understand this topic, it would be good to read:

Forms of 'You' — Singular (UTA PDF)
Forms of 'You' — Dual/Plural (UTA PDF)

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. For help with translating these, we suggest you read:

- 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 or she 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

Masculine and Feminine

Some languages have a **masculine** form and a **feminine** form of the word for "you." People use the **masculine** form when speaking to a man or boy and the **feminine** form when speaking to a woman or girl.

English does not make any of the above distinctions, so they are absent in the ULT. Please be aware of this and use the appropriate forms of "you" if your language does make any of these distinctions.

"

Referenced in: Luke 5:30; Luke 6:2; Luke 6:31; Luke 7:19; Luke 7:20; Luke 7:27; Luke 8:8; Luke 8:20; Luke 8:30; Luke 9:41; Luke 10:3; Luke 10:13; Luke 10:15; Luke 11:8; Luke 11:9; Luke 12:7; Luke 12:34; Luke 12:35; Luke 13:24; Luke 13:25; Luke 13:26; Luke 13:27; Luke 13:34; Luke 13:35; Luke 14:12; Luke 14:24; Luke 14:35; Luke 15:22; Luke 15:23; Luke 16:13; Luke 16:26; Luke 17:3; Luke 17:6; Luke 17:21; Luke 19:26; Luke 19:42; Luke 19:43; Luke 19:44; Luke 22:31; Luke 22:32; Luke 24:6

Forms of 'You' — Dual/Plural

Description

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 (UTA PDF)
Pronouns (UTA PDF)
Parts of Speech (UTA PDF)

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.

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:

Forms of 'You' — Singular (UTA PDF)

"

Referenced in: Luke 7:22; Luke 10:11; Luke 10:13; Luke 10:14; Luke 12:14; Luke 19:30; Luke 19:31; Luke 19:33; Luke 22:8; Luke 22:10; Luke 24:17; Luke 24:25

Forms of 'You' — Formal or Informal

(You may also want to watch the video at https://ufw.io/figs_youform.)

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 (UTA PDF)

Pronouns (UTA PDF)

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 Sadduces became Jesus' enemies early on and would have been unlikely to have spoken with particular respect to him. Also, when Jesus was with Pilate, he was treated as a criminal, not with respect.

Translation Principles

- Understand the relationship between a speaker and the person or people he is speaking to.
- Understand the speaker's attitude toward the person he is speaking to.
- Choose the form in your language that is appropriate for that relationship and attitude.

Examples From the Bible

> Yahweh God called to the man and said to him, "Where are **you**?" (Genesis 3:9 ULT)

God is in authority over the man, so languages that have formal and informal forms of "you" would probably use the informal form here.

> It seemed good to me also, having carefully investigated everything from the beginning, to write for **you** an orderly account, most excellent Theophilus, so that **you** might know the certainty concerning the things that **you** have been taught. (Luke 1:3-4 ULT)

Luke called Theophilus "most excellent." This shows us that Theophilus was probably a high official to whom Luke was showing great respect. Speakers of languages that have a formal form of "you" would probably use that form here.

> 'Our Father who is in heaven, may **your** name be honored as holy.' (Matthew 6:9b ULT)

This is part of a prayer that Jesus taught his disciples. Some cultures would use the formal "you" because God is in authority. Other cultures would use the informal "you" because God is our Father.

Translation Strategies

Translators whose language has formal and informal forms of "you" will need to understand the relationship between two speakers in order to choose the appropriate form of "you" in their language.

Deciding whether to use the formal or informal "You"

Pay attention to the relationships between the speakers.

- Is one speaker in authority over the other?
- Is one speaker older than the other?
- Are the speakers family members, relatives, friends, strangers, or enemies?

If you have a Bible in a language that has formal and informal forms of "you," see what forms it uses. Remember, though, that the rules in that language might be different than the rules in your language.

Translation Strategies Applied

English does not have formal and informal forms of "you," so we cannot show in English how to translate using formal and informal forms of "you." Please see the examples and discussion above.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

Forms of 'You' — Singular (UTA PDF)

"

Referenced in: Luke 1:3; Luke 2:29; Luke 10:21; Luke 11:2; Luke 18:11; Luke 22:42

Generic Noun Phrases

Description

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:

Parts of Speech (UTA PDF)

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.

> 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 (UTA PDF)

"

Referenced in: Luke 21:10; Luke 21:24; Luke 21:29; Luke 22:34; Luke 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?

"

Referenced in: Luke 2:27; Luke 13:6

Hendiadys

Description

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:

Figures of Speech (UTA PDF)
Parts of Speech (UTA PDF)

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > For I will give you **wise words** ...
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient ... (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet (UTA PDF)

"

Referenced in: Luke 1:17; Luke 1:19; Luke 1:35; Luke 1:42; Luke 1:60; Luke 2:4; Luke 2:13; Luke 2:16; Luke 2:47; Luke 3:11; Luke 3:16; Luke 4:8; Luke 4:12; Luke 4:41; Luke 5:5; Luke 5:22; Luke 5:30; Luke 5:31; Luke 6:3; Luke 6:25; Luke 6:48; Luke 7:21; Luke 7:22; Luke 7:40; Luke 7:43; Luke 8:21; Luke 9:19; Luke 9:20; Luke 9:41; Luke 9:49; Luke 10:27; Luke 10:30; Luke 10:41; Luke 11:7; Luke 11:27; Luke 11:45; Luke 11:49; Luke 12:14; Luke 13:2; Luke 13:8; Luke 13:14; Luke 13:15; Luke 13:25; Luke 15:23; Luke 15:29; Luke 15:32; Luke 16:24; Luke 17:17; Luke 17:20; Luke 17:37; Luke 19:37; Luke 19:40; Luke 20:3; Luke 20:39; Luke 21:15; Luke 21:26; Luke 21:27; Luke 21:34; Luke 22:51; Luke 22:69; Luke 23:3; Luke 23:40; Luke 23:51; Luke 23:55; Luke 24:18

How to Translate Names

Description

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 (UTA PDF)

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.

Meaning of names

Most names in the Bible have meaning. Most of the time, names in the Bible are used simply to identify the people and places they refer to, but sometimes the meaning of a name is especially important.

> For this **Melchizedek**, king of Salem, priest of God Most High, was the one who met Abraham returning from the slaughter of the kings and blessed him. (Hebrews 7:1 ULT)

Here the writer uses the name “Melchizedek” primarily to refer to a man who had that name, and the title “king of Salem” tells us that he ruled over a certain city.

> His name first indeed means “king of righteousness,” and then also “king of Salem,” that is, “king of peace.” (Hebrews 7:2b ULT)

Here the writer explains the meanings of Melchizedek’s name and title because those things tell us more about the person. Other times, the writer does not explain the meaning of a name because he expects the reader to already know the meaning. If the meaning of the name is important to understand the passage, you can include the meaning in the text or in a footnote.

Reasons This Is a Translation Issue

- Readers may not know some of the names in the Bible. They may not know whether a name refers to a person or place or something else.
- Readers may need to understand the meaning of a name in order to understand the passage.
- Some names may have different sounds or combinations of sounds that are not used in your language or are unpleasant to say in your language. For strategies to address this problem, see Borrow Words.
- Some people and places in the Bible have two names. Readers may not realize that two names refer to the same person or place.

Examples From the Bible

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)

Readers might not know that “Jordan” is the name of a river, “Jericho” is the name of a city, and “Amorites” is the name of a group of people.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)

Readers may not understand the second sentence if they do not know that “Beer Lahai Roi” means “Well of the Living One who sees me.”

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)

Readers may not understand why she said this if they do not know that the name Moses sounds like the Hebrew words “pull out.”

> **Saul** was in agreement with his execution. (Acts 8:1a ULT)
>
> But when the apostles, Barnabas and **Paul**, heard of it, they tore their clothing. (Acts 14:14a ULT)

Readers may not know that the names Saul and Paul refer to the same person.

Translation Strategies

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.
(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.
(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.
(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently.
(5) Or if a person or place has two different names, then use whatever name is given in the source text, and add a footnote that gives the other name.

Examples of Translation Strategies Applied

(1) If readers cannot easily understand from the context what kind of a thing a name refers to, you can add a word to clarify it.

> Then you crossed over the **Jordan** and came to **Jericho**, and the men of Jericho, and the **Amorites** ... fought against you, but I gave them into your hand. (Joshua 24:11 ULT)
>
> > You went over the **Jordan River** and came to the **city of Jericho**. The men of Jericho fought against you, along with **the tribe of the Amorites.**
>
> At that hour, certain Pharisees approached, saying to him, “Leave and go away from here, because **Herod** wants to kill you.” (Luke 13:31 ULT)
>
> > At that hour, certain Pharisees approached, saying to him, “Go and leave here, because **King Herod** wants to kill you.”

(2) If readers need to understand the meaning of a name in order to understand what is said about it, copy the name and tell about its meaning either in the text or in a footnote.

> And she called his name **Moses** and she said, “For out of the water I drew him.” (Exodus 2:10b ULT)
>
> > She called his name **Moses (which sounds like ‘drawn out’),** and she said, “For out of the water I drew him.”

(3) Or if readers need to understand the meaning of a name in order to understand what is said about it, and that name is used only once, translate the meaning of the name instead of copying the name.

> She said, “Do I really continue to see, even after he has seen me?” Therefore, the well was called **Beer Lahai Roi**. (Genesis 16:13b-14a ULT)
>
> > She said, “Do I really continue to see, even after he has seen me?”
> > Therefore, the well was called **Well of the Living One who sees me**.

(4) If a person or place has two different names, use one name most of the time and the other name only when the text tells about the person or place having more than one name or when it says something about why the person or place was given that name. Write a footnote when the source text uses the name that is used less frequently. For example, Paul is called “Saul” before Acts 13 and “Paul” after Acts 13. You could translate his name as “Paul” all of the time, except in Acts 13:9 where it talks about him having both names.

> ... a young man named **Saul**. (Acts 7:58b ULT)
>
> > ... a young man named **Paul** 1

The footnote would look like:

> > [1] Most versions say “Saul” here, but most of the time in the Bible he is called “Paul.”

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

(5) Or if a person or place has two names, use whatever name is given in the source text, and add a footnote that gives the other name. For example, you could write “Saul” where the source text has “Saul” and “Paul” where the source text has “Paul.”

> a young man named **Saul** (Acts 7:58 ULT)
>
> > a young man named **Saul**

The footnote would look like:

> > [1] This is the same man who is called Paul beginning in Acts 13.

Then later in the story, you could translate this way:

> But **Saul**, who is also called **Paul**, was filled with the Holy Spirit; (Acts 13:9)
>
> > But **Saul**, who is also called **Paul**, was filled with the Holy Spirit;

Then after the story has explained the name change, you could translate this way.

> It came about in Iconium that **Paul** and Barnabas entered together into the synagogue (Acts 14:1 ULT)
>
> > It came about in Iconium that **Paul**[1] and Barnabas entered together into the synagogue

The footnote would look like:

> > [1] This is the same man who was called Saul before Acts 13.

"

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)

Referenced in: Introduction to Luke; Luke 1:3; Luke 1:5; Luke 2:1; Luke 2:2; Luke 2:25; Luke 2:36; Luke 3:1; Luke 3:24; Luke 3:25; Luke 3:26; Luke 3:27; Luke 3:28; Luke 3:29; Luke 3:30; Luke 3:31; Luke 3:32; Luke 3:33; Luke 3:34; Luke 3:35; Luke 3:36; Luke 3:37; Luke 3:38; Luke 4:26; Luke 5:1; Luke 6:14; Luke 6:15; Luke 6:16; Luke 7:11; Luke 7:40; Luke 8:1; Luke 8:3; Luke 8:22; Luke 8:26; Luke 8:30; Luke 8:41; Luke 9:1; Luke 9:10; Luke 9:12; Luke 9:52; Luke 10:13; Luke 11:30; Luke 11:31; Luke 11:51; Luke 12:5; Luke 13:4; Luke 13:28; Luke 18:31; Luke 18:37; Luke 19:2; Luke 19:29; Luke 19:37; Luke 21:37; Luke 22:3; Luke 22:25; Luke 22:39; Luke 22:47; Luke 22:66; Luke 23:26; Luke 23:33; Luke 23:35; Luke 23:50; Luke 23:51; Luke 24:9; Luke 24:10; Luke 24:13; Luke 24:18; Luke 24:19; Luke 24:33; Luke 24:34; Luke 24:44

Hyperbole

Description

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:

Figures of Speech (UTA PDF)

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.

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.

"

Referenced in: Luke 1:10; Luke 1:65; Luke 2:10; Luke 2:37; Luke 2:38; Luke 3:21; Luke 5:17; Luke 5:28; Luke 6:17; Luke 6:19; Luke 6:26; Luke 6:41; Luke 6:42; Luke 8:37; Luke 9:6; Luke 9:25; Luke 9:48; Luke 9:58; Luke 10:4; Luke 10:20; Luke 10:42; Luke 11:6; Luke 11:7; Luke 11:42; Luke 11:46; Luke 12:1; Luke 12:17; Luke 12:41; Luke 14:12; Luke 14:24; Luke 14:26; Luke 14:29; Luke 15:1; Luke 15:17; Luke 15:29; Luke 16:16; Luke 16:24; Luke 17:10; Luke 17:27; Luke 17:29; Luke 18:25; Luke 19:7; Luke 19:14; Luke 19:44; Luke 19:48; Luke 20:6; Luke 20:45; Luke 21:6; Luke 21:17; Luke 21:22; Luke 21:24; Luke 21:36; Luke 21:38; Luke 23:1; Luke 24:19; Luke 24:25; Luke 24:53

Hypothetical Situations

This page answers the question: *What is a hypothetical situation?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

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.

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.

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Referenced in: Luke 5:36; Luke 5:37; Luke 6:29; Luke 6:30; Luke 10:13; Luke 10:35; Luke 11:5; Luke 11:11; Luke 11:12; Luke 11:24; Luke 12:39; Luke 12:45; Luke 12:46; Luke 12:47; Luke 12:48; Luke 12:58; Luke 12:59; Luke 14:8; Luke 14:28; Luke 14:31; Luke 15:4; Luke 15:8; Luke 16:30; Luke 17:7; Luke 17:31; Luke 17:34; Luke 17:35; Luke 17:36; Luke 19:31; Luke 20:5; Luke 20:6; Luke 20:28; Luke 20:29; Luke 20:30; Luke 20:31; Luke 20:33; Luke 22:67; Luke 22:68; Luke 23:35; Luke 23:37

Idiom

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:

Figures of Speech (UTA PDF)

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.")

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**

"

Referenced in: Luke 1:5; Luke 1:7; Luke 1:11; Luke 1:13; Luke 1:17; Luke 1:18; Luke 1:20; Luke 1:23; Luke 1:24; Luke 1:25; Luke 1:28; Luke 1:31; Luke 1:32; Luke 1:33; Luke 1:35; Luke 1:36; Luke 1:39; Luke 1:42; Luke 1:43; Luke 1:47; Luke 1:48; Luke 1:50; Luke 1:54; Luke 1:55; Luke 1:59; Luke 1:65; Luke 1:68; Luke 1:70; Luke 1:72; Luke 1:75; Luke 1:76; Luke 1:78; Luke 1:79; Luke 1:80; Luke 2:1; Luke 2:4; Luke 2:6; Luke 2:9; Luke 2:21; Luke 2:22; Luke 2:23; Luke 2:25; Luke 2:26; Luke 2:27; Luke 2:36; Luke 2:37; Luke 2:38; Luke 2:42; Luke 2:51; Luke 3:7; Luke 3:17; Luke 3:23; Luke 4:19; Luke 4:21; Luke 4:25; Luke 4:31; Luke 4:33; Luke 4:34; Luke 4:38; Luke 4:39; Luke 5:12; Luke 5:27; Luke 5:34; Luke 5:35; Luke 6:12; Luke 6:20; Luke 6:21; Luke 6:22; Luke 6:23; Luke 6:24; Luke 6:25; Luke 6:26; Luke 6:35; Luke 7:1; Luke 7:6; Luke 7:9; Luke 7:11; Luke 7:16; Luke 7:21; Luke 7:26; Luke 7:28; Luke 7:35; Luke 7:42; Luke 8:1; Luke 8:3; Luke 8:4; Luke 8:22; Luke 8:23; Luke 8:28; Luke 8:35; Luke 8:48; Luke 9:22; Luke 9:24; Luke 9:27; Luke 9:36; Luke 9:38; Luke 9:44; Luke 9:51; Luke 9:52; Luke 10:1; Luke 10:4; Luke 10:5; Luke 10:6; Luke 10:7; Luke 10:11; Luke 10:12; Luke 10:13; Luke 10:21; Luke 10:26; Luke 10:30; Luke 10:36; Luke 11:21; Luke 11:24; Luke 11:27; Luke 11:31; Luke 11:43; Luke 12:3; Luke 12:12; Luke 12:20; Luke 12:39; Luke 12:40; Luke 12:46; Luke 13:12; Luke 13:23; Luke 13:31; Luke 13:32; Luke 13:33; Luke 13:35; Luke 14:9; Luke 14:10; Luke 14:17; Luke 14:18; Luke 14:19; Luke 14:26;

Luke 14:27; Luke 15:12; Luke 15:15; Luke 15:17; Luke 15:18; Luke 15:19; Luke 15:20; Luke 15:21; Luke 16:8; Luke 16:23; Luke 16:26; Luke 16:29; Luke 16:31; Luke 17:4; Luke 17:6; Luke 17:13; Luke 17:15; Luke 17:18; Luke 17:22; Luke 17:26; Luke 17:27; Luke 17:28; Luke 17:29; Luke 17:30; Luke 17:31; Luke 18:5; Luke 18:6; Luke 18:7; Luke 18:10; Luke 18:12; Luke 18:13; Luke 18:14; Luke 18:31; Luke 19:2; Luke 19:9; Luke 19:28; Luke 19:37; Luke 19:42; Luke 19:43; Luke 19:44; Luke 20:6; Luke 20:17; Luke 20:19; Luke 20:34; Luke 20:35; Luke 20:36; Luke 21:6; Luke 21:10; Luke 21:22; Luke 21:23; Luke 21:26; Luke 22:14; Luke 22:41; Luke 22:43; Luke 22:49; Luke 22:51; Luke 22:53; Luke 22:60; Luke 22:70; Luke 23:3; Luke 23:7; Luke 23:29; Luke 23:31; Luke 23:42; Luke 23:46; Luke 23:51; Luke 23:55; Luke 24:1; Luke 24:6; Luke 24:12; Luke 24:18; Luke 24:19; Luke 24:21; Luke 24:31; Luke 24:33; Luke 24:36; Luke 24:45

Imperatives — Other Uses

Description

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:

Sentence Types (UTA PDF)

Imperative sentences are mainly used to express a desire or requirement that someone do something. In the Bible, sometimes imperative sentences have other uses.

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)

Imperatives that function as good results

An imperative sentence can also describe a desirable result. In Proverbs 3:3-4, several imperatives give instructions, then the final imperative describes the good outcome of following those instructions.

> Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, and **find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 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.”

> Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **and find favor** and good insight in the eyes of God and man! (Proverbs 3:3-4 ULT)
>
> > Do not let covenant faithfulness and trustworthiness leave you; tie them on your neck, write them on the tablet of your heart, **then you will find favor** and good insight in the eyes of God and man!

(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.”

"

Referenced in: Luke 1:13; Luke 1:30; Luke 2:10; Luke 5:13; Luke 5:24; Luke 5:27; Luke 6:10; Luke 7:14; Luke 7:40; Luke 8:54; Luke 11:3; Luke 11:4; Luke 15:12; Luke 15:19; Luke 16:24; Luke 17:5; Luke 17:13; Luke 18:3; Luke 18:13; Luke 18:38; Luke 18:42; Luke 19:17; Luke 19:19; Luke 20:2; Luke 22:42; Luke 23:18; Luke 23:21; Luke 23:30; Luke 23:34; Luke 23:42; Luke 24:49

Information Structure

Description

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:

Sentence Structure (UTA PDF)

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that "woe" is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place." (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, "Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food."
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

"

Next we recommend you learn about:

Word Order (UTA PDF)
Distinguishing Versus Informing or Reminding (UTA PDF)

Referenced in: Luke 2:11

Introduction of a New Event

Description

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:

Writing Styles (UTA PDF)
Order of Events (UTA PDF)

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.

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 (UTA PDF)
Introduction of New and Old Participants (UTA PDF)

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Referenced in: Luke 1:5; Luke 1:8; Luke 1:23; Luke 1:39; Luke 1:41; Luke 1:59; Luke 1:80; Luke 2:1; Luke 2:6; Luke 2:15; Luke 2:21; Luke 2:46; Luke 3:1; Luke 3:21; Luke 4:1; Luke 4:14; Luke 4:38; Luke 5:1; Luke 5:12; Luke 5:17; Luke 5:27; Luke 6:1; Luke 6:6; Luke 6:12; Luke 7:1; Luke 7:11; Luke 7:18; Luke 7:36; Luke 8:1; Luke 8:22; Luke 9:18; Luke 9:28; Luke 9:29; Luke 9:33; Luke 9:37; Luke 9:51; Luke 10:1; Luke 10:38; Luke 11:1; Luke 11:14; Luke 11:27; Luke 11:37; Luke 12:1; Luke 13:31; Luke 14:1; Luke 14:25; Luke 16:22; Luke 17:11; Luke 17:14; Luke 18:35; Luke 19:15; Luke 19:29; Luke 20:1; Luke 21:1; Luke 24:4; Luke 24:13; Luke 24:15; Luke 24:30; Luke 24:51

Introduction of New and Old Participants

Description

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:

Parts of Speech (UTA PDF)

Writing Styles (UTA PDF)

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.

Reason This Is a Translation Issue

In order to make your translation clear and natural, it is necessary to refer to the participants in such a way that people will know if they are new participants or participants that they have already read about. Different languages have different ways of doing this. You must follow the way that your language does this, not the way that the source language does this.

Examples From the Bible

New Participants

Often the most important new participant is introduced with a phrase that says that he existed, such as “There was a man,” as in the example below. The phrase “There was” tells us that this man existed. The word “a” in “a man” tells us that the author is speaking about him for the first time. The rest of the sentence tells where this man was from, who is family was, and what his name was.

> **Now there was a man** from Zorah, of the families of the Danites, and his name was Manoah. (Judges 13:2a ULT)

A new participant who is not the most important participant is often introduced in relation to the more important person who was already introduced. In the example below, Manoah’s wife is simply referred to as “his wife.” This phrase shows her relationship to him.

> Now there was one man from Zorah, of the families of the Danites, and his name was Manoah. **His wife** was barren and she had never given birth. (Judges 13:2 ULT)

Sometimes a new participant is introduced simply by name because the author assumes that the readers know who the person is. In the first verse of 1 Kings, the author assumes that his readers know who King David is, so there is no need to explain who he is.

> Now King David was old, he had advanced in the days, and they covered him with the garments, but it was not warm enough for him. (1 Kings 1:1 ULT)

Old Participants

A person who has already been brought into the story can be referred to with a pronoun after that. In the example below, Manoah is referred to with the pronoun “his,” and his wife is referred to with the pronoun “she.”

> **His wife** was barren and **she** had never given birth. (Judges 13:2 ULT)

Old participants can also be referred to in other ways, depending on what is happening in the story. In the example below, the story is about bearing a son, and Manoah's wife is referred to by the noun phrase "the wife."

> The angel of Yahweh appeared to **the wife** and he said to her ... (Judges 13:3a ULT)

If the old participant has not been mentioned for a while, or if there could be confusion between participants, the author may use the participant's name again. In the example below, Manoah is referred to by his name, which the author has not used since verse 2.

> Then **Manoah** prayed to Yahweh. (Judges 13:8a ULT)

Some languages place an affix on the verb that tells something about the subject. In some of those languages, people do not always use noun phrases or pronouns for old participants when they are the subject of the sentence. The marker on the verb gives enough information for the listener to understand who the subject is. (See Verbs.)

Translation Strategies

(1) If the participant is new, use one of your language's ways of introducing new participants.
(2) If it is not clear to whom a pronoun refers, use a noun phrase or name.
(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

Examples of Translation Strategies Applied

(1) If the participant is new, use one of your language's ways of introducing new participants.

> Then Joseph, who was called Barnabas by the apostles (which is translated as Son of Encouragement), a Levite from Cyprus by birth ... (Acts 4:36-37 ULT) — Starting the sentence with Joseph's name when he has not been introduced yet might be confusing in some languages.
>
> > There was a man from Cyprus who was a Levite. His name was Joseph, and he was given the name Barnabas by the apostles (that is, being interpreted, Son of Encouragement). There was a Levite from Cyprus whose name was Joseph. The apostles gave him the name Barnabas, which means Son of encouragement.

(2) If it is not clear who a pronoun refers to, use a noun phrase or name.

> And it happened that when he was praying in a certain place, when he stopped, one of his disciples said to him, "Lord, teach us to pray just as John also taught his disciples." (Luke 11:1 ULT) — Since this is the first verse in a chapter, readers might wonder who "he" refers to.
>
> > It happened when **Jesus** finished praying in a certain place, that one of his disciples said, "Lord, teach us to pray just as John taught his disciples."

(3) If an old participant is referred to by name or a noun phrase, and people wonder if this is another new participant, try using a pronoun instead. If a pronoun is not needed because people would understand it clearly from the context, then leave out the pronoun.

> Joseph's master took Joseph and put him in prison, in the place where all the king's prisoners were put, and Joseph stayed there. (Genesis 39:20) — Since Joseph is the main person in the story, some languages might prefer the pronoun.

> Joseph's master took **him** and put **him** in prison, in the place where all the king's prisoners were put, and **he** stayed there in the prison.

Next we recommend you learn about:

Pronouns — When to Use Them (UTA PDF)

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Referenced in: Luke 1:5; Luke 1:27; Luke 2:1; Luke 2:8; Luke 2:25; Luke 2:27; Luke 2:36; Luke 3:1; Luke 4:33; Luke 4:38; Luke 5:10; Luke 5:12; Luke 5:18; Luke 6:6; Luke 6:27; Luke 7:12; Luke 7:36; Luke 7:37; Luke 8:27; Luke 8:41; Luke 8:43; Luke 9:38; Luke 9:39; Luke 10:25; Luke 10:30; Luke 10:31; Luke 10:32; Luke 10:33; Luke 10:38; Luke 10:39; Luke 11:37; Luke 11:45; Luke 12:13; Luke 12:41; Luke 13:1; Luke 13:6; Luke 13:11; Luke 13:23; Luke 13:31; Luke 14:2; Luke 14:15; Luke 14:16; Luke 15:1; Luke 15:2; Luke 15:11; Luke 16:1; Luke 16:14; Luke 16:19; Luke 16:20; Luke 17:12; Luke 18:2; Luke 18:3; Luke 18:9; Luke 18:10; Luke 18:18; Luke 18:35; Luke 19:2; Luke 19:12; Luke 20:1; Luke 20:9; Luke 20:20; Luke 20:27; Luke 20:39; Luke 21:2; Luke 22:47; Luke 22:50; Luke 22:55; Luke 22:56; Luke 22:58; Luke 22:59; Luke 23:4; Luke 23:13; Luke 23:26; Luke 23:32; Luke 23:50

Irony

Description

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:

Figures of Speech (UTA PDF)

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.

> 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 "the righteous," he was not referring to people who were truly righteous, but to people who wrongly believed that they were righteous. By using irony, Jesus communicated that they were wrong to think that they were better than others and did not need to repent.

Reason This Is a Translation Issue

If someone does not realize that a speaker is using irony, he will think that the speaker actually believes what he is saying. He will understand the passage to mean the opposite of what it was intended to mean.

Examples From the Bible

> **How well you reject the commandment of God** so that you may keep your tradition! (Mark 7:9b ULT)

Here Jesus praises the Pharisees for doing something that is obviously wrong. Through irony, he communicates the opposite of praise: He communicates that the Pharisees, who take great pride in keeping the commandments, are so far from God that they do not even recognize that their traditions are breaking God's commandments. The use of irony makes the Pharisee's sin more obvious and startling.

> "Present your case," says Yahweh; "present your best arguments for your idols," says the King of Jacob. **"Let them bring us their own arguments; have them come forward and declare to us what will happen, so we may know these things well. Have them tell us of earlier predictive declarations, so we can reflect on them and know how they were fulfilled**." (Isaiah 41:21-22 ULT)

People worshiped idols as if their idols had knowledge or power, and Yahweh was angry at them for doing that. So he used irony and challenged their idols to tell what would happen in the future. He knew that the idols could not do this, but by speaking as if they could, he mocked the idols, making their inability more obvious, and rebuked the people for worshiping them.

> Can you lead light and darkness to their places of work? Can you find the way back to their houses for them? **You know, for you were born then, and the number of your days is many!** (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 the irony in a way that shows that the speaker is saying what someone else believes.
(2) Translate the actual, intended meaning of the statement of irony. (Remember: The true meaning of 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!
> > or:
> > **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 people who know that they are 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. **Can your idols bring us their own arguments or come forward to declare to us what will happen** so we may know these things well? **No!** 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? **You know, for you were born then, and the number of your days is many!** (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 (UTA PDF)

"

Referenced in: Luke 7 Chapter Introduction; Luke 9:13; Luke 10:21; Luke 13:33; Luke 22:25; Luke 22:64; Luke 23:35; Luke 23:38; Luke 23:39

Irregular Use of Tenses

Description

This page answers the question: *How do I translate tenses that are unexpected?*

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the “predictive past” or “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:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

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 far in the future, but he used the past tense when he said, “the Lord came.”

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the “historical present.”

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him,
> "Everyone is seeking you." 38 And he says to them, "Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the
> synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the "imminent future."

> And Moses said, "Thus says Yahweh: 'About the middle of the night I am going out in the midst
> of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation... (Habakkuk 1:6
> ULT)
>
> Therefore, remember from where you have fallen and repent and do the first works. But if not,
> I am coming to you and I will remove your lampstand from its place—if you do not repent.
> (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> 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 present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation 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) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> 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**.
>
> 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 will deliver** Jericho and its king and its powerful soldiers into your hand.”
>
> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)
>
> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,
>
> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)
>
> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> 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** Jericho and its king and its powerful soldiers into your hand.”
> > Or:
> > Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will be going out** in the midst of Egypt,
> > Or:
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I shall certainly go out** in the midst of Egypt,

"

Referenced in: Luke 7:40; Luke 8:49; Luke 9:33; Luke 11:37; Luke 11:45; Luke 13:8; Luke 13:35; Luke 16:23; Luke 16:29; Luke 19:22; Luke 24:12

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. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

> Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.
>
> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

"

Referenced in: Luke 8:19

Litotes

Description

This page answers the question: *What is litotes?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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."

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.”

"

Referenced in: Luke 1:33; Luke 2:26; Luke 2:37; Luke 6:29; Luke 6:43; Luke 7:6; Luke 7:28; Luke 9:3; Luke 9:13; Luke 9:27; Luke 9:39; Luke 9:50; Luke 15:13

Making Assumed Knowledge and Implicit Information Explicit

Description

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 (UTA PDF)

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.

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 (UTA PDF)

"

Referenced in: Luke 1:31; Luke 2:21; Luke 4:5; Luke 4:22; Luke 7:38; Luke 8:5; Luke 8:24; Luke 9:58; Luke 13:19; Luke 13:27; Luke 14:20; Luke 22:15

Merism

Definition

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:

Figures of Speech (UTA PDF)

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)

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**.

"

Referenced in: Luke 2:37; Luke 5:30; Luke 5:33; Luke 8:34; Luke 9:58; Luke 10:21; Luke 10:27; Luke 12:45; Luke 13:26; Luke 13:29; Luke 16:16; Luke 16:17; Luke 16:29; Luke 16:31; Luke 18:7; Luke 21:33; Luke 24:39; Luke 24:44

Metaphor

Description

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:

Figures of Speech (UTA PDF)
Simile (UTA PDF)

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.

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.

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Referenced in: Luke 1:2; Luke 1:5; Luke 1:6; Luke 1:8; Luke 1:10; Luke 1:12; Luke 1:15; Luke 1:16; Luke 1:19; Luke 1:20; Luke 1:27; Luke 1:31; Luke 1:32; Luke 1:33; Luke 1:35; Luke 1:36; Luke 1:38; Luke 1:41; Luke 1:42; Luke 1:44; Luke 1:48; Luke 1:51; Luke 1:52; Luke 1:54; Luke 1:55; Luke 1:58; Luke 1:66; Luke 1:67; Luke 1:69; Luke 1:72; Luke 1:73; Luke 1:76; Luke 1:78; Luke 1:79; Luke 2:4; Luke 2:10; Luke 2:13; Luke 2:19; Luke 2:25; Luke 2:31; Luke 2:32; Luke 2:34; Luke 2:35; Luke 2:40; Luke 2:48; Luke 2:51; Luke 3:4; Luke 3:5; Luke 3:6; Luke 3:8; Luke 3:9; Luke 3:15; Luke 3:16; Luke 3:17; Luke 4:18; Luke 4:25; Luke 5 Chapter Introduction; Luke 5:10; Luke 5:12; Luke 5:17; Luke 5:18; Luke 5:22; Luke 5:35; Luke 5:39; Luke 6:4; Luke 6:5; Luke 6:23; Luke 6:26; Luke 6:35; Luke 6:36; Luke 6:37; Luke 6:38; Luke 6:39; Luke 6:40; Luke 6:41; Luke 6:42; Luke 6:43; Luke 6:44; Luke 6:45; Luke 7:8; Luke 7:12; Luke 7:23; Luke 7:25; Luke 7:27; Luke 7:34; Luke 7:37; Luke 8:12; Luke 8:13; Luke 8:14; Luke 8:15; Luke 8:21; Luke 8:41; Luke 9:23; Luke 9:30; Luke 9:38; Luke 9:39; Luke 9:44; Luke 9:47; Luke 9:48; Luke 9:49; Luke 9:52; Luke 9:54; Luke 9:59; Luke 9:60; Luke 9:61; Luke 9:62; Luke 10:1; Luke 10:2; Luke 10:3; Luke 10:6; Luke 10:15; Luke 10:16; Luke 10:18; Luke 10:19; Luke 10:21; Luke 10:25; Luke 10:27; Luke 11:4; Luke 11:9; Luke 11:10; Luke 11:17; Luke 11:18; Luke 11:19; Luke 11:22; Luke 11:24; Luke 11:31; Luke 11:32; Luke 11:34; Luke 11:39; Luke 11:41; Luke 11:44; Luke 11:46; Luke 11:51; Luke 11:52; Luke 11:54; Luke 12:1; Luke 12:3; Luke 12:5; Luke 12:6; Luke 12:8; Luke 12:9; Luke 12:15; Luke 12:21; Luke 12:25; Luke 12:28; Luke 12:32; Luke 12:34; Luke 12:45; Luke 12:46; Luke 12:49; Luke 12:50; Luke 12:56; Luke 13:1; Luke 13:4; Luke 13:7; Luke 13:11; Luke 13:16; Luke 13:24; Luke 13:26; Luke 13:29; Luke 13:30; Luke 13:32; Luke 13:34; Luke 13:35; Luke 14:2; Luke 14:7; Luke 14:8; Luke 14:9; Luke 14:10; Luke 14:12; Luke 14:15; Luke 14:27; Luke 15:10; Luke 15:18; Luke 15:21; Luke 15:22; Luke 15:24; Luke 15:29; Luke 15:30; Luke 15:32; Luke 16:8; Luke 16:15; Luke 16:17; Luke 16:24; Luke 16:25; Luke 16:27; Luke 17:1; Luke 17:2; Luke 17:3; Luke 17:21; Luke 17:23; Luke 17:37; Luke 18:5; Luke 18:14; Luke 18:18; Luke 18:22; Luke 18:28; Luke 18:31; Luke 18:38; Luke 19:2; Luke 19:8; Luke 19:9; Luke 19:10; Luke 19:19; Luke 19:21; Luke 19:22; Luke 19:27; Luke 19:38; Luke 19:44; Luke 19:46; Luke 19:47; Luke 19:48; Luke 20:10; Luke 20:11; Luke 20:12; Luke 20:15; Luke 20:17; Luke 20:18; Luke 20:20; Luke 20:21; Luke 20:26; Luke 20:28; Luke 20:41; Luke 20:43; Luke 20:44; Luke 20:46; Luke 20:47; Luke 21:3; Luke 21:8; Luke 21:14; Luke 21:18; Luke 21:24; Luke 21:25; Luke 21:34; Luke 21:35; Luke 21:36; Luke 22:10; Luke 22:19; Luke 22:21; Luke 22:31; Luke 22:32; Luke 22:42; Luke 22:47; Luke 22:53; Luke 23:2; Luke 23:5; Luke 23:14; Luke 23:28; Luke 23:29; Luke 23:31; Luke 23:50; Luke 23:54; Luke 24:4; Luke 24:7; Luke 24:11; Luke 24:16; Luke 24:19; Luke 24:21; Luke 24:25; Luke 24:32; Luke 24:38; Luke 24:39; Luke 24:43; Luke 24:49

Metonymy

Description

This page answers the question: *What is a metonymy?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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.

> … 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.

"

Referenced in: Luke 1:2; Luke 1:20; Luke 1:29; Luke 1:32; Luke 1:37; Luke 1:38; Luke 1:48; Luke 1:49; Luke 1:51; Luke 1:52; Luke 1:64; Luke 1:69; Luke 1:70; Luke 1:71; Luke 1:74; Luke 1:77; Luke 1:78; Luke 2:1; Luke 2:25; Luke 2:29; Luke 2:30; Luke 2:34; Luke 2:38; Luke 2:50; Luke 3:2; Luke 3:4; Luke 3:6; Luke 3:7; Luke 4:21; Luke 4:22; Luke 4:32; Luke 4:36; Luke 4:43; Luke 5:1; Luke 5:5; Luke 5:15; Luke 6:21; Luke 6:22; Luke 6:25; Luke 6:47; Luke 6:48; Luke 7:1; Luke 7:7; Luke 7:9; Luke 7:32; Luke 8:8; Luke 8:11; Luke 8:12; Luke 8:13; Luke 8:15; Luke 8:21; Luke 8:23; Luke 8:25; Luke 8:39; Luke 8:43; Luke 8:49; Luke 9:3; Luke 9:26; Luke 9:28; Luke 9:45; Luke 9:48; Luke 9:49; Luke 9:58; Luke 9:59; Luke 9:61; Luke 10:4; Luke 10:5; Luke 10:12; Luke 10:13; Luke 10:14; Luke 10:15; Luke 10:17; Luke 10:39; Luke 11:2; Luke 11:6; Luke 11:15; Luke 11:16; Luke 11:17; Luke 11:20; Luke 11:24; Luke 11:28; Luke 11:29; Luke 11:30; Luke 11:41; Luke 11:50; Luke 11:51; Luke 11:54; Luke 12:4; Luke 12:10; Luke 12:11; Luke 12:33; Luke 12:42; Luke 12:49; Luke 12:51; Luke 12:52; Luke 13:1; Luke 13:16; Luke 13:31; Luke 13:34; Luke 13:35; Luke 14:23; Luke 14:24; Luke 14:35; Luke 15:7; Luke 15:25; Luke 15:27; Luke 15:30; Luke 16:4; Luke 16:8; Luke 16:9; Luke 16:11; Luke 16:17; Luke 16:19; Luke 16:27; Luke 16:29; Luke 16:31; Luke 17:20; Luke 17:22; Luke 17:25; Luke 18:30; Luke 18:32; Luke 18:33; Luke 19:9; Luke 19:15; Luke 19:22; Luke 19:23; Luke 19:30; Luke 19:38; Luke 19:41; Luke 19:42; Luke 20:14; Luke 20:19; Luke 20:20; Luke 20:21; Luke 20:22; Luke 20:24; Luke 20:25; Luke 20:28; Luke 20:34; Luke 20:35; Luke 20:37; Luke 20:46; Luke 20:47; Luke 21:1; Luke 21:5; Luke 21:8; Luke 21:10; Luke 21:11; Luke 21:12; Luke 21:15; Luke 21:17; Luke 21:23; Luke 21:24; Luke 21:25; Luke 21:28; Luke 21:32; Luke 21:33; Luke 22:5; Luke 22:7; Luke 22:8; Luke 22:11; Luke 22:13; Luke 22:15; Luke 22:17; Luke 22:18; Luke 22:20; Luke 22:21; Luke 22:26; Luke 22:30; Luke 22:34; Luke 22:35; Luke 22:52; Luke 22:53; Luke 22:61; Luke 22:66; Luke 22:71; Luke 23 Chapter Introduction; Luke 23:1; Luke 23:2; Luke 23:9; Luke 23:23; Luke 23:31; Luke 23:38; Luke 23:40; Luke 23:44; Luke 23:46; Luke 24:7; Luke 24:8; Luke 24:11; Luke 24:17; Luke 24:19; Luke 24:20; Luke 24:25; Luke 24:27; Luke 24:29; Luke 24:31; Luke 24:35; Luke 24:39; Luke 24:40; Luke 24:44; Luke 24:46; Luke 24:47; Luke 24:49

Nominal Adjectives

Description

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:

Parts of Speech (UTA PDF)

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.

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**.

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Referenced in: Luke 1:17; Luke 1:52; Luke 4:18; Luke 5:32; Luke 6:20; Luke 6:24; Luke 6:34; Luke 6:35; Luke 7:22; Luke 7:28; Luke 8:1; Luke 9:1; Luke 9:12; Luke 9:60; Luke 10:9; Luke 10:21; Luke 11:22; Luke 11:26; Luke 11:40; Luke 12:20; Luke 12:26; Luke 12:46; Luke 13:4; Luke 13:11; Luke 13:30; Luke 14:8; Luke 14:13; Luke 14:18; Luke 14:21; Luke 15:7; Luke 16:5; Luke 16:11; Luke 16:25; Luke 16:30; Luke 16:31; Luke 18:7; Luke 18:11; Luke 18:22; Luke 18:27; Luke 18:31; Luke 19:16; Luke 19:18; Luke 19:47; Luke 20:12; Luke 20:29; Luke 20:30; Luke 20:31; Luke 20:35; Luke 20:37; Luke 20:38; Luke 21:1; Luke 22:3; Luke 22:26; Luke 22:37; Luke 22:47; Luke 23:17; Luke 23:31; Luke 23:33; Luke 23:35; Luke 23:40; Luke 23:41; Luke 23:49; Luke 24:5; Luke 24:9; Luke 24:25; Luke 24:46

Order of Events

Description

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:

Writing Styles (UTA PDF)

Verbs (UTA PDF)

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.

Reason This Is a Translation Issue

Readers might think that the events happened in the order that they are told. It is important to help them understand the correct order of events.

Examples From the Bible

> He even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

This could sound like John baptized Jesus after John was locked up in prison, but John baptized Jesus before John was locked up in prison.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, and the ark of the covenant of Yahweh followed after them. But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)

This could sound like Joshua gave the order not to shout after the army had already started their march, but he had given that order before they started marching.

> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)

This sounds like a person must first open the scroll and then break its seals, but the seals that lock the scroll must be broken before the scroll can be unrolled.

Translation Strategies

(1) If your language uses phrases or time words to show that an event happened before one that was already mentioned, consider using one of them.
(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that. (See the section on "Aspect" of Verbs.)
(3) If your language prefers to tell events in the order that they occurred, consider reordering the events so they they are in that order. This may require putting two or more verses together (like 5-6). (See Verse Bridges.)

Examples of Translation Strategies Applied

(1) If your language uses phrases, time words or tenses to show that an event happened before the one just mentioned, consider using one of them.

> 20 he even added this to them all: he locked John up in prison. Now it came about, when all the people were baptized, Jesus also was baptized. (Luke 3:20-21 ULT)

> > 20 But then Herod ... had John locked up in prison. 21 **Before John was put in prison,** while all the people were being baptized by John, Jesus also was baptized.
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to open the scroll **after** breaking its seals?

(2) If your language uses verb tense or aspect to show that an event happened before one that was already mentioned, consider using that.

> Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8 Just as Joshua had said to the people, the seven priests carried the seven trumpets of rams' horns before Yahweh, as they advanced, they gave a blast on the trumpets 10 But Joshua **had commanded** the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout."

(3) If your language prefers to tell events in the order that they occur, consider reordering the events. This may require putting two or more verses together (like 5-6).

> 8 Just as Joshua had said to the people, the seven priests carrying seven trumpets of rams' horns before Yahweh went forward and blew the trumpets, But Joshua commanded the people, saying, "Do not shout nor let your voice be heard, nor let any word leave your mouth until the day I tell you to shout. Then you must shout." (Joshua 6:8,10 ULT)
>
> > 8,10 Joshua commanded the people, saying, "Do not shout. No sound must leave your mouths until the day I tell you to shout. Only then must you shout." Then just as Joshua had said to the people, the seven priests carried the seven trumpets of rams horns before Yahweh, as they advanced, they gave a blast on the trumpets...
>
> Who is worthy to open the scroll and break its seals? (Revelation 5:2b ULT)
>
> > Who is worthy to break the seals and open the scroll?

You may also want to watch the video at https://ufw.io/figs_events.

Next we recommend you learn about:

Background Information (UTA PDF)
Connecting Words and Phrases (UTA PDF)
Introduction of a New Event (UTA PDF)
Verse Bridges (UTA PDF)

"

Referenced in: Luke 3:21; Luke 5:28; Luke 8:29; Luke 8:38; Luke 10:2; Luke 10:34

Ordinal Numbers

Description

This page answers the question: *What are ordinal numbers and how can I translate them?*

In order to understand this topic, it would be good to read:

Numbers (UTA PDF)

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This is a list of workers that God gave to the church in their order.

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:

Fractions (UTA PDF)

"

Referenced in: Luke 1:26; Luke 1:59; Luke 3:1; Luke 9:22; Luke 18:33; Luke 19:16; Luke 19:18; Luke 20:12; Luke 20:29; Luke 20:30; Luke 20:31; Luke 23:22; Luke 23:44; Luke 24:1; Luke 24:7; Luke 24:21; Luke 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.

This page answers the question: *What is a parable?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Description

A parable is a short story that is told to teach something that is true. The events in a parable are usually things that could or often do happen, but they are not specific events that actually did happen. They are told only to teach the lesson that the listener is meant to learn. Parables rarely contain the names of specific people. (This may help you to 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. Sometimes the person telling the parable explains the lesson afterward, but often the person does not.

> 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.”

"

Referenced in: Luke 5:36; Luke 6:39; Luke 7:41; Luke 8:4; Luke 8:16; Luke 10 Chapter Introduction; Luke 10:30; Luke 11:21; Luke 11:33; Luke 12:16; Luke 12:35; Luke 12:39; Luke 12:42; Luke 12:58; Luke 13:6; Luke 13:19; Luke 13:21; Luke 14:7; Luke 14:16; Luke 14:34; Luke 15 Chapter Introduction; Luke 15:3; Luke 15:11; Luke 16:1; Luke 16:19; Luke 18:1; Luke 18:9; Luke 19:11; Luke 20:9; Luke 21:29

Parallelism

Description

This page answers the question: *What is parallelism?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> Yahweh sees everything a person does
>
> and watches all the paths he takes. (Proverbs 5:21 ULT)

The first phrase and the second phrase mean the same thing. There are three ideas that are the same between these two phrases. “Sees” corresponds to “watches,” “everything…does” corresponds to “all the paths…takes,” and “a person” corresponds to “he.”

> Praise Yahweh, all you nations;
>
> exalt him, all you peoples! (Psalm 117:1 ULT)

Both parts of this verse tell people everywhere to praise Yahweh. The words ‘Praise’ and ‘exalt’ mean the same thing. The words ‘Yahweh’ and ‘him’ refer to the same person. The terms ‘all you nations’ and ‘all you peoples’ refer to the same people.

> For Yahweh has a lawsuit with his people,
>
> and he will fight in court against Israel. (Micah 6:2b ULT)

The two parts of this verse say that Yahweh has a serious disagreement with his people, Israel. These are not two different disagreements or two different groups of people.

Translation Strategies

For most kinds of parallelism, it is good to translate both of the clauses or phrases. For synonymous parallelism, it is good to translate both clauses if people in your language understand that the purpose of saying something twice is to strengthen a single idea. But if your language does not use parallelism in this way, then consider using one of the following translation strategies.

(1) Combine the ideas of both clauses into one.
(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”
(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely,” or “all.”

Examples of Translation Strategies Applied

(1) Combine the ideas of both clauses into one.

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)

Delilah expressed this idea twice to emphasize that she was very upset.

> > Until now you have deceived me with your lies.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)

The phrase “all the paths he takes” is a metaphor for “all he does.”

> > Yahweh pays attention to everything a person does.
>
> For Yahweh has a lawsuit with his people, and he will fight in court against Israel. (Micah 6:2 ULT)

This parallelism describes one serious disagreement that Yahweh had with one group of people. If this is unclear, the phrases can be combined:

> > For Yahweh has a lawsuit with his people, Israel.

(2) If it appears that the clauses are used together to show that what they say is really true, you could combine the ideas of both clauses into one and include words that emphasize the truth such as “truly” or “certainly.”

> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh truly sees everything a person does.
>
> You make him to rule over the works of your hands; you have put all things under his feet (Psalm 8:6 ULT)
>
> > You have certainly made him to rule over everything that you have created.

(3) If it appears that the clauses are used together to intensify an idea in them, you could combine the ideas of both clauses into one and use words like “very,” “completely” or “all.”

> Until now you have dealt deceitfully with me and you have spoken lies to me. (Judges 16:13, ULT)
>
> > All you have done is lie to me.
>
> Yahweh sees everything a person does and watches all the paths he takes. (Proverbs 5:21 ULT)
>
> > Yahweh sees absolutely everything that a person does.

Next we recommend you learn about:

Personification (UTA PDF)

"

Referenced in: Luke 1:12; Luke 1:33; Luke 1:35; Luke 1:47; Luke 1:64; Luke 1:72; Luke 3:4; Luke 6:27; Luke 6:28; Luke 6:44; Luke 7:31; Luke 8:24; Luke 9:15; Luke 10:26; Luke 12:2; Luke 12:33; Luke 12:46; Luke 12:48; Luke 12:52; Luke 12:53; Luke 13:18; Luke 13:25; Luke 13:34; Luke 16:13; Luke 20:38; Luke 21:10; Luke 21:23; Luke 23:29; Luke 24:29

Personification

Description

This page answers the question: *What is personification?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

Examples of Translation Strategies Applied

(1) Add words or phrases to make the human (or animal) characteristic clear.

> **Sin crouches** at the door. (Genesis 4:7b ULT) — God speaks of sin as if it were a wild animal that is waiting for the chance to attack. This shows how dangerous sin is. An additional phrase can be added to make this danger clear.
>
> > **Sin** is at your door, **waiting to attack you.**

(2) In addition to Strategy (1), use words such as “like” or “as” to show that the sentence is not to be understood literally.

> Sin crouches at the door. (Genesis 4:7b ULT) — This can be translated with the word “as.”
>
> > Sin is crouching at the door, **just as a wild animal does as it waits to attack a person.**.

(3) Find a way to translate it without the personification.

> Even the **winds and the sea obey him**. (Matthew 8:27b ULT) — The men speak of the “wind and the sea” as if they are able to hear and obey Jesus, just as people can. This could also be translated without the idea of obedience by speaking of Jesus controlling them.
>
> > He even **controls the winds and the sea**.

NOTE: We have broadened our definition of “personification” to include “zoomorphism” (speaking of other things as if they had animal characteristics) and “anthropomorphism” (speaking of non-human things as if they had human characteristics) because the translation strategies for them are the same.

Next we recommend you learn about:

Apostrophe (UTA PDF)
Biblical Imagery — Common Patterns (UTA PDF)

"

Referenced in: Luke 1:12; Luke 1:17; Luke 1:54; Luke 1:65; Luke 1:68; Luke 1:80; Luke 2:1; Luke 2:25; Luke 2:34; Luke 3:2; Luke 3:22; Luke 4:14; Luke 4:28; Luke 4:36; Luke 4:37; Luke 5:9; Luke 5:13; Luke 5:15; Luke 5:26; Luke 6:11; Luke 6:19; Luke 7:16; Luke 7:17; Luke 7:50; Luke 8:37; Luke 8:48; Luke 9:32; Luke 10:6; Luke 11:49; Luke 13:34; Luke 17:19; Luke 18:42; Luke 19:9; Luke 19:16; Luke 19:18; Luke 21:24; Luke 21:34; Luke 22:18; Luke 23:23; Luke 23:25; Luke 23:45; Luke 24:21

Possession

Description

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:

Parts of Speech (UTA PDF)
Sentence Structure (UTA PDF)

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. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in: Luke 24:32

Pronouns — When to Use Them

Description

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:

Pronouns (UTA PDF)

Sentence Structure (UTA PDF)

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.

> 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.

"

Referenced in: Luke 1:8; Luke 1:41; Luke 1:56; Luke 2:28; Luke 2:31; Luke 2:41; Luke 2:48; Luke 4:2; Luke 4:10; Luke 5:14; Luke 5:27; Luke 5:29; Luke 5:30; Luke 5:33; Luke 6:7; Luke 6:9; Luke 6:10; Luke 6:13; Luke 6:14; Luke 6:17; Luke

7:4; Luke 7:9; Luke 7:15; Luke 7:24; Luke 7:48; Luke 8:4; Luke 8:23; Luke 8:28; Luke 8:32; Luke 8:38; Luke 8:50; Luke 8:53; Luke 8:54; Luke 9:33; Luke 9:34; Luke 9:42; Luke 9:43; Luke 9:46; Luke 9:55; Luke 10:8; Luke 10:9; Luke 10:10; Luke 11:16; Luke 12:16; Luke 14:1; Luke 14:4; Luke 14:35; Luke 16:2; Luke 16:4; Luke 17:18; Luke 17:28; Luke 18:15; Luke 18:16; Luke 18:23; Luke 18:37; Luke 20:40; Luke 20:41; Luke 21:7; Luke 21:10; Luke 21:12; Luke 21:16; Luke 21:21; Luke 21:27; Luke 22:4; Luke 22:8; Luke 22:33; Luke 22:34; Luke 22:55; Luke 22:60; Luke 22:63; Luke 22:66; Luke 23:5; Luke 23:8; Luke 23:14; Luke 23:17; Luke 23:18; Luke 23:20; Luke 23:29; Luke 23:30; Luke 23:31; Luke 23:33; Luke 23:34; Luke 23:42; Luke 23:43; Luke 24:1; Luke 24:5; Luke 24:11; Luke 24:13; Luke 24:15; Luke 24:18; Luke 24:24; Luke 24:30; Luke 24:35; Luke 24:36

Proverbs

Description

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 (UTA PDF)
Parallelism (UTA PDF)
Writing Styles (UTA PDF)

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)

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.

"

Referenced in: Luke 4:23; Luke 4:24; Luke 5:31; Luke 7:35; Luke 10:7; Luke 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 (UTA PDF)

"

Referenced in: Luke 1:67

Quote Markings

Description

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 (UTA PDF)

Some languages use quotation marks to mark off direct quotes from the rest of the text. English uses the mark “ immediately before a quote and ” immediately after it.

- John said, “I do not know when I will arrive.”

Quotation marks are not used with indirect quotes.

- John said that he did not know when he would arrive.

When there are several layers of quotations inside of other quotations, it might be hard for readers to understand who is saying what. Alternating two kinds of quotation marks can help careful readers to keep track of them. In English, the outermost quotation has double quote marks, and the next quotation within it has single marks. If there is a third embedded quote, that quotation again has double quotation marks.

- Mary said, “John said, ‘I do not know when I will arrive.’ ”
- Bob said, “Mary told me, ‘John said, “I do not know when I will arrive.” ’ ”

Some languages use other kinds of quotation marks: Here are some examples: , ‘ ’ „ “ ” ‹ › « » ⁊ — .

Examples From the Bible

The examples below show the kind of quotation markings used in the ULT.

A quotation with only one layer

A first layer direct quote has double quotation marks around it.

> So the king replied, “That is Elijah the Tishbite.” (2 Kings 1:8b ULT)

Quotations with two layers

A second layer direct quote has single quotation marks around it. We have printed it and the phrase in bold type for you to see them clearly.

> They asked him, “Who is the man who said to you, **‘Pick it up and walk’**?” (John 5:12 ULT)
>
> He sent two of the disciples, saying, “Go into the village ahead of you. As you enter, you will find a colt that has never been ridden. Untie it and bring it to me. If any one asks you, **‘Why are you untying it?’** you will say thus, **‘The Lord has need of it.’**” (Luke 19:29b-31 ULT)

A quotation with three layers

A third layer direct quote has double quotation marks around it. We have printed it in bold type for you to see them clearly.

> Abraham said, “Because I thought, ‘Surely there is no fear of God in this place, and they will kill me because of my wife.’ Besides, she is indeed my sister, the daughter of my father, but not the daughter of my mother; and she became my wife. When God caused me to leave my father’s

> house and travel from place to place, I said to her, 'You must show me this faithfulness as my wife: At every place where we go, say about me, "**He is my brother**."'" (Genesis 20:11-13 ULT)

A quotation with four layers

A fourth layer direct quote has single quotation marks around it. We have printed it in bold for you to see it clearly.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: **'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'** " ' " (2 Kings 1:6 ULT)

Quote Marking Strategies

Here are some ways you may be able to help readers see where each quote starts and ends so they can more easily know who said what.

(1) Alternate two kinds of quote marks to show layers of direct quotation. English alternates double quote marks and single quote marks.
(2) Translate one or some of the quotes as indirect quotes in order to use fewer quote marks, since indirect quotes do not need them. (See Direct and Indirect Quotations.)
(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

Examples of Quote Marking Strategies Applied

(1) Alternate two kinds of quotation marks to show layers of direct quotation as shown in the ULT text below.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'" (2 Kings 1:6 ULT)

(2) Translate one or more of the quotes as indirect quotes in order to use fewer quotation marks, since indirect quotes do not need them. In English, the word "that" can introduce an indirect quote. In the example below, everything after the word "that" is an indirect quote of what the messengers said to the king. Within that indirect quote, there are some direct quotes marked with double and single quotation marks.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'" (2 Kings 1:6 ULT)
>
> > They told him **that** a man came to meet them who said to them, "Go back to the king who sent you, and say to him, 'Yahweh says this: "Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'"

(3) If a quotation is very long and has many layers of quotation in it, indent the main overall quote, and use quote marks only for the direct quotes inside of it.

> They said to him, "A man came to meet us who said to us, 'Go back to the king who sent you, and say to him, "Yahweh says this: 'Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.'" (2 Kings 1:6 ULT)

> They said to him,
>
> > A man came to meet us who said to us, “Go back to the king who sent you, and say to him, ‘Yahweh says this: “Is it because there is no God in Israel that you sent men to consult with Baal Zebub, the god of Ekron? Therefore you will not come down from the bed to which you have gone up; instead, you will certainly die.”’”

Next we recommend you learn about:

Quotes within Quotes (UTA PDF)

"

Referenced in: Luke 3:4; Luke 3:6; Luke 3:10; Luke 5:21; Luke 7:39

Quotes within Quotes

Description

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 (UTA PDF)

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.

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.’”

Quote Markings (UTA PDF)

Next we recommend you learn about:

Quote Markings (UTA PDF)

"

Referenced in: Luke 3:4; Luke 3:6; Luke 3:8; Luke 4:4; Luke 4:8; Luke 4:10; Luke 4:11; Luke 4:12; Luke 4:23; Luke 5:23; Luke 7:20; Luke 7:33; Luke 7:34; Luke 8:10; Luke 10:5; Luke 10:9; Luke 10:11; Luke 11:5; Luke 11:6; Luke 11:7; Luke 11:24; Luke 12:17; Luke 12:18; Luke 12:19; Luke 12:20; Luke 12:45; Luke 12:54; Luke 12:55; Luke 13:7; Luke 13:25; Luke 13:26; Luke 13:27; Luke 13:32; Luke 13:35; Luke 14:17; Luke 14:18; Luke 14:19; Luke 14:20; Luke 14:22; Luke 14:23; Luke 14:24; Luke 15:6; Luke 15:9; Luke 15:12; Luke 15:17; Luke 15:18; Luke 15:19; Luke 15:21; Luke 15:22; Luke 15:23; Luke 15:24; Luke 15:27; Luke 15:29; Luke 15:30; Luke 15:31; Luke 15:32; Luke 16:2; Luke 16:3; Luke 16:4; Luke 16:5; Luke 16:6; Luke 16:7; Luke 16:24; Luke 16:25; Luke 16:26; Luke 16:27; Luke 16:28; Luke 16:29; Luke 16:30; Luke 16:31; Luke 17:4; Luke 17:6; Luke 17:7; Luke 17:8; Luke 17:10; Luke 17:21; Luke 17:23; Luke 18:3; Luke 18:4; Luke 18:5; Luke 18:11; Luke 18:12; Luke 18:13; Luke 18:20; Luke 19:13; Luke 19:14; Luke 19:16; Luke 19:17; Luke 19:18; Luke 19:19; Luke 19:20; Luke 19:21; Luke 19:22; Luke 19:23; Luke 19:24; Luke 19:25; Luke 19:26; Luke 19:27; Luke 19:31; Luke 19:46; Luke 20:5; Luke 20:6; Luke 20:13; Luke 20:14; Luke 20:17; Luke 20:42; Luke 20:43; Luke 20:44; Luke 21:8; Luke 22:11; Luke 22:37; Luke 23:29; Luke 23:30

Reduplication

Description

This page answers the question: *What is reduplication?*

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply your pain and your childbearing…”
>
> To be circumcised he must be circumcised (Genesis 17:13 ULT)
>
> > He certainly must be circumcised
> > Or
> > By all means, he must be circumcised
>
> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)
>
> > Begin to completely possess his land
> > Or
> > Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)
>
> > You are my God! Why, then, have you forsaken me?
> > Or
> > My God, oh, why have you forsaken me?
>
> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)
>
> > “Alas, Babylon the Great has fallen!

"

Referenced in: Luke 10:41

Reflexive Pronouns

Description

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Sentence Structure (UTA PDF)

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.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

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 or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not 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)

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)
>
> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was 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)

> 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 testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not 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)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."
>
> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.
>
> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > “When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain.”

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > “He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it’s own place**.”

"

Referenced in: Luke 20:42; Luke 24:36; Luke 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:

Figures of Speech (UTA PDF)

Sentence Types (UTA PDF)

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.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> 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 express surprise or other emotion? Is it to do something else?

When you know the purpose of the rhetorical question, then think of the most natural way to express that purpose in the target language. It might be as a question, or a statement, or an exclamation.

If using the rhetorical question would be natural and give the right meaning in your language, consider doing so. If not, here are other options:

(1) Add the answer after the question.
(2) Change the rhetorical question to a statement or exclamation.
(3) Change the rhetorical question to a statement, and then follow it with a short question.
(4) Change the form of the question so that it communicates in your language what the original speaker communicated in his.

Examples of Translation Strategies Applied

(1) Add the answer after the question.

> **Will a virgin forget her jewelry, a bride her veils?** Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > Will a virgin forget her jewelry, a bride her veils? **Of course not!** Yet my people have forgotten me for days without number!
>
> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? **None of you would do that!**

(2) Change the rhetorical question to a statement or exclamation.

> **What is the kingdom of God like, and what can I compare it to?** It is like a mustard seed. (Luke 13:18-19a ULT)
>
> > **This is what the kingdom of God is like.** It is like a mustard seed ...
>
> **Are you insulting the high priest of God?** (Acts 23:4b ULT) (Acts 23:4 ULT)
>
> > **You should not insult God's high priest!**
>
> **Why did I not die when I came out from the womb?** (Job 3:11a ULT)
>
> > **I wish I had died when I came out from the womb!**
>
> **And how has this happened to me that the mother of my Lord should come to me?** (Luke 1:43 ULT)
>
> > **How wonderful it is that the mother of my Lord has come to me!**

(3) Change the rhetorical question to a statement, and then follow it with a short question.

> **Do you not still rule** the kingdom of Israel? (1 Kings 21:7b ULT)
>
> > You still rule the kingdom of Israel, **do you not?**

(4) Change the form of the question so that it communicates in your language what the orignal speaker communicated in his.

> Or what man is there among you, of whom his son will ask for a loaf of bread, but he will give him a stone? (Matthew 7:9 ULT)
>
> > If your son asks you for a loaf of bread, **would you give him a stone**?
>
> **Will a virgin forget her jewelry, a bride her veils**? Yet my people have forgotten me for days without number! (Jeremiah 2:32 ULT)
>
> > **What virgin would forget her jewelry, and what bride would forget her veils**? Yet my people have forgotten me for days without number!
>
> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: Luke 1:43; Luke 1:66; Luke 2:48; Luke 2:49; Luke 3:7; Luke 4:22; Luke 4:34; Luke 4:36; Luke 5:21; Luke 5:22; Luke 5:23; Luke 5:30; Luke 5:34; Luke 6:2; Luke 6:3; Luke 6:9; Luke 6:32; Luke 6:33; Luke 6:34; Luke 6:39; Luke 6:41; Luke 6:42; Luke 7:24; Luke 7:25; Luke 7:26; Luke 7:31; Luke 7:44; Luke 7:49; Luke 8:25; Luke 8:28; Luke 9:25; Luke 9:41; Luke 10:15; Luke 10:26; Luke 10:40; Luke 11:11; Luke 11:12; Luke 11:13; Luke 11:18; Luke 11:19; Luke 11:40; Luke 12:6; Luke 12:14; Luke 12:20; Luke 12:25; Luke 12:26; Luke 12:42; Luke 12:51; Luke 12:56; Luke 12:57; Luke 13:2; Luke 13:4; Luke 13:7; Luke 13:15; Luke 13:16; Luke 13:18; Luke 13:20; Luke 14:3; Luke 14:5; Luke 14:28; Luke 14:31; Luke 14:34; Luke 15:4; Luke 15:8; Luke 16:2; Luke 16:11; Luke 16:12; Luke 17:7; Luke 17:8; Luke 17:9; Luke 17:17; Luke 17:18; Luke 18:7; Luke 18:8; Luke 18:19; Luke 18:26; Luke 19:22; Luke 19:23; Luke 20:15; Luke 20:17; Luke 20:24; Luke 20:41; Luke 20:44; Luke 22:27; Luke 22:35; Luke 22:46; Luke 22:48; Luke 22:52; Luke 22:64; Luke 22:71; Luke 23:22; Luke 23:31; Luke 23:39; Luke 23:40; Luke 24:5; Luke 24:18; Luke 24:26; Luke 24:32; Luke 24:38

Simile

Description

This page answers the question: *What is a simile?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

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.”

> 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 (UTA PDF)

Biblical Imagery — Common Patterns (UTA PDF)

Referenced in: Luke 6:47; Luke 6:49; Luke 7:32; Luke 10:3; Luke 10:18; Luke 11:36; Luke 11:44; Luke 12:36; Luke 13:19; Luke 13:21; Luke 13:34; Luke 17:6; Luke 17:24; Luke 17:29; Luke 18:16; Luke 18:17; Luke 21:35; Luke 22:31; Luke 22:44; Luke 22:52

Singular Pronouns that refer to Groups

Description

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 (UTA PDF)
Forms of 'You' — Singular (UTA PDF)
Pronouns (UTA PDF)

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.

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 sometimes referred 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

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

- Whether you can use use the singular form of the pronoun 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 using the singular form of the pronoun when referring to a group of people would not be natural in your language, 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 (UTA PDF)

"

Referenced in: Luke 4:8; Luke 6:29; Luke 6:30; Luke 6:41; Luke 6:42; Luke 10:27; Luke 11:34; Luke 12:58; Luke 12:59; Luke 14:8; Luke 17:3; Luke 17:4; Luke 18:20

Statements — Other Uses

Description

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

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 are able to 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, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are willing, **please do so**.
> > OR:
> > Lord, if you are willing, **please heal me**. I know that you are able to 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.
> > OR:
> > Son, God hereby forgives your sins.

"

Referenced in: Luke 1:13; Luke 1:19; Luke 1:31; Luke 2:23; Luke 2:29; Luke 4:8; Luke 4:12; Luke 5:12; Luke 10:27; Luke 13:9; Luke 13:12; Luke 14:24; Luke 17:4; Luke 17:8; Luke 19:31

Symbolic Action

Description

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 (UTA PDF)

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.

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.

"

Referenced in: Luke 5:8; Luke 7:44; Luke 7:45; Luke 7:46; Luke 8:28; Luke 8:41; Luke 8:47; Luke 8:52; Luke 9:5; Luke 10:11; Luke 10:13; Luke 10:25; Luke 11:31; Luke 11:32; Luke 13:28; Luke 15:20; Luke 15:22; Luke 17:16; Luke 18:13; Luke 18:15; Luke 19:8; Luke 19:35; Luke 19:36; Luke 20:17; Luke 20:42; Luke 20:46; Luke 21:28; Luke 22:30; Luke 22:41; Luke 22:47; Luke 22:69; Luke 23:27; Luke 23:45; Luke 23:48; Luke 24:5; Luke 24:50

Synecdoche

Description

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:

Figures of Speech (UTA PDF)

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 was very happy about what the Lord was doing, so she said "my soul," which means the inner, emotional part of herself, to refer to her whole self.

> So **the Pharisees** said to him, "Look, why are they doing that which is not lawful?" (Mark 2:24a ULT)

The Pharisees who were standing there did not all say the same words at the same time. Instead, it is more likely that one man representing the group said those words.

Reasons This Is a Translation Issue

- Some readers may not recognize the synecdoche and thus misunderstand the words as a literal statement.
- Some readers may realize that they are not to understand the words literally, but they may not know what the meaning is.

Example From the Bible

> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)

"My hands" is a synecdoche for the whole person because clearly the arms and the rest of the body and the mind were also involved in the person's accomplishments. The hands are chosen to represent the person because they are the parts of the body most directly involved in the work.

Translation Strategies

If the synecdoche would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) State specifically what the synecdoche refers to.

Examples of Translation Strategies Applied

(1) State specifically what the synecdoche refers to.

> "**My soul** magnifies the Lord." (Luke 1:46b ULT)
>
> > "**I** magnify the Lord."
>
> So **the Pharisees** said to him ... (Mark 2:24a ULT)
>
> > **A representative of the Pharisees** said to him ...
>
> Then I looked on all the deeds that **my hands** had accomplished. (Ecclesiastes 2:11a ULT)
>
> > I looked on all the deeds that **I** had accomplished

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

Next we recommend you learn about:

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

"

Referenced in: Luke 1:17; Luke 1:46; Luke 1:47; Luke 1:79; Luke 2:27; Luke 2:30; Luke 2:46; Luke 3:20; Luke 4:4; Luke 4:11; Luke 4:20; Luke 6:45; Luke 7:33; Luke 8:37; Luke 8:40; Luke 8:51; Luke 9:3; Luke 9:9; Luke 9:53; Luke 9:62; Luke 10:23; Luke 10:38; Luke 11:3; Luke 11:18; Luke 11:21; Luke 11:27; Luke 12:7; Luke 12:19; Luke 13:32; Luke 14:1; Luke 14:15; Luke 15:8; Luke 15:17; Luke 15:22; Luke 15:30; Luke 16:3; Luke 16:19; Luke 17:22; Luke 17:27; Luke 17:28; Luke 18:10; Luke 19:45; Luke 19:47; Luke 20:1; Luke 20:21; Luke 20:28; Luke 21:18; Luke 21:24; Luke 21:37; Luke 21:38; Luke 22:21; Luke 22:40; Luke 22:49; Luke 22:53; Luke 23:16; Luke 23:17; Luke 23:22; Luke 23:29; Luke 24:16; Luke 24:20; Luke 24:44; Luke 24:46; Luke 24:53

Textual Variants

Description

This page answers the question: *Why does the ULT have missing or added verses, and should I translate them?*

In order to understand this topic, it would be good to read:

Choosing a Source Text (UTA PDF)
Original Manuscripts (UTA PDF)

Thousands of years ago, people wrote the books of the Bible. Other people then copied them by hand and translated them. They did this work very carefully, and over the years many people made thousands of copies. However, people who looked at them later saw that there were small differences between them. Some copiers accidentally left out some words, or some mistook one word for another that looked like it. Occasionally, they added words or even whole sentences, either by accident or because they wanted to explain something. Modern Bibles are translations of the old copies. Some modern Bibles include some of these sentences that were added. In the ULT, these added sentences are usually written in footnotes.

Bible scholars have read many old copies and compared them with each other. For each place in the Bible where there was a difference, they have figured out which wordings are most likely correct. The translators of the ULT based the ULT on wordings that scholars say are most likely correct. Because people who use the ULT may have access to Bibles that are based on other copies, the ULT translators have sometimes included information about some of the differences between them, either in the ULT footnotes or in the unfoldingWord® Translation Notes.

Translators are encouraged to translate the text in the ULT and to write about added sentences in footnotes, as is done in the ULT. However, if the local church really wants those sentences to be included in the main text, translators may put them in the text and include a footnote about them.

Examples From the Bible

Matthew 18:10-11 ULT has a footnote about verse 11.

> 10 See that you do not despise one of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. 11 [1]
>
> [1] Many authorities, some ancient, insert v. 11: **For the Son of Man came to save that which was lost.**

John 7:53-8:11 is not in the best earliest manuscripts. It has been included in the ULT, but it is marked off with square brackets ([ ]) at the beginning and end, and there is a footnote after verse 11.

> 53 [Then everyone went to his own house ... 11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go and sin no more.”] [2]
>
> [2] Some ancient manuscripts include John 7:53-8:11

Translation Strategies

When there is a textual variant, you may choose to follow the ULT or another version that you have access to.

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

Examples of Translation Strategies Applied

The translation strategies are applied to Mark 7:14-16 ULT, which has a footnote about verse 16.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(1) Translate the verses as they are in the ULT and include the footnote that the ULT provides.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15 There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man.” 16 [1]
>
> > [1] Some ancient manuscripts include verse 16: **If any man has ears to hear, let him hear.**

(2) Translate the verses as another version has them, and change the footnote so that it fits this situation.

> 14 He called the crowd again and said to them, “Listen to me, all of you, and understand. 15There is nothing from outside the man that can defile him when it enters into him. But the things that come out of the man are the things that defile the man. 16 If any man has ears to hear, let him hear.” [1]
>
> > [1] Some ancient manuscripts do not include verse 16.

Next we recommend you learn about:

Chapter and Verse Numbers (UTA PDF)
Original Manuscripts (UTA PDF)
Terms to Know (UTA PDF)
The Original and Source Languages (UTA PDF)

"

Referenced in: Introduction to Luke; Luke 2 Chapter Introduction; Luke 2:33; Luke 8 Chapter Introduction; Luke 8:43; Luke 10 Chapter Introduction; Luke 10:1; Luke 10:17; Luke 10:39; Luke 11 Chapter Introduction; Luke 11:11; Luke 17 Chapter Introduction; Luke 17:24; Luke 17:36; Luke 18 Chapter Introduction; Luke 18:24; Luke 18:28; Luke 22 Chapter Introduction; Luke 22:43; Luke 22:44; Luke 23 Chapter Introduction; Luke 23:17; Luke 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:

Sentence Structure (UTA PDF)

Description

Unknowns are things that occur in the source text that are not known to the people of your culture. The unfoldingWord® Translation Words pages and the unfoldingWord® Translation Notes will help you understand what they are. After you understand them, you will need to find ways to refer to those things so that people who read your translation will understand what they are.

> They said to him, "We have nothing here except five loaves of **bread** and two fish." (Matthew 14:17 ULT)

Bread is a particular food made by mixing finely crushed grains with oil, and then cooking the mixture so that it is dry. (Grains are the seeds of a kind of grass.) In some cultures people do not have bread and do not know what it is.

Reason This Is a Translation Issue

- Readers may not know some of the things that are in the Bible because those things are not part of their own culture.
- Readers may have difficulty understanding a text if they do not know some of the things that are mentioned in it.

Translation Principles

- Use words that are already part of your language if possible.
- Keep expressions short if possible.
- Represent God's commands and historical facts accurately.

Examples From the Bible

> So I will turn Jerusalem into piles of ruins, a hideout for **jackals**. (Jeremiah 9:11a ULT)

Jackals are wild animals like dogs that live in only a few parts of the world. So they are not known in many places.

> Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous **wolves**. (Matthew 7:15 ULT)

If wolves do not live where the translation will be read, the readers may not understand that they are fierce, wild animals like dogs that attack and eat sheep.

> They offered him wine mixed with **myrrh**, but he did not drink it. (Mark 15:23 ULT)

People may not know what myrrh is and that it was used as a medicine.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)

Some languages have terms for things that give light, like the sun and fire, but they have no general term for lights.

> Your sins ... will be white like **snow**. (Isaiah 1:18b ULT)

People in many parts of the world have not seen snow, but they may have seen it in pictures.

Translation Strategies

Here are ways you might translate a term that is not known in your language:

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.
(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.
(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.
(4) Use a word that is more general in meaning.
(5) Use a word or phrase that is more specific in meaning.

Examples of Translation Strategies Applied

(1) Use a phrase that describes what the unknown item is, or what is important about the unknown item for the verse being translated.

> Beware of false prophets, who come to you in sheep's clothing, but are inwardly they are **ravenous wolves**. (Matthew 7:15 ULT)
>
> > Beware of false prophets, who come to you in sheep's clothing, but **inwardly they are very hungry and dangerous animals**.

"Ravenous wolves" is part of a metaphor here, so the reader needs to know that they are very dangerous to sheep in order to understand this metaphor. (If sheep are also unknown, then you will need to also use one of the translation strategies to translate sheep, or change the metaphor to something else, using a translation strategy for metaphors. See Translating Metaphors.)

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked grain seeds** and two fish.

(2) Substitute something similar from your language if doing so does not falsely represent a historical fact.

> Your sins ... will be white like **snow.** (Isaiah 1:18b ULT) This verse is not about snow. It uses snow in a figure of speech to help people understand how white something will be.
>
> > Your sins ... will be white like **milk**.
> >
> > Your sins ... will be white like **the moon**.

(3) Copy the word from another language, and add a general word or descriptive phrase to help people understand it.

> Then they tried to give Jesus wine that was mixed with **myrrh**. But he refused to drink it. (Mark 15:23 ULT) — People may understand better what myrrh is if it is used with the general word "medicine."
>
> > Then they tried to give Jesus wine that was mixed with **a medicine called myrrh**. But he refused to drink it.

> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT) — People may understand better what bread is if it is used with a phrase that tells what it is made of (seeds) and how it is prepared (crushed and baked).
>
> > We have nothing here except five loaves of **baked crushed seed bread** and two fish.

(4) Use a word that is more general in meaning.

> I will turn Jerusalem into piles of ruins, a hideout for **jackals** (Jeremiah 9:11a ULT)
>
> > I will turn Jerusalem into piles of ruins, a hideout for **wild dogs**
>
> "We have nothing here except five **loaves of bread** and two fish." (Matthew 14:17 ULT)
>
> > We have nothing here except five **loaves of baked food** and two fish.

(5) Use a word or phrase that is more specific in meaning.

> ... to him who made **great lights** ... (Psalm 136:7a ULT)
>
> > to him who made **the sun and the moon**

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)
How to Translate Names (UTA PDF)

"

Referenced in: Luke 1:9; Luke 1:59; Luke 1:63; Luke 2:7; Luke 2:12; Luke 2:16; Luke 3:1; Luke 3:7; Luke 3:17; Luke 3:19; Luke 4:17; Luke 4:20; Luke 4:25; Luke 5:18; Luke 5:21; Luke 5:29; Luke 5:37; Luke 6:1; Luke 6:4; Luke 6:6; Luke 6:38; Luke 6:41; Luke 6:44; Luke 6:48; Luke 6:49; Luke 7:14; Luke 7:30; Luke 7:32; Luke 7:36; Luke 7:37; Luke 8:27; Luke 8:31; Luke 8:44; Luke 9:3; Luke 9:7; Luke 9:13; Luke 9:17; Luke 9:33; Luke 9:39; Luke 9:58; Luke 9:62; Luke 10:3; Luke 10:19; Luke 10:25; Luke 10:34; Luke 11:9; Luke 11:10; Luke 11:12; Luke 11:33; Luke 11:37; Luke 11:42; Luke 11:44; Luke 11:45; Luke 11:46; Luke 11:52; Luke 12:1; Luke 12:3; Luke 12:6; Luke 12:18; Luke 12:24; Luke 12:25; Luke 12:27; Luke 12:28; Luke 12:33; Luke 12:35; Luke 12:36; Luke 12:38; Luke 12:58; Luke 13:6; Luke 13:8; Luke 13:15; Luke 13:19; Luke 13:21; Luke 13:25; Luke 13:29; Luke 13:32; Luke 13:34; Luke 14:2; Luke 14:3; Luke 14:8; Luke 14:9; Luke 14:10; Luke 14:15; Luke 14:19; Luke 14:28; Luke 14:29; Luke 14:35; Luke 15:16; Luke 15:22; Luke 15:23; Luke 15:27; Luke 15:30; Luke 16:6; Luke 16:7; Luke 16:15; Luke 16:19; Luke 17:1; Luke 17:2; Luke 17:6; Luke 17:7; Luke 17:8; Luke 17:27; Luke 17:31; Luke 17:34; Luke 17:35; Luke 17:37; Luke 18:3; Luke 18:11; Luke 18:25; Luke 19:4; Luke 19:23; Luke 19:30; Luke 19:33; Luke 19:35; Luke 19:36; Luke 19:43; Luke 20:9; Luke 20:16; Luke 21:29; Luke 22:10; Luke 22:12; Luke 22:14; Luke 22:19; Luke 22:27; Luke 22:31; Luke 22:34; Luke 22:36; Luke 22:60; Luke 22:61; Luke 22:64; Luke 23:21; Luke 23:31; Luke 23:33; Luke 23:34; Luke 23:53; Luke 23:56; Luke 24:12; Luke 24:30

Translating Son and Father

Door43 supports Bible translations that represent these concepts when they refer to God.

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:

Create Faithful Translations (UTA PDF)
Son of God and God the Father (UTA PDF)

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, {God the Father} has spoken to us through a Son, whom he appointed to be the heir of all things. Through him, he also made the universe. He is the brightness of God's glory and **the very exact representation of his being**. He holds everything together by the word of his power. (Hebrews 1:2-3a ULT)
>
> Jesus said to him, "I have been with you for so long and you still do not know me, Philip? **Whoever has seen me has seen the Father**. How can you say, 'Show us the Father'?" (John 14:9 ULT)

Human Relationships

Human fathers and sons are not perfect, but the Bible still uses those terms for the Father and Son, who are perfect.

Just as today, human father-son relationships during Bible times were never as loving or perfect as the relationship between Jesus and his Father. But this does not mean that the translator should avoid the concepts of father and son. The Scriptures use these terms to refer to God, the perfect Father and Son, as well as to sinful human fathers and sons. In referring to God as Father and Son, choose words in your language that are widely used to refer to a human "father" and "son." In this way you will communicate that God the Father and God the Son are of the same divine essence (they are both God), just as a human father and son are of the same human essence (they are both human and share the same human characteristics).

Translation Strategies

(1) Think through all the possibilities within your language to translate the words "son" and "father." Determine which words in your language best represent the divine "Son" and "Father."
(2) If your language has more than one word for "son," use the word that has the closest meaning to "only son" (or "first son" if necessary).
(3) If your language has more than one word for "father," use the word that has the closest meaning to "birth father," rather than "adoptive father."

(See *God the Father* and *Son of God* pages in unfoldingWord® Translation Words for help translating "Father" and "Son.")

"

Referenced in: Luke 1:32; Luke 1:35; Luke 2:49; Luke 3:22; Luke 4:3; Luke 4:9; Luke 4:41; Luke 8:28; Luke 9:26; Luke 9:35; Luke 10:21; Luke 10:22; Luke 11:2; Luke 12:30; Luke 12:32; Luke 22:29; Luke 22:42; Luke 22:70; Luke 23:34; Luke 23:46; Luke 24:49

Verbs

Description

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:

Parts of Speech (UTA PDF)

Verbs are words that refer to an action or event or that is used in describing or identifying things. An “action” is something you do. “Event” is more general than “action.” “Events” are things that happen, such as death. A linking verb (“is”) describes a condition of being.

Examples The verbs in the examples below are bolded.

- John **ran**. (“Run” is an action.)
- John **ate** a banana. (“Eat” is an action.)
- John **saw** Mark. (“See” is an event.)
- John **died.** (“Die” is an event.)
- John **is** tall. (The phrase “is tall” describes John. The word “is” is a verb that links “John” with “tall.”)
- John **looks** handsome. (The phrase “is handsome” describes John. The word “looks” here is a verb that links “John” with “handsome.”)
- John **is** my brother. (The phrase “is my brother” identifies John.)

People or Things Associated With a Verb

A verb usually says something about someone or something. All of the example sentences above say something about John. “John” is the **subject** of those sentences. In English the subject usually comes before the verb.

Sometimes there is another person or thing associated with the verb. In the examples below, the bolded word is the verb, and the quoted phrase is the **object**. In English the object usually comes after the verb.

- He **ate** “lunch.”
- He **sang** “a song.”
- He **read** “a book.”
- **He saw** “the book.”

Some verbs never have an object.

- The sun **rose** at six o’clock.
- John **slept** well.
- John **fell** yesterday.

For many verbs in English, where the object is not important in the sentence, the object may not be stated.

- He never **eats** at night.
- He **sings** all the time.
- He **reads** well.
- He cannot **see**.

In some languages, a verb that needs an object must always take one, even if the object is not very important. People who speak those languages might restate the sentences above like this.

- He never **eats food** at night.
- He **sings songs** all the time.
- He **reads words** well.
- He cannot **see anything**.

Subject and Object Marking on Verbs

In some languages, the form of the verb may vary depending on the persons or things associated with it. For example, English speakers sometimes put “s” at the end of the verb when the subject is just one person. In other languages, marking on the verb may show whether the subject is “I,” “you,” or “he”; singular, dual, or plural; male or female, or human or non-human.

- They **eat** bananas every day. (The subject “they” is more than one person.)
- John **eats** bananas every day. (The subject “John” is one person.)

Time and Tense

When we tell about an event, we usually tell whether it is in the past, the present, or the future. Sometimes we do this with words like “yesterday,” “now,” or “tomorrow.”

In some languages the verb may be a little bit different depending on the time associated with it. This kind of marking on a verb is called “tense.” English speakers sometimes put “ed” at the end of the verb when the event happened in the past.

- Sometimes Mary **cooks** meat.
- Yesterday Mary **cooked** meat. (She did this in the past.)

In some languages speakers might add a word to tell something about the time. English speakers use the word “will” when the verb refers to something in the future.

- Tomorrow Mary **will cook** meat.

Aspect

When we tell about an event, sometimes we want to show how the event progressed over a period of time or how the event relates to another event. This is called “aspect.” English speakers sometimes use the verbs “is” or “has” then add “s,” “ing,” or “ed” to the end of the verb in order to show how the event relates to another event or to the present time.

- Mary **cooks** meat every day. (This tells about something Mary often does.)
- Mary **is cooking** the meat. (This tells about something Mary is in the process of doing right now.)
- Mary **cooked** the meat, and John **came** home. (This simply tells about things that Mary and John did.)
- While Mary **was cooking** the meat, John came home. (This tells about something Mary was in the process of doing when John came home)
- Mary **has cooked** the meat, and she wants us to come eat it. (This tells about something Mary did that is still relevant now.)
- Mary **had cooked** the meat by the time John came home. (This tells about something that Mary completed in the past before something else happened.)

Next we recommend you learn about:

Sentence Structure (UTA PDF)

Active or Passive (UTA PDF)

Predictive Past (UTA PDF)

"

Referenced in: Luke 4:2; Luke 10:25; Luke 18:16; Luke 20:37; Luke 22:9; Luke 23:32; Luke 23:41; Luke 24:5; Luke 24:19; Luke 24:28; Luke 24:29; Luke 24:32; Luke 24:33

Verse Bridges

Description

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:

Structure of the Bible (UTA PDF)

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.

> 29 These were the clans of the Horites: Lotan, Shobal, Zibeon, and Anah, 30 Dishon, Ezer, Dishan: these are clans of the Horites, according to their clan lists in the land of Seir. (Genesis 36:29-30 ULT)
>
> 29-30 The people groups who were descendants of Hor lived in Seir land. The names of the people groups are Lotan, Shobal, Zibeon, Anah, Dishon, Ezer, and Dishan. (Genesis 36:29-30 UST)

In the ULT text, verses 29 and 30 are separate, and the information about the people living in Seir is at the end of verse 30. In the UST text, the verses are joined, and the information about them living in Seir is at the beginning. For many languages, this is a more logical order of information.

Examples From the Bible

Where the UST has a verse bridge, the ULT will have separate verses.

> 4-5 Yahweh our God will bless you in the land that he is giving to you. If you obey Yahweh our God and obey all the commandments that I am giving to you today, there will not be any poor people among you. (Deuteronomy 15:4-5 UST)
>
> 4 However, there should be no poor among you (for Yahweh will surely bless you in the land that he gives you as an inheritance to possess), 5 if only you diligently listen to the voice of Yahweh your God, to keep all these commandments that I am commanding you today. (Deuteronomy 15:4-5 ULT)
>
> 16-17 But Yahweh said to him, "I will not permit you to eat the fruit of the tree that will enable you to know what actions are good to do and what actions are evil to do. If you eat any fruit from that tree, on the day you eat it you will surely die. But I will permit you to eat the fruit of any of the other trees in the park." (Genesis 2:16-17 UST)
>
> 16 Yahweh God commanded the man, saying, "From every tree in the garden you may freely eat. 17 But from the tree of the knowledge of good and evil you may not eat, for on the day that you eat from it, you will surely die." (Genesis 2:16-17 ULT)

Translation Strategies

Order the information in a way that will be clear to your readers. If the order of information is clear as it is in the ULT, then use that order. But if the order is confusing or gives the wrong meaning, then change the order so that it is more clear.

(1) If you put information from one verse before information from an earlier verse, then combine the verses and put a hyphen between the two verse numbers.

See how to mark verses in translationStudio.

Examples of Translation Strategies Applied

(1) If information from one verse is put before information from an earlier verse, then combine the verses and put the verse numbers before the first verse with a hyphen between them.

> 2 You must select three cities for yourself in the middle of your land that Yahweh your God is giving you to possess. 3 You must build a road and divide the borders of your land into three parts, the land that Yahweh your God is causing you to inherit, so that everyone who kills another person may flee there. (Deuteronomy 19:2-3 ULT)
>
> 2-3 You must divide into three parts the land that he is giving to you. Then select a city in each part. You must make good roads in order that people can get to those cities easily. Someone who kills another person can escape to one of those cities to be safe. (Deuteronomy 19:2-3 UST)

Next we recommend you learn about:

Chapter and Verse Numbers (UTA PDF)

"

Referenced in: Luke 1:54; Luke 8:29; Luke 21:15; Luke 22:16; Luke 22:18; Luke 22:22; Luke 22:37; Luke 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.

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:

Pronouns (UTA PDF)

Generic Noun Phrases (UTA PDF)

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)
>
> > “The wise **person** dies just like the fool dies.” “Wise **people** die just like fools die.”

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > “For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

(3) Use pronouns that can be used for both men and women.

> “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

> > “If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

"

Referenced in: Luke 2:14; Luke 4:4; Luke 5:8; Luke 6:26; Luke 6:31; Luke 6:35; Luke 6:39; Luke 6:41; Luke 6:45; Luke 6:48; Luke 6:49; Luke 7:31; Luke 9:25; Luke 9:48; Luke 11:24; Luke 11:26; Luke 11:31; Luke 11:32; Luke 11:44; Luke 11:46; Luke 11:47; Luke 11:48; Luke 12:8; Luke 12:9; Luke 12:36; Luke 13:4; Luke 13:19; Luke 14:12; Luke 14:24; Luke 14:30; Luke 15:4; Luke 16:15; Luke 17:3; Luke 18:2; Luke 18:4; Luke 18:11; Luke 19:30; Luke 20:4; Luke 20:6; Luke 20:34; Luke 20:36; Luke 21:16; Luke 21:26; Luke 22:32

When to Keep Information Implicit

Description

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 (UTA PDF)
Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

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.

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.

"

Referenced in: Luke 10:21

unfoldingWord® Translation Words

Version 86

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

"

Referenced in: Luke 9 Chapter Introduction

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

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Referenced in: Luke 22 Chapter Introduction

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

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Referenced in: Luke 9 Chapter Introduction

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

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Referenced in: Luke 10 Chapter Introduction

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

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Referenced in: Introduction to Luke

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

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Referenced in: Luke 5 Chapter Introduction

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 worshiping 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

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Referenced in: Luke 3 Chapter Introduction; Luke 18 Chapter Introduction

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.”
- Depending on the context, 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

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Referenced in: Luke 6 Chapter Introduction

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

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Referenced in: Luke 8 Chapter Introduction

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

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Referenced in: Luke 11 Chapter Introduction

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

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Referenced in: Luke 11 Chapter Introduction; Luke 17 Chapter Introduction; Luke 19 Chapter Introduction

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 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 did not 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 “rebelling 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 **sinners** 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

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Referenced in: Introduction to Luke; Luke 5 Chapter Introduction

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

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Referenced in: Introduction to Luke

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