unfoldingWord® Translation Notes

Acts

Version 86

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unfoldingWord® Translation Notes

Acts

Introduction to Acts

Part 1: General Introduction

Outline of Acts

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

Luke makes transitional statements at 6:7, 9:31, 12:24, 16:5, and 19:20 to mark the movement from each major part of the book to the next part.

What is the book of Acts about?

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

How should the title of this book be translated?

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

Who wrote the book of Acts?

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

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

Part 2: Important Religious and Cultural Concepts

What is the church?

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

The kingdom of God

The “kingdom of God” is a major concept in the book of Acts, as it is in the Gospel of Luke. This concept is very rich in meaning. It includes the idea of eternal life in the presence of God, but it also includes the idea of what the earth will be like in the future when God rules everything, and the idea of life on earth right now, when and where God’s wishes are carried out fully. The unifying concept behind all of these ideas is that of God ruling and of people embracing God’s rule over their lives. Wherever the expression “the kingdom of God” occurs, translation notes will suggest communicating the idea behind the abstract noun “kingdom” with some phrase that uses the verb “rule.” UST models this approach consistently. (See: **Abstract Nouns (p.1078)**)

Part 3: Important Translation Issues

Figurative usages in the book of Acts

“arise/arising”

Luke often says “arise” or “arising” to mean taking action to get an enterprise under way, rather than to mean getting up from a sitting or lying position. Notes will indicate where this figurative usage occurs.

“brothers”

Luke often uses the term **brothers** to mean people who share the same faith. Although this term is masculine, Luke uses the word in a generic sense that includes both men and women. If you decide to retain this figurative usage in your translation, you could state “brothers and sisters” to indicate that the word has this generic sense. (See: **When Masculine Words Include Women (p.1261)**)### Possible translation difficulties in the book of Acts

“to the same”

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

“in/to/into the temple”

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

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

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

First, there are some verses that are found in traditional versions of the Bible, but they are not found in the most accurate ancient manuscripts of the Bible. Some modern versions put these verses in square brackets ([ ]). The ULT and UST also put them in brackets. If a translation of the Bible already exists in your area, you could consider including these verses if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that these verses may not be original. You could put them in brackets, for example, or in footnotes. These verses are: - Acts 8:37, “Philip said, ‘If you believe with all your heart, you may

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

Second, in some verses, it is uncertain what the original text said. The ULT uses the first readings listed below, but it includes the second readings in footnotes. If a translation of the Bible already exists in your area, you could consider following the same reading that it does. If there is not already a Bible translation in your area, we recommend that you follow the same reading that ULT does. These verses are: - Acts 3:22, "the Lord our God." Some versions read "the Lord your God," and other versions read "the Lord God." - Acts 7:46, "a dwelling for the house of Jacob." Some versions read "for the God of Jacob." - Acts 10:19, "three men." Some versions read "two men" or "some men." - Acts 10:30, "Four days ago, at this hour, I was praying at the ninth {hour} in my house." Some versions read, "From the fourth day until this hour, I was fasting, and at the ninth hour I was praying in my house." - Acts 12:25, "They returned from Jerusalem." Some versions read, "They returned to Jerusalem" (or "to there"). - Acts 13:18, "he put up with them." Some versions read, "he cared for them." - Acts 15:17–18, "This is what the Lord says, who has done these things that have been known from ancient times." Some older versions read, "This is what the Lord says, to whom are known all his deeds from ancient times."

(See: **Textual Variants (p.1247)**)

Acts 1

Acts 1 Chapter Introduction

Structure and Formatting

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

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

Religious and Cultural Concepts in This Chapter

The Ascension

This chapter records an event that is commonly known as the “Ascension.” That word describes how Jesus returned to heaven after he became alive again. In the future he will come back to earth again, and his return to earth is known as his “Second Coming.” (See: [[rc:*///tw/dict/bible/kt/heaven]] and [[rc:*///tw/dict/bible/kt/resurrection]])

Baptism

Luke uses the word “baptize” with two different meanings in 1:5. In the first instance, it refers literally to the water baptism of John. In the second instance, it refers to people being filled with the Holy Spirit. Luke uses the term “filled” to mean this same thing in 2:4. (See: **baptize, baptized, baptism (p.1266)**)

“He spoke things concerning the kingdom of God”

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

Translation Issues in This Chapter

Long sentence

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

The details of the death of Judas

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

says that the field was named the “Field of Blood” because Judas died a bloody death there; Matthew says the field was given that name because it was purchased with “blood money,” that is, money paid to ensure someone’s death.

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

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

The 12 disciples

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

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

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

Acts 1:1

I made the first account

Luke assumes that Theophilus will know that by **the first account** he means the book that has become known as the Gospel of Luke. Since that book was not known by that title at this time, it would not be accurate to put the title in your translation as a name that Luke would have used to describe the book to Theophilus. However, you could explain this in a footnote and use another expression here. Alternate translation: [I wrote in my first volume] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

O Theophilus

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

Theophilus

Theophilus is the name of a man. It means "friend of God." It may be his actual name, or it may describe what this man was like. Most translations treat it as his name. (See: **How to Translate Names (p.1148)**)

about all that Jesus began both to do and to teach

Luke is using the word **began** to indicate that Jesus had been doing something else (working as a carpenter) but then began to do something new when he started his ministry. In your language, it might not be necessary to translate the word **began**, since it might seem to convey redundant information that would be not be natural to express. Alternate translation: [all that Jesus both did and taught] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

about all that Jesus began both to do and to teach

This is a generalization for emphasis. Alternate translation: [about some of the most important things that Jesus did and taught] (See: **Hyperbole (p.1152)**)

Acts 1:2

until that day

While this did happen on a specific day, Luke is likely using the word **day** to mean a specific time. Alternate translation: [up to the time when] (See: **Idiom (p.1156)**)

he was taken up

If it would be helpful in your language, you could state this with an active form. Alternate translation: [God took him up] (See: **Active or Passive (p.1080)**)

he was taken up

Luke is referring to Jesus being **taken up** into heaven. See the discussion of “Ascension” in the introduction to this chapter. Alternate translation: [he was taken up into heaven] or [God took him up into heaven] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 1:3

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

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

after he had suffered

This refers to how Jesus suffered and died on the cross. Alternate translation: [after he had suffered and died on the cross] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

with many proofs

The word translated **proofs** describes items of evidence that are decisive and convincing. Alternate translation: [with many definitive proofs] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

appearing to them for 40 days and speaking

While the antecedent of **whom** is “the apostles whom he had chosen” in the previous verse, Jesus actually appeared to many other disciples besides his apostles. If it would be helpful to your readers, you could indicate that explicitly. It may be helpful to begin a new sentence here. Alternate translation: [For 40 days he appeared to his apostles and many of his other disciples, and he spoke] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

things concerning the kingdom of God

See the discussion of the concept of the **kingdom of God** in Part 2 of the General Introduction to Acts. If your language does not use an abstract noun for the idea behind the word **kingdom**, you could express this with a verb such as “rule,” as UST does. (See: **Abstract Nouns (p.1078)**)

Acts 1:4

not to depart from Jerusalem, but

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 **depart**. Alternate translation: [to remain in Jerusalem and] (See: **Double Negatives (p.1117)**)

not to depart from Jerusalem

The content of Jesus' instructions to the apostles on this occasion begins here. If it would be helpful to your readers, you could translate and punctuate the material from here to the end of the verse as a direct quotation, as UST does. (See: **Quote Markings (p.1225)**)

the promise of the Father

Jesus is referring to the Holy Spirit by association with the way God made a **promise** to send the Holy Spirit. Alternate translation: [the Holy Spirit, whom the Father promised] (See: **Metonymy (p.1193)**)

of the Father

Father is an important title for God. Alternate translation: [of God the Father] (See: **Translating Son and Father (p. 1255)**)

which you heard from me

In keeping with his engaging storytelling style, Luke begins a quotation from Jesus here without introducing it with a formula such as "he said." If it would be helpful to your readers, you could include an introductory formula in your translation. It may be helpful to begin a new sentence here. Alternate translation: [He said, "You heard about this from me] or [He said, "I told you about this] (See: **Direct and Indirect Quotations (p.1115)**)

you heard

Here, **you** is plural because Jesus is speaking to the apostles, so use the plural form of "you" in your translation if your language marks that distinction. In 1:6, "you" is singular because Jesus alone is being addressed, so the singular form would be accurate there. In general these notes will not discuss whether **you** is singular or plural when this should be clear from the context, but they will address ambiguous cases where this may not be clear. (See: **Forms of You (p.1135)**)

Acts 1:5

John

Jesus is referring to the man who was known as John the Baptist because he baptized people. It may help to identify him if you use that title after his name in your translation. However, because the word “Baptist” is associated with a group of churches in many parts of the world, it may be helpful to your readers to use a different form of the word as a title, as UST does by saying “Baptizer.” Alternate translation: [John the Baptist] or [John the Baptizer] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

you will be baptized in the Holy Spirit

After describing earlier in the verse how John baptized people literally, Jesus is using baptism in this second instance as a metaphor. See the discussion in the introduction to this chapter. Alternate translation: [the Holy Spirit will come and empower you] (See: **Metaphor (p.1187)**)

you will be baptized

You may wish to retain the metaphor of baptism in your translation. If you do, and If it would be helpful in your language, you could state this with an active form, and you can say who will do the action. Alternate translation: [God will baptize] (See: **Active or Passive (p.1080)**)

after these not many days

Jesus is using a figure of speech that expresses a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [just a few days from now] (See: **Litotes (p. 1181)**)

Acts 1:6

They therefore having assembled, they were asking him

In the first instance, **they** describes Jesus and the apostles, while in the second instance, **they** refers to the apostles. (Other disciples could have been present on this occasion, but the instructions that Jesus gives about being “witnesses” in 1:8 apply specifically to the apostles, so it would be good to name them directly.) Alternate translation: [When the apostles were together with Jesus, the apostles were asking him] (See: **Pronouns — When to Use Them (p.1222)**)

if you are restoring the kingdom to Israel at this time

This is an idiomatic way of asking a question. Alternate translation: [are you restoring the kingdom to Israel at this time] or [will you now restore the kingdom to Israel] (See: **Idiom (p.1156)**)

if you are restoring the kingdom to Israel

If your language does not use an abstract noun for the idea behind the word **kingdom**, you could express the same idea with a noun such as “king.” Alternate translation: [are you going to give Israel its own king again] or [are you going to become the restored king of Israel] (See: **Abstract Nouns (p.1078)**)

Acts 1:7

It is not for you to know

Jesus is saying implicitly by this response that he is not going to tell the apostles when the thing they are asking about will happen. If it would be helpful to your readers, you could indicate that explicitly in your translation. Alternate translation: [I am not going to tell you when that will happen, because it is not for you to know] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the times or the seasons

The words **times** and **seasons** could: (1) refer to different kinds of time. Alternate translation: [the general period of time or the specific date]; (2) have similar meanings, being used together for emphasis. Alternate translation: [the exact time] (See: **Doublet (p.1120)**)

the Father

Father is an important title for God. Alternate translation: [God the Father] (See: **Translating Son and Father (p. 1255)**)

by his own authority

If your language does not use an abstract noun for the idea behind the word **authority**, you could express the same idea with a verb such as “control.” Alternate translation: [as the one who controls all things] (See: **Abstract Nouns (p.1078)**)

Acts 1:8

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

Jesus is using the word translated **and** to describe a result. Alternate translation: [when the Holy Spirit comes upon you, then you will receive power to be my witnesses] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

power

If your language does not use an abstract noun for the idea behind the word **power**, you could express the same idea with an adjective such as “powerful.” Alternate translation: [powerful ability] (See: **Abstract Nouns (p.1078)**)

to the end of the earth

This is a reference to place, not to time. Jesus does not mean “until the world ends.” Alternate translation: [all over the world] or [to the places on the earth that are farthest away from here] (See: **Idiom (p.1156)**)

Acts 1:9

as they were looking

Your language may require you to specify the object of **looking**. Alternate translation: [as they were looking at him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

he was raised up

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. (See the discussion of “Ascension” in the introduction to this chapter.) Alternate translation: [he rose up] or [God raised him up] (See: **Active or Passive (p.1080)**)

from their eyes

Luke is using the **eyes** of the apostles to mean their capacity to see. Alternate translation: [from their sight] (See: **Metonymy (p.1193)**)

Acts 1:10

they were looking intently into heaven

Since a cloud was able to block the apostles' view, it is clear that Luke is using the word translated **heaven** here in one of its specific senses to mean "sky." It would be good to make clear that the apostles were not seeing into heaven itself. Alternate translation: [gazing at the sky] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

and behold, two men

Luke is using the term **behold** to focus readers' attention on how suddenly these **two men** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: [just then two men] (See: **Metaphor (p.1187)**)

And

Luke uses the word translated **And** to indicate that the event of the men appearing happened after the event of Jesus going up. Alternate translation: [Then] (See: **Connect — Sequential Time Relationship (p.1109)**)

two men

These were actually angels. Luke calls them **men** because they appeared in human form. Alternate translation: [two angels] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

white clothes

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

Acts 1:11

they said

This could mean: (1) one of the angels had spoken on behalf of both of them. Alternate translation: [one of them said]; (2) the two angels had each said different parts of the quotation. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they said

If you retain the word **they** in your translation and if your language uses dual forms for verbs, it would be accurate to use the dual form here, since two men are speaking. (See: **Verbs (p.1257)**)

Men, Galileans

This is an idiomatic form of address. Alternate translation: [You Galileans] (See: **Idiom (p.1156)**)

why do you stand looking into heaven

The angels are not looking for information. They are using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate their words as a statement or an exclamation. Alternate translation: [there is no reason for you to stand looking into heaven!] (See: **Rhetorical Question (p.1234)**)

why do you stand looking

The expression **stand** means to continue doing something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [why do you keep looking] or [there is no reason for you to keep looking] (See: **Idiom (p.1156)**)

the one having been taken up from you into heaven, & you saw him going into heaven

In its second occurrence in this sentence, the term translated **heaven** likely means “the sky,” as in the previous sentence and in the previous verse. However, in its first occurrence in this sentence, the term likely means “heaven” itself. It would not be accurate to say that Jesus was just “taken up from you into the sky.” Alternate translation: [who has been taken up from you into heaven ... you saw him going into the sky] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the one having been taken up

If it would be helpful in your language, you could state this with an active form, and you could state who has done the action. Alternate translation: [whom God has taken up] (See: **Active or Passive (p.1080)**)

the way

Alternate translation: [in the same way in which]

Acts 1:12

they returned

The word **they** refers to the apostles. Alternate translation: [the apostles returned] (See: **Pronouns — When to Use Them (p.1222)**)

the hill that is called Olivet

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the hill that people call Olivet] or [the hill whose name is Olivet] (See: **Active or Passive (p.1080)**)

the hill that is called Olivet

Olivet is the name of a hill. If your readers might recognize it better if you called it the Mount of Olives, you could use that name in your translation, as UST does. (See: **How to Translate Names (p.1148)**)

having a journey of a Sabbath

The expression **having a journey** refers to a distance. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a Sabbath-day's journey away] (See: **Idiom (p.1156)**)

having a journey of a Sabbath

The **journey of a Sabbath** was the distance that interpreters of the law of Moses had determined people could walk on the Sabbath without that being "work." If it would be helpful to your readers, you could express the distance in the measurement that your culture uses. Alternate translation: [about a kilometer away] or [about half a mile away] (See: **Translate Unknowns (p.1252)**)

Acts 1:13

when they arrived

The previous verse explains that the apostles returned to Jerusalem. If it would be helpful to your readers, you could state that again explicitly here. Alternate translation: [when they arrived back in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they went up into the upper chamber where they were staying

In this culture, in some houses, rooms were built on top of other rooms. The expression **upper chamber** describes such a room, which was reached by stairs. If your culture does not have houses like that, it may be helpful to explain the meaning of the expression in your translation. Alternate translation: [they climbed the stairs to the room where they were staying, which had been built on top of other rooms in the house] (See: **Translate Unknowns (p.1252)**)

James of Alphaeus & Judas of James

These are two occurrences of an idiom. Alternate translation: [James the son of Alphaeus ... Judas the son of James] (See: **Idiom (p.1156)**)

James of Alphaeus & Judas of James

These are the names of four men. As the UST indicates, the man named **James** who was the father of **Judas** is not the same man as the James who is mentioned first in this verse, and he is also not the same man as James the son of Alphaeus. (See: **How to Translate Names (p.1148)**)

Simon the Zealot

Simon is the name of a man, and **Zealot** is another name by which he was known. (1) **Zealot** could be a title that indicates that this man was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: [Simon the Patriot]; (2) **Zealot** could also be a description that indicates that this man was zealous for God to be honored. Alternate translation: [Simon the Passionate One] (See: **How to Translate Names (p.1148)**)

Acts 1:14

unanimously

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

the women

Luke assumes that his readers will know he is referring to the women who accompanied Jesus and his disciples during his ministry. These women provided for them out of their own means, and they had traveled with them to Jerusalem. These women are described in Luke 8:2–3 and 23:49. Alternate translation: [the women who had helped Jesus and his disciples during his ministry] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

his brothers

These were Jesus' younger brothers. They were the sons of Mary and Joseph. Since the Father of Jesus was God, and their father was Joseph, they were actually his half-brothers. That detail is not normally translated, but if your language has a specific word for "younger brother," you may wish to use it here. (See: **Kinship (p.1177)**)

Acts 1:15

And in those days

Luke uses this phrase to introduce a new event in the story. The phrase refers to the period of time after Jesus ascended, when the disciples were meeting in the upper chamber. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: **Introduction of a New Event (p.1164)**)

in those days

Luke is using the term **days** to refer to a specific time. Alternate translation: [during that time] (See: **Idiom (p. 1156)**)

having stood up

Peter **stood up** to indicate that he had something important to say. Alternate translation: [having stood up to show that he had something important to say] (See: **Symbolic Action (p.1243)**)

of the brothers

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [his fellow believers] (See: **Metaphor (p.1187)**)

of the brothers

Although the term **brothers** is masculine, Luke is using the word in a generic sense that includes both men and women. As the General Introduction to Acts suggests, here and throughout the book, if you retain this figurative usage in your translation, you could state “brothers and sisters” to indicate that it has this generic sense. (See: **When Masculine Words Include Women (p.1261)**)

and the multitude of names to the same was about 120

Luke provides this background information to help readers appreciate what happens shortly afterwards in the story, when the church grows in one day to many times this size. It may be helpful to put this background information first in the verse as a separate sentence, in which case it would not have to be in parentheses. Alternate translation: [Now the number of people in that one place was about 120.] (See: **Background Information (p.1087)**)

the multitude of names

Luke is using the term **names** to mean “people,” by association with the way that people have names. Alternate translation: [the number of people] (See: **Metonymy (p.1193)**)

to the same

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

Acts 1:16

Men, brothers

This is an idiomatic form of address. Alternate translation: [My brothers] (See: **Idiom (p.1156)**)

Men, brothers

See how you translated the term **brothers** in 1:15. Alternate translation: [My fellow believers] (See: **Metaphor (p. 1187)**)

it was necessary for the scripture to be fulfilled that the Holy Spirit spoke before by the mouth of David concerning Judas, the one having become a guide to the ones arresting Jesus

If it would be helpful in your language, you could put the information that Peter provides to identify this **scripture** before his statement that it had to be **fulfilled**. It may be helpful to make that statement a separate sentence. Alternate translation: [the Holy Spirit spoke before by the mouth of David concerning Judas, who became a guide to the ones who arrested Jesus. It was necessary for that scripture to be fulfilled] (See: **Information Structure (p. 1162)**)

it was necessary for the scripture to be fulfilled

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the things needed to take place that the scripture described] or, if you put the background information first as a separate sentence, [What that scripture described needed to take place] (See: **Active or Passive (p.1080)**)

spoke before

Alternate translation: [spoke beforehand] or [spoke in advance]

by the mouth of David

Peter is using the word **mouth** to refer to words that David spoke or sang using his mouth and that he recorded in the book of Psalms, as Peter indicates in 1:20. Alternate translation: [through the words of David] (See: **Metonymy (p.1193)**)

the one having become a guide to the ones arresting Jesus

Peter is using the act of guiding **the ones arresting Jesus** to represent all of the things that Judas did to betray Jesus. This also included meeting beforehand with his enemies, receiving payment for the betrayal, and looking for the best opportunity to catch Jesus away from the crowds. If it would be helpful to your readers, you could express this in more general terms. Alternate translation: [who betrayed Jesus to his enemies] (See: **Synecdoche (p.1245)**)

Acts 1:17

For

Peter uses the word **For** to introduce the reason for a result that is described in 1:21–22, after Luke provides further background information and Peter quotes the scripture he referred to in 1:16. The overall meaning is, “Since Judas was one of us apostles, we need to replace him with another witness of the ministry of Jesus.” But since so much material comes between the reason and the result, it may be helpful to give an indication here that Peter has a response in mind. Alternate translation: [There is something important we need to do in response to this scripture being fulfilled, since] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

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

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: [Jesus chose him to be an apostle along with us] (See: **Parallelism (p.1204)**)

he was numbered with us

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

he was numbered with us

If it would be helpful in your language, you could state this with an active form. Alternate translation: [he belonged to our group of apostles] (See: **Active or Passive (p.1080)**)

with us

Although Peter is addressing a larger group of people, he is using the word **us** to refer only to himself and the other apostles. So if your language distinguishes between exclusive and inclusive “us,” it would be accurate to use the exclusive form here. Other languages may have other ways of indicating that **us** is exclusive here. Alternate translation: [with us apostles] (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

a share of this ministry

Luke temporarily ends his quotation from Peter after this phrase so that he can provide further background information about Judas in 1:18–19. The quotation resumes in 1:20. If you are identifying quotations in your translation by putting them within quotation marks or by using some other punctuation or convention that your language uses, there should be an ending quotation mark or the equivalent after this phrase. (See: **Quote Markings (p.1225)**)

Acts 1:18

Now indeed

Luke is using this expression to introduce further background information that he provides in this verse and the next one about how Judas died and about what people called the field where he died. This is not part of Peter's speech. You may want to indicate that by putting these verses in parentheses or by using the equivalent convention in your language. (See: **Background Information (p.1087)**)

this one

Luke is using the demonstrative adjective **this** as a noun to refer to a specific person, Judas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could state "he" or use the name "Judas." (See: **Nominal Adjectives (p.1195)**)

from the wage of unrighteousness

If your language does not use an abstract noun for the idea behind the word **unrighteousness**, you could express the same idea with an adjective such as "unrighteous." Alternate translation: [with the money that he received for doing an unrighteous deed] (See: **Abstract Nouns (p.1078)**)

from the wage of unrighteousness

Luke is using the term **unrighteousness** to describe Judas betraying Jesus, by association with the way that was an unrighteous thing to do. Alternate translation: [with the money that he received for betraying Jesus] (See: **Metonymy (p.1193)**)

having become prostrate

Luke does not say how Judas became prostrate, that is, how his body landed face-down on the field. It is clear, however, that Judas did not just trip and fall accidentally. Rather, it seems that his body forcefully hit the field as he was killing himself. Alternate translation: [in his attempt to kill himself his body struck that field] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having become prostrate

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

all his entrails were poured out

If it would be helpful in your language, you could state this with an active form. Alternate translation: [all his inward parts poured out] (See: **Active or Passive (p.1080)**)

Acts 1:19

it became known to all those living in Jerusalem

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

it became known to all those living in Jerusalem

Luke says **all** as a generalization for emphasis. Alternate translation: [it became well known to those living in Jerusalem] (See: **Hyperbole (p.1152)**)

Therefore that field was called

If it would be helpful in your language, you could state this with an active form. Alternate translation: [So they called that field] (See: **Active or Passive (p.1080)**)

Akeldama

Akeldama is an Aramaic word. Luke spells it out using Greek letters so his readers will know how it sounds, and then he says what it means, **Field of Blood**. In your translation you can spell it the way it sounds in your language and then explain its meaning. (See: **Copy or Borrow Words (p.1113)**)

Acts 1:20

For it is written

Luke now resumes his quotation of what Peter said on this occasion. If you are identifying quotations in your translation by putting them within quotation marks or by using some other punctuation or convention that your language uses, there should be an opening quotation mark or the equivalent before this phrase. It may also be helpful to indicate explicitly that the quotation resumes here. Alternate translation: [Peter went on to say, “For it is written] (See: **Quote Markings (p.1225)**)

it is written in the book of Psalms, Let his habitation become desolate, and let not one dwelling be in it,’ and Let another take his overseership

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 in the book of Psalms that his habitation should be made desolate, with no one dwelling in it, and that another should take his overseership] (See: **Quotes within Quotes (p.1228)**)

it is written in the book of Psalms

If it would be clearer in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [David wrote in the book of Psalms] (See: **Active or Passive (p.1080)**)

Let his habitation become desolate, and let not one dwelling be in it

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [May his habitation become desolate, and may no one be dwelling in it] or [His habitation should become desolate, and no one should be dwelling be in it] (See: **Third-Person Imperatives (p.1249)**)

Let his habitation become desolate, and let not one dwelling be in it

This is an imperative, but it communicates a request rather than a command. The psalmist is asking God to judge and punish the wicked. Use a form in your language that communicates a request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please let his habitation become desolate, and please let no one be dwelling in it] or [Please may his habitation become desolate, and please may no one be dwelling in it] (See: **Imperatives — Other Uses (p.1159)**)

Let his habitation become desolate, and let not one dwelling be in it

It may be more natural in your language to use the second person for this imperative. Alternate translation: [God, please make his habitation desolate, and please make no one dwell in it] (See: **First, Second or Third Person (p. 1133)**)

Let his habitation become desolate, and let not one dwelling be in it

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Or you could combine the phrases if

you think that would be the clearest thing to do. Alternate translation: [Let his habitation be made desolate, yes, let no one dwell in it] or [Let his habitation be made completely desolate] (See: **Parallelism (p.1204)**)

Let his habitation become desolate, and let not one dwelling be in it

The word **habitation** likely refers to Judas' home and is a metaphor for his family line. Alternate translation: [May he leave no descendants, none to continue his family line] (See: **Metaphor (p.1187)**)

Let another take his overseership

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

Let another take his overseership

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [May another take his overseership] or [Another should take his overseership] (See: **Third-Person Imperatives (p.1249)**)

Let another take his overseership

This is an imperative, but it communicates a request rather than a command. The psalmist is continuing God to judge and punish the wicked. Use a form in your language that communicates a request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please let another take his overseership] or [Please may another take his overseership] (See: **Imperatives — Other Uses (p.1159)**)

Let another take his overseership

It may be more natural in your language to use the second person for this imperative. Alternate translation: [God, make another take his overseership] or [God, please give his overseership to another] (See: **First, Second or Third Person (p.1133)**)

Acts 1:21

To help your readers understand Peter's main point in this verse and the next one, you could combine both verses into a verse bridge. You could put his main point in a first sentence and his further explanation in a second sentence. Alternate translation: [Therefore it is necessary for someone else to become a witness with us of Jesus' resurrection. It should be one of the men who accompanied us during all the time that the Lord Jesus came in and went out among us, beginning from the baptism of John until the day that he was taken up from us.] (See: **Verse Bridges (p.1259)**)

us & us

In the first instance of **us**, Peter means himself and his fellow apostles, not everyone to whom he is speaking, so use the exclusive form of the word if your language marks that distinction. However, in the second instance of **us**, Peter could well mean himself and his entire audience, so use the inclusive form in that instance. (See: **Exclusive and Inclusive 'We' (p.1131)**)

the Lord Jesus came in and went out among us

Peter is speaking in an idiomatic way. Alternate translation: [the Lord Jesus lived among us] (See: **Idiom (p.1156)**)

Acts 1:22

beginning from the baptism of John

If your language does not use an abstract noun for the idea behind the word **baptism**, you could express the same idea with a verb such as “baptize.” Alternate translation: [beginning from when John started baptizing people] (See: **Abstract Nouns (p.1078)**)

the day on which

While Jesus was taken up to heaven on a specific **day**, Peter may be using the word **day** to mean a specific time. Alternate translation: [the time when] (See: **Idiom (p.1156)**)

he was taken up & of his resurrection

The pronoun **he** refers to Jesus, not to John the Baptist. The pronoun **his** also refers to Jesus. For clarity, you may want to use the name Jesus instead of one or both of these pronouns. Alternate translation: [Jesus was taken up ... the resurrection of Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

he was taken up from us

If it would be helpful in your language, you could state this with an active form. Alternate translation: [God took him up from us] (See: **Active or Passive (p.1080)**)

from us—& with us

When Peter says **from us**, he is referring to God taking Jesus from everyone to whom he is speaking. But when Peter says **with us**, he means only himself and the other apostles. So the word “us” would be inclusive in the first instance and exclusive in the second instance, if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

one of these

Peter is using the demonstrative adjective **these** as a noun to refer to specific people, the men whose qualifications he has just described. Your language may use adjectives in the same way. If not, you could add the term “men” to clarify the meaning. Alternate translation: [one of these men is] (See: **Nominal Adjectives (p.1195)**)

of his resurrection

If your language does not use an abstract noun for the idea behind the word **resurrection**, you could express the same idea with an adjective such as “alive.” Alternate translation: [that God made him alive again after he died] (See: **Abstract Nouns (p.1078)**)

Acts 1:23

they stood up two

The pronoun **they** refers to all of the believers who were present on this occasion. This is the group that Luke describes as “the brothers” in 1:15. Alternate translation: [the believers stood up two] (See: **Pronouns — When to Use Them (p.1222)**)

they stood up two

Luke is using the adjective **two** as a noun to refer to specific people, two men who met the qualifications Peter described. Your language may use adjectives in the same way. If not, you could add the term “men” to clarify the meaning, and you could also describe these men more specifically. Alternate translation: [the believers stood up two men] or [the believers stood up two men who met the qualifications that Peter described] (See: **Nominal Adjectives (p.1195)**)

they stood up two

When the believers **stood up** these two men, that is, when they had them stand up within the group, this was a symbolic way of proposing them as candidates to replace Judas. Alternate translation: [the believers proposed two men who met the qualifications that Peter described] (See: **Symbolic Action (p.1243)**)

Joseph, & Barsabbas, & Justus

Joseph is the name of a man, and **Barsabbas** and **Justus** are two other names by which he was known. **Barsabbas** is probably a patronymic, that is, an indication of who his father was. If your language and culture identify people by patronymics, it may be helpful to translate this name as “the son of Sabbas,” as UST does. **Justus** is a Roman name, and it may be a name that this man used for official purposes and in interactions with people who spoke Latin. (It would be like the name Paul, by which Saul of Tarsus was also known in the Roman Empire.) (See: **How to Translate Names (p.1148)**)

called Barsabbas, who was named Justus

If it would be helpful in your language, you could state both of these things with active forms. Alternate translation: [whom people called Barsabbas and whose other name was Justus] (See: **Active or Passive (p.1080)**)

Matthias

Matthias is the name of a man. (See: **How to Translate Names (p.1148)**)

Acts 1:24

Judas betrayed Jesus and abandoned his position as an apostle. The person who is praying says that in the next verse. As a result, the believers are asking God to show them whom he has chosen to replace Judas, as the person praying says in this verse. You could put the reason before the result by creating a verse bridge. UST provides a model for doing that. (See: **Verse Bridges (p.1259)**)

praying, they said

Together the words **praying** and **said** indicate that the believers said what they did while praying. Alternate translation: [they said in prayer] or [they prayed] (See: **Hendiadys (p.1144)**)

praying, they said

The pronoun **they** refers to all of the believers, but one of the apostles alone probably spoke these words on behalf of everyone. Alternate translation: [as the believers were all praying together, one of the apostles said] (See: **Synecdoche (p.1245)**)

You, Lord, heart-knower of all

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

You, Lord, heart-knower of all

Here, the **heart** represents the thoughts and motives. Alternate translation: [You, Lord, who know the thoughts and motives of all people] (See: **Metaphor (p.1187)**)

You, Lord

The word **you** is singular because the person who is praying is addressing God. If your language has a formal form of “you” that it uses to address a superior respectfully, you may wish to use that form in your translation. However, it might be more natural in your language for someone who has a good, close relationship with God to address God using the informal form of “you.” Use your best judgment about what form to use here. (See: **Forms of ‘You’ — Formal or Informal (p.1138)**)

which one from these two you have chosen

The person who is praying is using the adjective **two** as a noun to refer to specific people, the two men whom the believers have proposed. Your language may use adjectives in the same way. If not, you could add the term “men” to clarify the meaning. Alternate translation: [which one of these two men] (See: **Nominal Adjectives (p.1195)**)

Acts 1:25

to take this place of ministry and apostleship

The person who is praying is expressing a single idea by using two words connected with **and**. The word **apostleship** identifies what kind of **ministry** this is. Alternate translation: [to take this place of apostolic ministry] (See: **Hendiadys (p.1144)**)

from which Judas turned aside

The expression **turned aside** means that Judas stopped performing this ministry. Alternate translation: [which Judas stopped fulfilling] (See: **Metaphor (p.1187)**)

to go to his own place

This phrase uses a mild expression to describe Judas' death and likely also his judgment after death. Alternate translation: [and died under God's judgment as a result] (See: **Euphemism (p.1127)**)

Acts 1:26

And

Luke uses the word translated **And** to introduce what the believers did as a result of Peter's speech. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

they cast lots for them

The pronoun **they** refers to the believers and the pronoun **them** refers to Joseph and Matthias. You may want to specify that for clarity. (But if you decide to retain the pronoun **them** and if your language marks the dual form, **them** would be dual because it refers to those two men.) Alternate translation: [the believers cast lots to decide between Joseph and Matthias] (See: **Pronouns — When to Use Them (p.1222)**)

they cast lots for them

The term **lots** describes objects with various markings on different sides that were used, most likely by dropping them on the ground, to select between possibilities. The belief was that God would control which way these objects fell and so guide the selection process. Alternate translation: [they threw marked objects on the ground, trusting that God would use these to guide them whether to choose Joseph or Matthias] (See: **Translate Unknowns (p. 1252)**)

the lot fell to Matthias

The word **fell** means "selected." If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the lot selected Matthias] (See: **Idiom (p.1156)**)

he was chosen together

If your language does not use this passive form, you could state this in active form. Alternate translation: [the believers chose him] (See: **Active or Passive (p.1080)**)

Acts 2

Acts 2 Chapter Introduction

Structure and Formatting

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

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

Religious and Cultural Concepts in This Chapter

Pentecost

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

Tongues

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

Last days

In 2:17–21, Peter quotes a prophecy from Joel that describes something that will happen in the "last days." Some scholars understand the "last days" to mean a time in the future just before Jesus returns. Other scholars understand the "last days" to mean the entire time from when Jesus first came to when he will return. Translators should be careful not to let how they understand this issue affect how they translate this expression where it occurs in 2:17. It may be best not to say more about this than ULT does. (See: **last day, last days, latter days (p. 1273)**)

The prophecy of Joel

In 2:17–21, Peter quotes a prophecy of Joel about what would happen in the "last days." Some of the things that prophecy describes did happen on the day of Pentecost, for example, the pouring out of the Spirit (2:17–18). Some other things did not happen, at least not literally, for example, the sun turning to darkness (2:20). Depending on how scholars understand the "last days," they may say either that these other things await a literal future fulfillment or that they were fulfilled in some spiritual sense on the day of Pentecost. Once again it may be best not to say any more than ULT does and to allow preachers and teachers of the Bible to interpret and explain the meaning of Peter's statement in 2:16, "this is what was spoken through the prophet Joel." (See: **prophet, prophecy, prophesy, seer, prophetess (p.1274)**)

Baptize

In this chapter, the word “baptize” refers to water baptism as an expression of faith in Jesus for the forgiveness of sins. That is how Luke uses the term in 2:38 and 2:41. Jesus did promise the disciples in 1:5 that they would be baptized in the Holy Spirit, and the events that Luke describes in 2:1–11 are the fulfillment of that promise. But Luke does not use the word “baptize” to describe those events in this chapter. (See: **baptize, baptized, baptism (p. 1266)**)

Wonders and signs

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

Translation Issues in This Chapter

“You killed” (2:23)

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

Long sentences

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

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

Poetry

The quotations from the Old Testament in 2:17–21, 2:25–28, and 2:34–35 are poetry. For advice about how to represent this literary form in your translation, see: **Poetry (p.1209)**.

Acts 2:1

And when the day of Pentecost was completely filled

Luke uses this time reference to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: **Introduction of a New Event (p.1164)**)

when the day of Pentecost was completely filled

This is an idiomatic way of speaking about time. Alternate translation: [when the day of Pentecost had come] or, if your language does not speak of days [coming] [on the day of Pentecost] (See: **Idiom (p.1156)**)

when the day of Pentecost was completely filled

Since this is an idiom, it would probably not be meaningful in most languages to use an active form of the verb “fill” in place of the passive form of that verb here. However, if your language does speak of someone or something “filling” days or times so that they arrive, but your language does not use passive verbal forms, you could use an active form of “fill” here. (See: **Active or Passive (p.1080)**)

they were all together

Here the word **they** refers to the apostles and the other 120 believers whom Luke mentions in 1:15. Alternate translation: [the apostles and all the other believers were together] (See: **Pronouns — When to Use Them (p. 1222)**)

to the same

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

Acts 2:2

from heaven

The word translated **heaven** could mean: (1) “the sky.” Alternate translation: [from the sky]; (2) the sound came from **heaven** itself.

as of a strong wind being borne along

Luke is using a simile to describe what this wind was like. You could use the same simile in your translation, or you could use a different comparison, to a similar loud sound that your readers would recognize. It may be helpful to start a new sentence here. Alternate translation: [It sounded like a strong wind being borne along] (See: **Simile (p. 1238)**)

a strong wind being borne along

Luke speaks of the wind as if it were being carried through the air. Alternate translation: [a mighty, rushing wind] (See: **Metaphor (p.1187)**)

it filled the whole house

Luke speaks of this sound as if it **filled** the **house**. Alternate translation: [it could be heard throughout the house] (See: **Metaphor (p.1187)**)

the whole house

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

where they were sitting

Luke may be using the term **sitting** to mean “meeting.” Alternate translation: [in which they were meeting] (See: **Idiom (p.1156)**)

Acts 2:3

tongues as if of fire

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

distributing themselves

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

they sat upon each one of them

The pronoun **they** refers to the objects, and the pronoun **them** refers to the disciples. Alternate translation: [one of the objects sat upon each one of the disciples] (See: **Pronouns — When to Use Them (p.1222)**)

they sat upon each one of them

Luke is using the word **sat** to indicate that the objects remained in one place once they had spread around. Alternate translation: [one of the objects remained on each one of the disciples] (See: **Metaphor (p.1187)**)

Acts 2:4

they were all filled with the Holy Spirit

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the Holy Spirit filled them all] (See: **Active or Passive (p.1080)**)

they were all filled with the Holy Spirit

Luke is speaking as if the believers were containers that the Holy Spirit **filled**. Alternate translation: [they were all inspired by the Holy Spirit] or [the Holy Spirit inspired them all] (See: **Metaphor (p.1187)**)

they began to speak in other languages

Luke is using the word **began** to indicate that the disciples had been doing something else (speaking in their own languages) but then began to do something new when the Holy Spirit filled them. It might not be necessary to translate the word **began**, since it may seem to convey redundant information that would be not be natural to express in your language. Alternate translation: [they spoke in other languages] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

they began to speak in other languages

The implication, as 2:6–11 makes clear, is that the disciples were speaking languages that they did not know. Alternate translation: [they began to speak in languages that they did not know] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

as the Spirit was giving them to speak out

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

as the Spirit was giving them to speak out

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

Acts 2:5

Now

Luke uses the word **Now** to introduce background information that will help readers understand what happens next. You can translate it with a word or phrase that serves the same purpose in your language. (See: **Connect — Background Information (p.1095)**)

godly men

Luke is using the term **men** in a generic sense that includes both men and women. Alternate translation: [godly people] (See: **When Masculine Words Include Women (p.1261)**)

every nation

The word **every** is a generalization that emphasizes that the people came from many different nations. Alternate translation: [many different nations] (See: **Hyperbole (p.1152)**)

under heaven

The expression **under heaven** is a way of referring to being on earth. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on earth] (See: **Idiom (p.1156)**)

Acts 2:6

was confused

If it would be helpful in your language, you could state this with an active form, and you could state what did the action. Alternate translation: [what they heard confused them] (See: **Active or Passive (p.1080)**)

each one was hearing them speaking in his own language

The pronoun **them** refers to the believers and the pronoun **his** refers to each person in the multitude. Alternate translation: [each person in the multitude could hear one of the disciples speaking in that person's own language] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 2:7

they were & amazed and were marveling

The terms **amazed** and **marveling** mean similar things. Luke may be using the two terms together for emphasis. Alternate translation: [they were … greatly amazed] (See: **Doublet (p.1120)**)

they were all amazed and were marveling

The expression **were … amazed** is not a passive verbal form. However, if your language does not use passive forms, it might be helpful to your readers to use an expression that does not seem to be a passive verbal form. Alternate translation: [this amazed all of them and they were marveling] (See: **Active or Passive (p.1080)**)

Behold

Behold is an expression that speakers use to focus the attention of their listeners on what they are about to say. Though it literally means “look” or “see,” the term can be used to get people to pay attention. Your language may have a comparable expression that you can use here in your translation. Alternate translation: [In fact] (See: **Metaphor (p.1187)**)

are not all these who are speaking Galileans

The speakers are not looking for information. They are using the question form to express their amazement. If you would not use a rhetorical question for this purpose in your language, you could translate their words as an exclamation. Alternate translation: [all of these people who are speaking are Galileans!] (See: **Rhetorical Question (p.1234)**)

Acts 2:8

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

The speakers do not expect someone to be able to answer this question for them. Rather, they are using the question form to express their amazement. If you would not use a rhetorical question for this purpose in your language, you could translate their words as an exclamation. Alternate translation: [So we should not each be hearing them speak in our own languages in which we were born!] (See: **Rhetorical Question (p.1234)**)

And

The speakers are using the word translated **And** to introduce the results of what the previous sentence described. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

how are we hearing, each

Your language may require you to specify the object of **hearing**. Alternate translation: [how are we each hearing them speak] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

we & our

The speakers are using the words **we** and **our** to refer to themselves and to their listeners, so use the inclusive forms of those words if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

in which we were born

The speakers say that they **were born** in these languages to mean that they learned them from birth. Alternate translation: [that we learned from birth] (See: **Metaphor (p.1187)**)

in which we were born

If it would be helpful in your language, you could state this with an active form. However, since this is a metaphor, it would be preferable to use another expression to explain its meaning, rather than to say something like "in which our mothers gave birth to us." Alternate translation: [that we learned from birth] (See: **Active or Passive (p.1080)**)

Acts 2:9

Parthians & Medes & Elamites

These are names of three people groups. (See: **How to Translate Names (p.1148)**)

Mesopotamia, Judea & Cappadocia, Pontus & Asia

These are names of five areas. (See: **How to Translate Names (p.1148)**)

Acts 2:10

Phrygia & Pamphylia, Egypt & of Libya

These are names of four areas. (See: **How to Translate Names (p.1148)**)

Acts 2:11

both Jews and proselytes

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

Cretans & Arabians

These are names of two people groups. (See: **How to Translate Names (p.1148)**)

the great things of God

The speakers are using the adjective **great** as a noun. (The term is plural; ULT adds **things** to show this.) Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the great things that God has done] (See: **Nominal Adjectives (p.1195)**)

Acts 2:12

they were all amazed and were perplexed

The words **amazed** and **perplexed** mean similar things. Luke is using them together to emphasize that the people could not understand what was happening. Alternate translation: [they were very perplexed] (See: **Doublet (p. 1120)**)

they were all amazed and were perplexed, saying

These are not passive verbal forms. However, if your language does not use passive forms, it might be helpful to your readers to use an expression that does not seem to be a passive verbal form. Alternate translation: [this amazed and perplexed all of them, and they said] (See: **Active or Passive (p.1080)**)

What does this want to be

The expression **want to be** is a way of referring to what something means. Your language may have a similar expression that you could use in your translation. Or, if it would be clearer in your language, you could state the meaning plainly. Alternate translation: [What does this mean?] or [What is the explanation for this] (See: **Idiom (p. 1156)**)

Acts 2:13

They are filled with sweet wine

If it would be helpful in your language, you could state this with an active form. However, it would be preferable to use an equivalent expression that conveys the meaning rather than to say something like “sweet wine has filled them.” Alternate translation: [They have drunk their fill of sweet wine] (See: **Active or Passive (p.1080)**)

They are filled with sweet wine

The implications of this statement are that the disciples have gotten drunk and are babbling and that this is the explanation for the languages the people think they are hearing. Alternate translation: [They have gotten drunk on sweet wine, and so what we are hearing is just drunken babbling] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

with sweet wine

This refers to wine that is thicker and more intoxicating than ordinary wine. If your readers would not be familiar with this drink, you could use the name of another strong drink that they would recognize, or you could use a general expression. Alternate translation: [with strong liquor] (See: **Translate Unknowns (p.1252)**)

Acts 2:14

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

Peter **stood** to show that he had something important to say, and the other apostles **stood** with him to show their support for him as he spoke. You could indicate that in your translation, perhaps as a separate sentence, if it would be helpful to your readers. Alternate translation: [But Peter stood up to show that he had something important to say, and the other apostles stood with him to show their support for him as he spoke. Peter raised up his voice] (See: **Symbolic Action (p.1243)**)

the eleven

Luke is using the adjective **eleven** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the other 11 apostles] (See: **Nominal Adjectives (p.1195)**)

raised up his voice and spoke out to them

The idiom **raised up his voice** means that Peter spoke loudly. Alternate translation: [spoke out to them in a loud voice] (See: **Idiom (p.1156)**)

Men, Jews

This is an idiomatic form of address. Alternate translation: [My fellow Jews] (See: **Idiom (p.1156)**)

Men, Jews

Peter is using the term **men** in a generic sense that includes both men and women. If you retain the idiomatic form of address in your translation, follow the convention in your language that indicates a mixed group of people. (See: **When Masculine Words Include Women (p.1261)**)

all the ones inhabiting Jerusalem

This seems to mean implicitly people who are not Jews but who live in Jerusalem. Alternate translation: [all of you non-Jews who are residents of Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

let this be known to you

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

let this be known to you

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may this be known to you] or [this should be known to you] (See: **Third-Person Imperatives (p.1249)**)

let this be known to you

The word translated **known** is an adjective, so this is not a passive verbal form. However, if your language does not use passive forms, it might be clearer for your readers if you use an expression that does not seem to be a passive verbal form. The adjective **known** expresses the result of action by a different agent (**you**), so you can use an active form with that agent as the implied subject. Alternate translation: [know this] (See: **Active or Passive (p.1080)**)

and

Peter uses the word translated **and** to indicate what his listeners should do as a result of what he has just told them. Alternate translation: [so] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

take my words into your ears

Peter is using the term **words** to mean what he is about to say by using words, and he is using the term **ears** to mean the capacity for listening. Alternate translation: [listen carefully to what I am about to say] (See: **Metonymy (p.1193)**)

Acts 2:15

For

Peter says **for** in this first instance to introduce the reason why the crowd should listen to him. Alternate translation: [You should listen to me because] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

these

The demonstrative pronoun **these** refers to the disciples who are speaking different languages. If it would be helpful to your readers, you could add more information to clarify the meaning. Alternate translation: [these people who are speaking different languages] (See: **Pronouns — When to Use Them (p.1222)**)

for

Peter says **for** in this second instance to introduce the reason why the people speaking different languages are not drunk. It may be helpful to begin a new sentence here. Alternate translation: [They are not drunk, because] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

it is the third hour of the day

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: [it is nine o'clock in the morning]

it is the third hour of the day

Peter assumes that his listeners will know that people do not get drunk that early in the day. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [it is only nine o'clock in the morning, and people do not get drunk that early] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the third hour of the day

If you decide to translate this in the way that the biblical culture reckoned time, but your language does not use ordinal numbers, you could use a cardinal number here. Alternate translation: [hour three of the day] (See: **Ordinal Numbers (p.1202)**)

Acts 2:16

this is what was spoken through the prophet Joel

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [this is what God said through the prophet Joel] (See: **Active or Passive (p.1080)**)

this is what was spoken through the prophet Joel

The implication is that God is now making happen what he said through Joel. Alternate translation: [you are seeing God make happen what he announced earlier through the prophet Joel] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 2:17

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

The material in 2:17–21 contains a quotation within a quotation within a quotation. Luke is quoting Peter, Peter is quoting Joel, and Joel is quoting God. You could avoid having a third-level quotation by moving the phrase **God says** to before the quotation from Joel. (The phrase itself does not occur in the passage from Joel that Peter quotes. It appears to be something that Peter supplies within the quotation to show that God is the speaker. Since that is the case, putting it before the quotation would not change the actual biblical text.) Alternate translation: [God said, "And it will be in the last days, I will pour out from my Spirit on all flesh] (See: **Quotes within Quotes (p.1228)**)

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

You could also avoid having a second-level quotation by turning the direct quotation into an indirect quotation. Alternate translation: [God said that in the last days he would pour out his Spirit on all flesh] (See: **Quotes within Quotes (p.1228)**)

And it will be

Alternate translation: [This is what will happen] or [This is what I will do]

the last days

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

I will pour out from my Spirit

God says that he will **pour out** his Spirit, as if the Spirit were a liquid, to mean that he will give the Spirit generously and abundantly. Alternate translation: [I will lavish my Spirit] (See: **Metaphor (p.1187)**)

on all flesh

God refers to **flesh** to mean people by association with the way that people are made of flesh. Alternate translation: [to all people] (See: **Metonymy (p.1193)**)

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

If you have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation, also do that here in the rest of the verse. It may be helpful to make this a new sentence. Alternate translation: [God said that our sons and our daughters would prophesy and our young men would see visions and our old men would dream dreams] (See: **Quotes within Quotes (p.1228)**)

your & your & your & your

If you turn the direct quotation into an indirect quotation and translate these instances of **your** as “our,” use the inclusive form of the word “our” in each instance if your language marks that distinction, since Joel would be referring to himself and his listeners. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

young men & old men

God speaks separately of **sons** and **daughters** in this verse and of “male servants” and “female servants” in the next verse. But here the contrast is between **young** and **old**. So the word **men** could have a generic sense that includes both men and women. Alternate translation: [young people ... old people] (See: **When Masculine Words Include Women (p.1261)**)

Acts 2:18

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

You may have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: [God said that even on his male servants and on his female servants in those days he would pour out from his Spirit, and they would prophesy] (See: **Direct and Indirect Quotations (p.1115)**)

on my male servants and on my female servants

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

in those days

Here, **days** means a specific time. Alternate translation: [at that time] (See: **Idiom (p.1156)**)

on & on & I will pour out from my Spirit

See how you translated this in 2:17. Alternate translation: [to ... to ... I will give my Spirit abundantly] (See: **Metaphor (p.1187)**)

Acts 2:19

And I will give

You may have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: [God said that he would give] (See: **Quotes within Quotes (p.1228)**)

I will give wonders & and signs

Alternate translation: [I will show wonders ... and signs]

in the heaven above

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

vapor of smoke

Here the possessive form describes **vapor** that looks smoky or that has **smoke** in it. Alternate translation: [smoky vapor] (See: **Possession (p.1216)**)

Acts 2:20

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

You may have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: [God said that sun would be turned to darkness, and the moon to blood before the great and remarkable day of the Lord came] (See: **Quotes within Quotes (p.1228)**)

The sun will be turned to darkness

If it would be helpful in your language, you could state this with an active form. Alternate translation: [I will turn the sun to darkness] or, if you are making this an indirect quotation, [God said that he would turn the sun to darkness] (See: **Active or Passive (p.1080)**)

The sun will be turned to darkness

God is speaking as if he would change the **sun** into something else. Alternate translation: [The sun will become dark] or [The sun will no longer shine brightly] (See: **Metaphor (p.1187)**)

The sun will be turned to darkness

If your language does not use an abstract noun for the idea behind the word **darkness**, you could express the same idea with an adjective such as "dark." Alternate translation: [The sun will become dark] (See: **Abstract Nouns (p.1078)**)

and the moon to blood

Here some words have been left out that a sentence would need in many languages to be complete. You can supply these words from earlier in the sentence. Alternate translation: [and the moon will be turned to blood] (See: **Ellipsis (p.1122)**)

and the moon to blood

If you decide to supply words as the previous note suggests, but your language does not use passive verbal forms, you could use an active form. Alternate translation: [and I will turn the moon to blood] or, if you are making this an indirect quotation, [and that he would turn the moon to blood] (See: **Active or Passive (p.1080)**)

and the moon to blood

God is speaking as if he would change the **moon** into something else. Alternate translation: [and the moon will look like blood] or [and the moon will appear to be red] (See: **Metaphor (p.1187)**)

great and remarkable day

The words **great** and **remarkable** mean similar things. They are being used together for emphasis. Alternate translation: [the very great day] or [the truly remarkable day] (See: **Doublet (p.1120)**)

day of the Lord comes

This is an expression that many of the prophets use. It refers to the time when God will judge and punish people for their sins. Alternate translation: [the time when the Lord judges and punishes people for their sins] (See: **Idiom (p.1156)**)

day of the Lord comes

In this expression, God is speaking of himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [time arrives when I judge and punish people for their sins] (See: **First, Second or Third Person (p.1133)**)

Acts 2:21

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

You may have decided to turn Peter's quotation from Joel into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: [And God said it would happen that everyone who called on the name of the Lord would be saved] (See: **Quotes within Quotes (p.1228)**)

And it will be, everyone

Alternate translation: [And this is what will happen: Everyone]

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

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the Lord will save everyone who calls on his name] (See: **Active or Passive (p.1080)**)

everyone who may call on

The expression **call on** means to make an appeal. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everyone who may appeal to] (See: **Idiom (p.1156)**)

the name of the Lord

God is speaking of himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [my name] or [me by name] (See: **First, Second or Third Person (p.1133)**)

the name of the Lord

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [the Lord] (See: **Metonymy (p.1193)**)

the name of the Lord

The implication is that people would appeal to God to show them mercy and save them. Alternate translation: [the Lord for mercy and salvation] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

will be saved

This is the end of Joel's quotation of the Lord. If you chose to mark the Lord's words as a third-level quotation, indicate that ending here with a closing third-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a quotation within a quotation within a quotation. It is also the end of Peter's quotation of Joel. If you chose to mark Joel's words as a second-level quotation, similarly indicate the ending of that quotation within a quotation. (See: **Quote Markings (p.1225)**)

Acts 2:22

Men, Israelites

This is an idiomatic form of address. Alternate translation: [My fellow Israelites] (See: **Idiom (p.1156)**)

hear these words

Peter is using the term **words** to mean what he is about to say. Alternate translation: [listen to what I am about to say] (See: **Metonymy (p.1193)**)

attested & by God

If it would be helpful in your language, you could state this with an active form. Alternate translation: [whom God proved he had sent] (See: **Active or Passive (p.1080)**)

with mighty works and wonders and signs

The terms **mighty works**, **wonders**, and **signs** mean similar things. Peter is using them together for emphasis. Alternate translation: [by means of many great miracles] (See: **Doublet (p.1120)**)

Acts 2:23

This one

Peter is using the demonstrative adjective **this** as a noun to refer to a specific person, Jesus. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could specify whom Peter means. Alternate translation: [This Jesus] (See: **Nominal Adjectives (p.1195)**)

given up by the determined counsel and foreknowledge of God

The term translated **given up** is an adjective, not a passive verbal form, but even so you may wish to translate it with an active verbal form. Alternate translation: [whom God gave up by his determined counsel and foreknowledge] (See: **Active or Passive (p.1080)**)

by the determined counsel and foreknowledge of God

If your language does not use an abstract noun for the ideas behind the words **counsel** and **foreknowledge**, you could express the same ideas with verbs. Alternate translation: [as God had planned in a determined way for things he knew about ahead of time] (See: **Abstract Nouns (p.1078)**)

by the determined counsel and foreknowledge of God

The word **determined** is a passive verbal form that you could express with an active form. Alternate translation: [in a way that God had determined as he planned for things he knew about ahead of time] (See: **Active or Passive (p. 1080)**)

you killed

It was the Romans who literally killed Jesus, but Peter says that the Jewish people in the crowd killed him because their demands led to his death. Alternate translation: [you demanded to be killed] (See: **Synecdoche (p.1245)**)

by the hand of the lawless

Here, **hand** refers to actions. Alternate translation: [through the actions of the lawless] or [by what the lawless did] (See: **Metonymy (p.1193)**)

of the lawless

Peter is using the adjective **lawless** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could supply the word “people” to show this. Alternate translation: [lawless people] (See: **Nominal Adjectives (p.1195)**)

of the lawless

By **lawless**, Peter does not mean people who disregard the law and break the law. He is describing Gentiles (that is, people who are not Jews) by association with the fact that they do not have the Jewish law. Alternate translation: [of the Gentiles] (See: **Metonymy (p.1193)**)

having fastened

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

Acts 2:24

whom God raised up

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

whom God raised up

The idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: [whom God brought back to life] or, as a new sentence, [But God brought him back to life] (See: **Idiom (p.1156)**)

having loosed the agonies of death

Peter speaks of the **agonies of death** as if they were ropes with which Jesus had been tied, and of God bringing Jesus back to life as if God had untied those ropes and set him free. Alternate translation: [delivering him from the agonies of death] (See: **Metaphor (p.1187)**)

the agonies of death

Peter uses the possessive form to describe **death** as something that is characterized by **agonies.** Alternate translation: [agonizing death] (See: **Possession (p.1216)**)

because it was not possible for him to be held by it

If it would be helpful to your readers, you could state explicitly why this was **not possible**. Alternate translation: [because God is so much stronger than death that it was not possible for him to be held by it] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

for him to be held by it

If it would be helpful in your language, you could state this with an active form. Alternate translation: [for death to hold him] (See: **Active or Passive (p.1080)**)

for him to be held by it

Peter speaks of death as if it were a living thing that held Jesus captive. Alternate translation: [for him to remain dead] (See: **Personification (p.1207)**)

Acts 2:25

For David says about him, I saw the Lord before me through all, for he is at my right so that I should not be moved

In order to avoid having a second-level quotation, you could turn Peter's quotation from David into an indirect quotation. (Peter is quoting from Psalm 16:8–11.) Alternate translation: [For David said about him that he saw the Lord before him through all, for he was at his right so that he should not be moved] (See: **Quotes within Quotes (p.1228)**)

For David says about him, I saw the Lord before me through all, for he is at my right so that I should not be moved

The pronoun **him** refers to the Messiah, about whom David is prophesying. This means that within the quotation, the pronouns **I** and **my** are spoken by the Messiah. If you turn the direct quotation into an indirect quotation and change these pronouns to "he," "him," and "his," it may be helpful to indicate the references in some cases so that your readers will recognize this. Alternate translation: [For David said about the Messiah that he saw the Lord before him through all, for the Lord was at the Messiah's right so that he should not be moved] (See: **Pronouns — When to Use Them (p.1222)**)

For

Peter uses the word **For** to introduce a reason why the crowd should believe him when he says that God brought Jesus back to life. The reason is that the Scriptures predicted this. As a result, the crowd should be confident that it did happen. It may be helpful to begin a new sentence here. Alternate translation: [You can be confident that God did bring Jesus back to life, because] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

David says about him

Peter assumes that the crowd will know that he is referring to what **David says** in one of the psalms that he wrote, and that David is prophesying what the Messiah would say. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [David says in one of his psalms that the Messiah will say] or [David wrote in one of his psalms that the Messiah would say] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

before me

The phrase **before me**, which means "in front of me," is a spatial metaphor. Alternate translation: [present with me] (See: **Metaphor (p.1187)**)

through all

The phrase **through all** is an ellipsis for "through all times." It means "always." Alternate translation: [at all times] or [always] (See: **Ellipsis (p.1122)**)

at my right

Here the adjective **right** is being used as a noun to indicate the right side. Your language may use adjectives in the same way. If not, you could state that specifically. Alternate translation: [at my right side] (See: **Nominal Adjectives (p.1195)**)

at my right

In this context, to be at someone's right side means to be in a position to help and sustain that person. Alternate translation: [there to help me] (See: **Metaphor (p.1187)**)

I should not be moved

Here, **moved** means to be taken out of a safe and secure position, and so it means to be harmed. Alternate translation: [I will not be harmed] (See: **Metaphor (p.1187)**)

I should not be moved

If it would be helpful in your language, you could state this with an active form. Alternate translation: [no one will harm me] (See: **Active or Passive (p.1080)**)

Acts 2:26

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

You may have decided to turn Peter's quotation of David into an indirect quotation in order to avoid having a second-level quotation. Alternate translation: [Because of this, his heart was glad and his tongue exulted, and indeed his flesh would also dwell in hope] (See: **Quotes within Quotes (p.1228)**)

my heart was glad

Here, the **heart** represents the emotions. Alternate translation: [I felt glad] (See: **Metaphor (p.1187)**)

my tongue exulted

Here, the **tongue** represents the capacity for speech. Alternate translation: [I said joyful things] (See: **Metonymy (p.1193)**)

my flesh will also dwell in hope

Here, **flesh** means the human body by association with the way that is made of flesh. Alternate translation: [my body will also dwell in hope] (See: **Metonymy (p.1193)**)

my flesh will also dwell in hope

If your language does not use an abstract noun for the idea behind the word **hope**, you could express the same idea with an adverb such as "hopefully." Alternate translation: [my body will also live hopefully] (See: **Abstract Nouns (p.1078)**)

my flesh will also dwell in hope

The Messiah is speaking as if his body itself would live hopefully. Alternate translation: [I will also have hope for my body] (See: **Personification (p.1207)**)

my flesh will also dwell in hope

If it would be helpful to your readers, you could state explicitly what **hope** the Messiah had for his body. Alternate translation: [I will also have hope that God will bring my body back to life after I die] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 2:27

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

You may have decided to turn Peter's quotation from David into an indirect quotation in order to avoid having a second-level quotation. If so, it may be necessary to add some introductory material here. Alternate translation: [The Messiah knew that God would not abandon his soul to Hades and that God would not allow his Holy One to see decay] (See: **Quotes within Quotes (p.1228)**)

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

These two statements mean similar things. Hebrew poetry was based on this kind of repetition, and it may be helpful to show that to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **nor** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [you will not abandon my soul to Hades, no, you will not allow your Holy One to see decay] (See: **Parallelism (p. 1204)**)

you will not abandon & nor will you allow your

The words **you** and **your** are singular, and they refer to God. See what you decided to do in your translation in 1:24 in a similar case where God is addressed as "you." You may have decided in such cases to use a formal form of "you" that your language may have, or you may have decided to use an informal form of "you." (See: **Forms of 'You' — Formal or Informal (p.1138)**)

you will not abandon my soul to Hades

The Messiah says **my soul** to mean himself, using one part of his being to represent his whole being. Alternate translation: [you will not abandon me to Hades] (See: **Synecdoche (p.1245)**)

your Holy One

The expression **Holy One** is a title for the Messiah. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [your Messiah] or [your holy Messiah] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

your Holy One

The Messiah is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [me, your Holy One] or [me, the Messiah] (See: **First, Second or Third Person (p.1133)**)

to see decay

Here the word **see** is being used to mean "experience." Alternate translation: [to experience decay] (See: **Idiom (p. 1156)**)

to see decay

The term **decay** refers in this context to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to experience the decomposition of his body] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 2:28

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

You may have decided to turn Peter's quotation of David into an indirect quotation in order to avoid having a second-level quotation. If so, it may be helpful to add some introductory material here. Alternate translation: [The Messiah said that God had made known to him the paths of life and that God would fill him with gladness with his face] (See: **Quotes within Quotes (p.1228)**)

You made known & you will fill & your

The words **you** and **your** are singular and they refer to God. See what you decided to do in the similar case in 1:24. (See: **Forms of 'You' — Formal or Informal (p.1138)**)

You made known to me the paths of life

The Messiah speaks of **life** as if it consisted of **paths** that a person walked along. Those represent the various pursuits and adventures that people have in life. The word **known** refers to experiential knowledge. Alternate translation: [You enabled me to experience the adventures of life once again] (See: **Metaphor (p.1187)**)

you will fill me with gladness

The Messiah speaks as if he were a container that God could **fill** with **gladness**. Alternate translation: [you will give me great gladness] (See: **Metaphor (p.1187)**)

with your face

Here, the word **face** represents the presence of a person. Alternate translation: [by your presence] (See: **Metaphor (p.1187)**)

with your face

This is the end of Peter's quotation of David. If you chose to mark David's words as a second-level quotation, in your translation you can indicate this ending with a closing second-level quotation mark or whatever other punctuation or convention your language uses. (See: **Quote Markings (p.1225)**)

Acts 2:29

Men, brothers

This is an idiomatic form of address. Alternate translation: [My brothers] (See: **Idiom (p.1156)**)

Men, brothers

Often in the New Testament, the term **brothers** refers to fellow believers in Jesus, as it does in 1:15. But here, Peter is addressing fellow Jews who are not yet believers in Jesus, but they do believe in the God of Israel. Alternate translation: [My fellow believers in God] or [My brothers and sisters] (See: **Metaphor (p.1187)**)

the patriarch David

A **patriarch** is literally the ancestor of a group of people. David was not the ancestor of all the Jews to whom Peter is speaking. So he is likely using the term to identify David as the king who established the Israelite kingdom as a lasting dynasty. Alternate translation: [David, the founder of our kingdom] (See: **Metaphor (p.1187)**)

was buried

If it would be helpful in your language, you could state this with an active form. Alternate translation: [people buried him] (See: **Active or Passive (p.1080)**)

to this day

Peter is using the word **day** to mean a specific time. Alternate translation: [at this time] (See: **Idiom (p.1156)**)

Acts 2:30

Therefore

Peter uses the word **Therefore** to introduce the logical result of what he has just said. Alternate translation: [We can therefore conclude that] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

being a prophet and having known

Peter is still speaking about David. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [because David was a prophet and he knew] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

to set from the fruit of his loins upon his throne

Peter is using the word **loins** to represent David himself by association with the way the reproductive organs are in the loins. He is using the word **fruit** in a broad sense to mean what someone or something produces, in this case a descendant. Alternate translation: [to set one of his descendants upon his throne] (See: **Metonymy (p.1193)**)

to set from the fruit of his loins upon his throne

When Peter says that God promised to **set** one of David's descendants **upon his throne**, he is using that one action to represent God's promise to David that this descendant would succeed him as king. Alternate translation: [to make one of his descendants succeed him as king] (See: **Synecdoche (p.1245)**)

Acts 2:31

he spoke & was he abandoned & his

The first instance of **he** refers to David, and the second instance of **he** and the pronoun **his** refer to Christ. Alternate translation: [David spoke ... was Christ abandoned ... Christ's] (See: **Pronouns — When to Use Them (p. 1222)**)

he spoke about the resurrection of the Christ

If your language does not use an abstract noun for the idea behind the word **resurrection**, you could express the same idea with an adjective such as "alive." Alternate translation: [he described how God would make Christ alive again after he died] (See: **Abstract Nouns (p.1078)**)

neither was he abandoned to Hades

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [neither did God abandon him to Hades] (See: **Active or Passive (p.1080)**)

of the Christ

Christ is the Greek word for "Messiah." If it would be helpful to your readers, you could use the term "Messiah" in your translation, as UST does. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

nor did his flesh see decay

Here the word **see** is being used to mean "experience." Alternate translation: [nor did his flesh experience decay] (See: **Idiom (p.1156)**)

nor did his flesh see decay

Peter is using the word **flesh** to mean the body of Jesus by association with the way the body is made of flesh. Alternate translation: [nor did his body experience decay] (See: **Metonymy (p.1193)**)

nor did his flesh see decay

The term **decay** refers in this context to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [nor did his body experience decomposition] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 2:32

God has raised up

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: [God has brought back to life] (See: **Idiom (p.1156)**)

we

By **we**, Peter means himself and the other apostles, so use the exclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Acts 2:33

Therefore

Peter is using the word **Therefore** to introduce a result. But it is not the immediate result of what he has just said. He is not saying that Jesus has done what the people see and hear because God raised him from the dead. Instead, this is an overall conclusion. Peter is saying that Jesus sending the Holy Spirit is the reason why the disciples are able to speak in other languages. The crowd should not conclude that they are babbling drunkenly, as some of them have suggested. UST models a way of expressing this sense of the word **Therefore**. (See: **Connect — Reason-and-Result Relationship (p.1107)**)

Therefore, having been exalted to the right of God

If it would be helpful in your language, you could state this with an active form. Alternate translation: [now that God has exalted Jesus to his right] (See: **Active or Passive (p.1080)**)

to the right of God

Peter is using the adjective **right** as a noun in order to indicate the right side. See how you translated the similar expression in 2:25. Alternate translation: [to the right side of God] (See: **Nominal Adjectives (p.1195)**)

to the right of God

In this culture, the place at the right side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [to a place of honor next to God] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

and & the promise of the Holy Spirit

Peter is using the possessive form to describe the Holy Spirit as someone whom God the Father promised to send. Alternate translation: [the promised Holy Spirit from the Father] or [the Holy Spirit whom the Father promised to send] (See: **Possession (p.1216)**)

the Father

Father is an important title for God. Alternate translation: [God the Father] (See: **Translating Son and Father (p. 1255)**)

he has poured out

The pronoun **he** refers to Jesus. Alternate translation: [Jesus has poured out] (See: **Pronouns — When to Use Them (p.1222)**)

he has poured out

Peter says that Jesus has **poured out** the things that the people are seeing and hearing as if those things were a liquid. Peter means that Jesus has given these things generously and abundantly. See how you translated the similar statement in 2:17, to which Peter is likely alluding here. Alternate translation: [he has generously given] or [he has abundantly given] (See: **Metaphor (p.1187)**)

Acts 2:34

he himself says, The Lord said to my Lord, “Sit at my right

The material in 2:34–35 contains a quotation within a quotation within a quotation. Luke is quoting Peter, Peter is quoting another psalm by David (Psalm 110:1), and David is quoting God. You could avoid having second-level and third-level quotations by translating this as an indirect quotation. Alternate translation: [he himself says that the Lord told his Lord to sit at his right] (See: **Quotes within Quotes (p.1228)**)

The Lord said to my Lord

The Lord means God here, and **my Lord** means the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [God said to the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

at my right

Here the adjective **right** is used as a noun in order to indicate the right side. See how you translated the similar expression in 2:25. Alternate translation: [at my right side] (See: **Nominal Adjectives (p.1195)**)

at my right

In this culture, the place at the right side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [in a place of honor next to me] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 2:35

until I make your enemies a stool for your feet

The psalm says that God would make the Messiah's **enemies** a **stool** for his **feet** to mean that God would conquer those enemies and make them submit to the Messiah. Alternate translation: [until I conquer your enemies for you] (See: **Metaphor (p.1187)**)

for your feet

This is the end of David's quotation of the Lord and of Peter's quotation of David. If you chose to mark these in your translation as a third-level and a second-level quotation, indicate that ending here with the appropriate closing quotation marks or the comparable punctuation or convention in your language. (See: **Quote Markings (p.1225)**)

Acts 2:36

Therefore

Peter is using the word **Therefore** to introduce the result of what he has just said. Alternate translation: [Since David was not talking about himself, but about the Messiah] (See: **Connect — Reason-and-Result Relationship (p. 1107)**)

let all the house of Israel know

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may all the house of Israel know] or [all the house of Israel should know] (See: **Third-Person Imperatives (p.1249)**)

let all the house of Israel know

It may be more natural in your language to use the second person for this imperative, since to this point in his speech Peter has been addressing his audience in the second person. Alternate translation: [all you in the house of Israel, know] (See: **First, Second or Third Person (p.1133)**)

all the house of Israel

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Israel** means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [the entire nation of Israel] (See: **Metaphor (p.1187)**)

Acts 2:37

hearing this they were pierced in the heart

If it would be helpful in your language, you could state this with an active form. Alternate translation: [what they heard Peter say pierced their heart] (See: **Active or Passive (p.1080)**)

they were pierced in the heart

Here the word **they** refers to the people in the crowd to whom Peter spoke. Alternate translation: [the people in the crowd were pierced in the heart] (See: **Pronouns — When to Use Them (p.1222)**)

they were pierced in the heart

Since Luke is referring to a group of people, it might be more natural in your language to use the plural form of **heart**. Alternate translation: [the people in the crowd were pierced in their hearts] (See: **Collective Nouns (p.1092)**)

they were pierced in the heart

Luke is speaking. The people were not literally **pierced in the heart** by anything. He means that the people felt guilty and became very sad. Alternate translation: [they felt guilty and became very sad] (See: **Metaphor (p.1187)**)

Men, brothers

This is an idiomatic form of address. Alternate translation: [Our brothers] (See: **Idiom (p.1156)**)

Men, brothers

Often in the New Testament, the term **brothers** refers to fellow believers in Jesus, as it does in 1:15. But here, the crowd who does not yet believe in Jesus is addressing Peter and the other apostles with the same affectionate term that Peter used to address them in 2:29. So it seems that what they mean by it is, “fellow believers in the God of Israel.” Alternate translation: [fellow believers in our God] (See: **Metaphor (p.1187)**)

what should we do

The people in the crowd are asking about themselves but not the apostles, so use the exclusive form of **we** in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

Acts 2:38

Repent & each of you be baptized & of your sins, & you will receive

The words **you** and **your** are plural, **you will receive** is a plural verb form, and the implied "you" in the imperative **Repent** is also plural. But the implied "you" in the imperative **be baptized** is singular, since the subject is **each**. (See: **Forms of You (p.1135)**)

be baptized

If it would be helpful in your language, you could state this with an active form. Alternate translation: [allow us to baptize you] (See: **Active or Passive (p.1080)**)

in the name of Jesus Christ

Here the **name** of Jesus represents his authority. By being baptized, these believers were acknowledging Jesus' authority over their lives as their Lord and Savior. Alternate translation: [to express your allegiance to Jesus Christ as your Lord] (See: **Metonymy (p.1193)**)

for the forgiveness of your sins

If your language does not use an abstract noun for the idea behind the word **forgiveness**, you could express the same idea with a verb such as "forgive." Alternate translation: [to show that you want God to forgive your sins] (See: **Abstract Nouns (p.1078)**)

Acts 2:39

the promise is

Peter is speaking of the Holy Spirit by association with the way God promised to send the Holy Spirit, as Peter says specifically in 2:33. Alternate translation: [God has promised the Holy Spirit] (See: **Metonymy (p.1193)**)

to you and to your children

Peter showed the people in 2:17 that God's promise through Joel to pour out his Spirit included their "sons" and "daughters." So the implication could be that the people in the crowd should not think that any of them have to reach a certain age before professing faith in Jesus and being baptized. Alternate translation: [to all of you, no matter what your age,] or see the next note for a further possibility. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

to you and to your children

Peter could also be using the word **children** in a figurative sense to mean "descendants." In that case, he would be saying that faith in Jesus as the Messiah was not something just for the people living at this time, but also for people living at all times in the future. That would parallel what he says next about faith in Jesus not being just for those who are present in this place, but for people living in all places. Alternate translation: [to you and your descendants] or [to you and everyone who will live after you] (See: **Metaphor (p.1187)**)

to all those {being} at a distance

Since Peter is speaking to Jews as a fellow Jew, this is likely an implicit reference to the Jews who were living in other parts of the Roman Empire. However, this statement took on greater meaning when the church realized that "God has also given repentance unto life to the Gentiles," as its leaders say in 11:18. So you could either express the likely initial meaning here in your translation, or you could leave the statement more general. Alternate translation: [to the Jews living in faraway parts of the empire] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the Lord our God

By **the Lord our God**, Peter means the God of the Jews. He is speaking of himself and his fellow apostles and of the people in the crowd, so use the inclusive form of the word **our** in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

may call

Peter is using the word **call** in an idiomatic sense here. Alternate translation: [may bring to salvation] (See: **Idiom (p.1156)**)

Acts 2:40

with many other words

Luke is using the term **words** to mean things that Peter said by using words. Alternate translation: [by saying many other things] (See: **Metonymy (p.1193)**)

he testified and urged them

Here Luke is expressing a single idea by using two words connected with **and.** The word **urged** tells in what way Peter **testified** further about faith in Jesus. If it would be helpful in your language, you could express this same idea with an equivalent phrase. Alternate translation: [he testified urgently to them] (See: **Hendiadys (p.1144)**)

Be saved

If it would be helpful in your language, you could state this with an active form, and you could state who would do the action. Alternate translation: [Let God save you] (See: **Active or Passive (p.1080)**)

from this perverse generation

The implication is that God is going to punish **this perverse generation**. Alternate translation: [from the punishment that this perverse generation will suffer if it does not repent] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

this perverse generation

The word **perverse** describes things or actions that do not conform to what is right and expected. Peter may be referring implicitly to how the people of this **generation** rejected and killed Jesus. Alternate translation: [this wicked generation that rejected and killed Jesus] or [the wicked people of this time who rejected and killed Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 2:41

Therefore

Luke uses the word **Therefore** to introduce information about what happened after the story of Pentecost as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story. (See: **End of Story (p.1125)**)

having received his word

Here, **received** means that the people in the crowd accepted that what Peter said was true. Alternate translation: [because they believed his word] (See: **Idiom (p.1156)**)

his word

Luke is using the term **word** to mean what Peter said by using words. Alternate translation: [what Peter said] (See: **Metonymy (p.1193)**)

they were baptized

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. The apostles themselves may have baptized all these people, but because so many people repented and wanted to be baptized, it is possible that some of the other believers may have baptized some of them. Alternate translation: [the apostles baptized them] or [the believers baptized them] (See: **Active or Passive (p.1080)**)

souls

Luke is using one part of these people, their **souls**, to mean the people themselves. Alternate translation: [people] (See: **Synecdoche (p.1245)**)

were added

If it would be helpful in your language, you could state this with an active form. Alternate translation: [became part of the church] (See: **Active or Passive (p.1080)**)

Acts 2:42

they were continuing in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers

If your language does not use an abstract noun for the ideas behind the words **teaching** and **fellowship**, you could express the same ideas with equivalent expressions. Alternate translation: [they continued to learn from what the apostles taught and to share life with one another, and to break bread together and to pray together] (See: **Abstract Nouns (p.1078)**)

in the breaking of bread

Luke could be using the word **breaking** to mean "eating," and he could be using the word **bread** to mean "food." In each case he would be using one part of something to mean the whole thing. Breaking bread is one thing people do when they eat it, and bread is one kind of food. So this could be a reference to the believers sharing meals together. Alternate translation: [in sharing meals] or see the next note for a further possibility. (See: **Synecdoche (p.1245)**)

in the breaking of bread

By **the breaking of bread**, Luke could also mean remembering the death of Jesus in the way that Jesus commanded, by literally breaking a loaf of bread and sharing it and also sharing a cup of wine. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [in observing the Lord's Supper] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 2:43

fear was coming on every soul

Here the word **fear** describes a deep respect for God. Luke describes this **fear** as if it were a living thing that could come onto people. Alternate translation: [every soul began to feel a deep respect for God] (See: **Personification (p. 1207)**)

fear was coming on every soul

Luke is using one part of a person, the **soul**, to mean the entire person. Alternate translation: [every person began to feel a deep respect for God] (See: **Synecdoche (p.1245)**)

fear was coming on every soul

Luke says **every** as a generalization for emphasis. Alternate translation: [very many people began to feel a deep respect for God] (See: **Hyperbole (p.1152)**)

many wonders and signs were happening through the apostles

Since Luke says that these things happened **through the apostles**, the implication is that God was doing them. If it would be helpful in your language, you could make God the subject of this sentence and **wonders and signs** the object. Alternate translation: [God performed many wonders and signs through the apostles] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

many wonders and signs

The terms **wonders** and **signs** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in 2:22. Alternate translation: [many great miracles] (See: **Doublet (p.1120)**)

Acts 2:44

to the same

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

had all things in common

Luke may be saying **all** as a generalization to emphasize the powerful spirit of generosity among the believers. The next verse explains more specifically how the believers showed this generosity, and you could give some indication of that here. Alternate translation: [shared their belongings with one another] (See: **Hyperbole (p.1152)**)

Acts 2:45

they were selling properties and possessions

The words **properties** and **possessions** mean similar things. Luke may be using these words together for emphasis. As the introduction to this chapter suggests, it may be helpful to start a new sentence here. Alternate translation: [They were selling many valuable things that they owned] (See: **Doublet (p.1120)**)

and they were distributing them

Here the pronoun **they** refers to believers who sold things they owned, and the pronoun **them** refers to the money they received from these sales. Alternate translation: [the believers who sold these things were distributing the money that they received] (See: **Pronouns — When to Use Them (p.1222)**)

to all, as anyone might have need

Alternate translation: [to everyone who needed help]

Acts 2:46

and, continuing unanimously every day

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

in the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [in the temple courtyard] (See: **Metonymy (p.1193)**)

breaking bread in each house

See how you translated the similar expression in 2:42. There were two possible meanings there, but here **breaking bread** seems to mean specifically sharing meals. Alternate translation: [having meals together in their homes] (See: **Synecdoche (p.1245)**)

with exultation and sincerity of heart

Here, the **heart** represents the emotions. Alternate translation: [with feelings of exultation and sincerity] (See: **Metaphor (p.1187)**)

with exultation and sincerity of heart

If your language does not use an abstract noun for the ideas behind the words **exultation** and **sincerity**, you could express the same ideas with adverbs that would indicate feelings. Alternate translation: [joyfully and sincerely] (See: **Abstract Nouns (p.1078)**)

Acts 2:47

praising God and having favor with the whole people

Luke says **the whole people** as a generalization to emphasize how widely the people favored the believers. As the introduction to this chapter suggests, it may be helpful to start a new sentence here. Alternate translation: [They praised God and enjoyed wide favor with the people] (See: **Hyperbole (p.1152)**)

the ones being saved

If it would be helpful in your language, you could state this with an active form. Alternate translation: [those whom he was saving] (See: **Active or Passive (p.1080)**)

to the same

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

Acts 3

Acts 3 Chapter Introduction

Religious and Cultural Concepts in This Chapter

The covenant God made with Abraham

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

Translation Issues in This Chapter

“Servant”

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

“You killed” (3:15)

For the same reasons as when he was speaking on the day of Pentecost (2:23), Peter tells people in this chapter that they were guilty of killing Jesus. But he also tells them that they are the first ones to whom God has sent Jesus’ followers to invite them to repent (3:26). For further information and suggestions for how to make clear in your translation what Peter means, see the discussion of this phrase in the introduction to Chapter 2 and the notes to this phrase in 2:23 and 3:15. (See: **repent, repentance (p.1276)**)

Acts 3:1

Now

Luke uses the word **Now** to introduce background information that will help readers understand what happens next. You can translate it with a word or phrase that serves the same purpose in your language. (See: **Connect — Background Information (p.1095)**)

to the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [to the temple courtyard] (See: **Metonymy (p.1193)**)

the ninth 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 time in the way the people of your culture reckon time. Alternate translation: [three o'clock in the afternoon]

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 could use a cardinal number here. Alternate translation: [hour nine] (See: **Ordinal Numbers (p.1202)**)

Acts 3:2

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

If it would be helpful in your language, you could use an active verbal form instead of the passive form **was being carried**. Alternate translation: [And there was a certain man who had been lame since birth whom people would carry to the temple every day and place at the gate] (See: **Active or Passive (p.1080)**)

And a certain man

In this verse, Luke provides background information about this man to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

from the womb of his mother

Luke is describing the time of the lame man's birth by association with the way he came from the **womb** of his **mother** when he was born. Alternate translation: [since birth] or [since he was born] (See: **Metonymy (p.1193)**)

that is called

If it would be helpful in your language, you could state this with an active form. Alternate translation: [that people call] or [whose name is] (See: **Active or Passive (p.1080)**)

Beautiful

Beautiful is the name of one of the gates of the Jerusalem temple. (See: **How to Translate Names (p.1148)**)

into the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [into the temple courtyard] (See: **Metonymy (p.1193)**)

Acts 3:3

asked to receive alms

The man specifically asked Peter and John to give him **alms** (that is, a charitable gift). Alternate translation: [asked to receive alms from them] or [asked them to give him alms] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 3:4

Peter, looking intently at him with John, said

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

Look at us

Peter is asking the man to look at him and John, not to look at himself as well, so use the exclusive form of **us** in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Acts 3:5

(There are no notes for this verse.)

Acts 3:6

Silver and gold

Peter is referring to money by association with the way that **silver** and **gold** were used for money at this time. Alternate translation: [money] (See: **Metonymy (p.1193)**)

but what I have, this I give to you

What happens next in the story shows that by **what I have**, Peter implicitly means the authority that Jesus has given him to heal. Alternate translation: [but Jesus has given me the authority to heal, and I will use it on your behalf] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

In the name of Jesus Christ the Nazarene

Here the **name** of Jesus represents his authority. Alternate translation: [By the authority of Jesus Christ the Nazarene, I command you] (See: **Metonymy (p.1193)**)

walk

This was not a command that the man was capable of obeying. Instead, it was a command that directly caused the man to be healed. Alternate translation: [I give you the ability to walk] (See: **Imperatives — Other Uses (p.1159)**)

Acts 3:7

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

In this verse, the pronoun **he** refers to Peter, while the pronouns **him** and **his** refer to the lame man. You could indicate that specifically in at least some of the cases if that would be helpful to your readers. Alternate translation: [seizing the man by the right hand, Peter raised him up, and immediately the man's feet and ankles were made strong] (See: **Pronouns — When to Use Them (p.1222)**)

his feet and ankles were made strong

If it would be helpful in your language, you could state this with an active form. Alternate translation: [his feet and ankles became strong] (See: **Active or Passive (p.1080)**)

Acts 3:8

And

Luke is using the word translated **And** to indicate that the events in this verse happened as a result of the events in the previous verse. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

he stood and began to walk, and he entered with them

The pronoun **he** refers to the man who had been lame, and the pronoun **them** refers to Peter and John. You could indicate that specifically if it would be helpful to your readers. Alternate translation: [the man stood and began to walk, and the man entered with Peter and John] (See: **Pronouns — When to Use Them (p.1222)**)

into the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [into the temple courtyard] (See: **Metonymy (p.1193)**)

Acts 3:9

all the people

The word **all** is a generalization for emphasis. Alternate translation: [the crowd that was in the courtyard] (See: **Hyperbole (p.1152)**)

Acts 3:10

they recognized him, that he was the one sitting

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

the Beautiful Gate

This was the name of one of the entrances to the temple area. See how you translated the similar expression in 3:2. (See: **How to Translate Names (p.1148)**)

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

If it would be helpful in your language, you could state this with an active form. Alternate translation: [what had happened to him filled them with wonder and amazement] (See: **Active or Passive (p.1080)**)

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

The words **wonder** and **amazement** mean similar things. Luke is using them together for emphasis. You can combine the words in your translation if that might be helpful to your readers. Alternate translation: [what had happened to him filled them with complete amazement] (See: **Doublet (p.1120)**)

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

Luke is speaking as if the people were containers that these responses could fill. Alternate translation: [what had happened to him made them completely amazed] (See: **Metaphor (p.1187)**)

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

If your language does not use an abstract noun for the idea behind the word **wonder** and **amazement**, you could express the same idea with verbs. Alternate translation: [they wondered and marveled greatly at what had happened to him] (See: **Abstract Nouns (p.1078)**)

Acts 3:11

all the people

The word **all** is a generalization for emphasis. Alternate translation: [the crowd that was there] (See: **Hyperbole (p. 1152)**)

the porch that is called Solomon’s

This is the name of a covered walkway in the Jerusalem temple courtyard. It consisted of rows of pillars that supported a roof. People had named this porch after King Solomon. Alternate translation: [Solomon’s Porch] (See: **How to Translate Names (p.1148)**)

that is called

If it would be helpful in your language, you could state this with an active form. Alternate translation: [that people call] or [whose name is] (See: **Active or Passive (p.1080)**)

Acts 3:12

Men, Israelites

This is an idiomatic form of address. Alternate translation: [My fellow Israelites] (See: **Idiom (p.1156)**)

why do you marvel at this

Peter does not expect the crowd to tell him why they are marveling. He is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation. Alternate translation: [you should not marvel at this!] (See: **Rhetorical Question (p. 1234)**)

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

Peter is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation. Alternate translation: [Do not stare at us. We did not make him walk by our own power or godliness!] (See: **Rhetorical Question (p.1234)**)

at us, & our own

By **us** and **our own**, Peter means himself and John but not also the people in the crowd. So use the exclusive forms of **us** and **our** in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p. 1131)**)

by our own power or godliness

Peter may be expressing a single idea by using two words connected with **or.** The term **godliness** describes what the crowd may consider the source or nature of the **power** that he and John have. If it would be helpful in your language, you could express the meaning with an equivalent phrase. Alternate translation: [by our own godly power] (See: **Hendiadys (p.1144)**)

Acts 3:13

of Abraham, & of Isaac, & of Jacob

These are the names of three men. (See: **How to Translate Names (p.1148)**)

of our fathers

Peter is using the term **fathers** to mean “ancestors.” Alternate translation: [of our ancestors] (See: **Metaphor (p. 1187)**)

of our fathers

The term **fathers** could mean: (1) in a generic sense that includes both men and women, the ancestors of the Israelites. If you decide to retain this metaphor in your translation, you could state “fathers and mothers” to indicate this. (2) Abraham, Isaac, and Jacob. In that case, Peter would be repeating the meaning of the previous phrase, and the term would have a masculine meaning. Alternate translation: [of the patriarchs] (See: **When Masculine Words Include Women (p.1261)**)

his Servant Jesus

See the discussion of the term **Servant** in the introduction to this chapter. Alternate translation: [Jesus his Messiah]

delivered up

Alternate translation: [handed over for trial]

before the face of Pilate

Here the phrase **before the face of** means “in the presence of.” Alternate translation: [in the presence of Pilate] (See: **Idiom (p.1156)**)

when that one had decided to release him

Peter is using the demonstrative adjective **that** as a noun to refer to a certain person, Pilate. (ULT adds **one** to indicate that.) Your language may use adjectives in the same way. If not, you could indicate specifically whom Peter means. Alternate translation: [when Pilate had decided to release him] (See: **Nominal Adjectives (p.1195)**)

Acts 3:14

But

Peter uses this word to introduce a contrast between what Pilate wanted to do and what these people demanded he do instead. Alternate translation: [Even though Pilate wanted to release Jesus,] (See: **Connect — Contrast Relationship (p.1098)**)

the Holy and Righteous One

Peter is using both the adjective **Holy** and the adjective **Righteous** to indicate a certain person, Jesus. (ULT adds **One** to indicate that.) Your language may use adjectives in the same way. If not, you could indicate specifically whom Peter means. Alternate translation: [Jesus, who was holy and righteous] (See: **Nominal Adjectives (p.1195)**)

the Holy and Righteous One

The terms **Holy** and **Righteous** mean similar things. Peter is using the two terms together for emphasis. Alternate translation: [the Supremely Holy One] or [Jesus, who was supremely holy] (See: **Doublet (p.1120)**)

the Holy and Righteous One

This description of Jesus is an implicit assertion that he is the Messiah. Alternate translation: [Jesus, the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

asked for a man, a murderer, to be granted to you

If it would be helpful in your language, you could state this with an active form. Alternate translation: [asked Pilate to release to you a man who was a murderer] (See: **Active or Passive (p.1080)**)

Acts 3:15

you killed

It was the Romans who literally killed Jesus, but Peter says that the Jewish people in the crowd killed him because their demands led to his death. See how you translated the similar expression in 2:23. Alternate translation: [you demanded the death of] (See: **Synecdoche (p.1245)**)

the Originator of Life

Peter is using the expression **the Originator of Life** as another title for Jesus. This expression could be a reference to the way Jesus, as the Son of God, took part in the original creation of all life. It could also be a reference to the way Jesus gives spiritual life to all who believe in him. Or it could mean both things. In any event, Peter is drawing a contrast between the life-giving Jesus whom the people rejected and the life-taking murderer whom they asked Pilate to release. It may be best in your translation to bring out this contrast while leaving the specific meaning open. Alternate translation: [Jesus, who gives life rather than taking it] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

from the dead

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who have died] (See: **Nominal Adjectives (p.1195)**)

we

Peter is speaking at least of himself and John, and perhaps also of the other apostles, but not of the people he is addressing. So use the exclusive form of **we** in your translation if your language marks that distinction. Other languages may have other ways of indicating that **we** is exclusive here. Alternate translation: [we and the other apostles whom Jesus chose] (See: **Exclusive and Inclusive 'We' (p.1131)**)

we

If you conclude that Peter is referring only to himself and John, and if your language uses dual forms, use the dual form of the pronoun **we** here, since it would apply to two people. (See: **Pronouns — When to Use Them (p.1222)**)

Acts 3:16

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

Your language might naturally present the phrases in this sentence in a different order. Alternate translation: [this man whom you see and know had faith in his name, and his name has made him strong] (See: **Information Structure (p.1162)**)

in his name, & his name

The pronoun **his** refers to Jesus in both of these instances. Alternate translation: [in the name of Jesus ... that name] (See: **Pronouns — When to Use Them (p.1222)**)

in his name, & his name

Peter is using the **name** of Jesus to mean his authority or power. Alternate translation: [in the authority of Jesus ... the authority of Jesus] or [in the power of Jesus ... the power of Jesus] (See: **Metonymy (p.1193)**)

the faith that {is} through him has given to him

The first instance of the pronoun **him** refers to Jesus, and the second instance refers to the man who had been lame. Alternate translation: [the faith that is through Jesus has given to this man] (See: **Pronouns — When to Use Them (p.1222)**)

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

Peter is speaking of **faith** as if it were a living thing that could have given **complete health** to the man. Alternate translation: [because this man had faith in Jesus, Jesus has given him this complete health] (See: **Personification (p.1207)**)

Acts 3:17

And now

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

brothers

Peter addresses the people as his **brothers** because they are related to him as fellow descendants of the founders of the Jewish nation. Alternate translation: [my kinsmen] (See: **Metaphor (p.1187)**)

you acted in ignorance

Peter likely means that the people **acted in ignorance** of the fact that Jesus was the Messiah. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [you acted in ignorance of the fact that Jesus was the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

as also your rulers

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: [and that your rulers also acted in ignorance] (See: **Ellipsis (p.1122)**)

Acts 3:18

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

Your language might naturally put first in this sentence the information that God **fulfilled** prophecies when Christ suffered. Alternate translation: [But in this way God has fulfilled what he foretold through the mouth of all the prophets, that his Christ would suffer] (See: **Information Structure (p.1162)**)

through the mouth of all the prophets

Since Peter is speaking of a group of people, **the prophets**, it might be more natural in your language to use the plural form of **mouth**. Alternate translation: [through the mouths of all the prophets] (See: **Collective Nouns (p. 1092)**)

through the mouth of all the prophets

Peter is using the **mouth** of the prophets to represent what they said by using their mouths. Alternate translation: [through what all the prophets said] (See: **Metonymy (p.1193)**)

of all the prophets

Peter is using the word **all** as a generalization. It is true that the overall witness of Old Testament prophecy is that the Messiah would come first in humility and suffering, but not every prophet spoke specifically of the sufferings of Christ. Alternate translation: [of many prophets] (See: **Hyperbole (p.1152)**)

Acts 3:19

turn back

Peter is speaking of his listeners as if they were traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. Alternate translation: [start obeying the Lord again] (See: **Metaphor (p.1187)**)

for your sins to be wiped away

If it would be helpful in your language, you could state this with an active form, and you could state who will do the action. Alternate translation: [so that God will wipe away your sins] (See: **Active or Passive (p.1080)**)

for your sins to be wiped away

Peter is speaking of sins as if they would be physically **wiped away** when God forgave them. Alternate translation: [so that God will forgive your sins] (See: **Metaphor (p.1187)**)

Acts 3:20

so that times of refreshment may come from the face of the Lord

Peter is speaking of these **times** as if they could actively **come** to his listeners on their own. Alternate translation: [so that the Lord may send you times of refreshing from his face] (See: **Personification (p.1207)**)

times of refreshment

If your language does not use an abstract noun for the idea behind the word **refreshment**, you could express the same idea with an adjective such as “refreshing” or “restful.” Alternate translation: [refreshing times] or [restful times] (See: **Abstract Nouns (p.1078)**)

from the face of the Lord

Peter is using the term **face** to represent the presence of the Lord. Alternate translation: [from the presence of the Lord] (See: **Metaphor (p.1187)**)

he may send

Peter is referring implicitly to Christ’s coming again. Alternate translation: [he may again send] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the one appointed for you

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the one whom he has appointed for you] (See: **Active or Passive (p.1080)**)

Acts 3:21

whom it is necessary for heaven to receive

Peter is speaking of **heaven** as if it were a person who has welcomed Jesus into his home. Alternate translation: [who must remain in heaven] (See: **Personification (p.1207)**)

until the times of the restoration of all things

If your language does not use an abstract noun for the idea behind the word **restoration**, you could express the same idea with a verb such as “restore.” Alternate translation: [until the times when God will restore all things] (See: **Abstract Nouns (p.1078)**)

from the age

The expression **from the age** means that something happened a long time ago. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [long ago] (See: **Idiom (p.1156)**)

through the mouth of his holy prophets

Peter is using the **mouth** of the prophets to represent what they said by using their mouths. Alternate translation: [through what his holy prophets said] (See: **Metonymy (p.1193)**)

Acts 3:22

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

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Moses indeed said that the Lord our God would raise up a prophet like himself for us Israelites from among our brothers. Moses said that we were to listen to him according to everything—whatever he might speak to us] (See: **Quotes within Quotes (p.1228)**)

The Lord our God

Some ancient manuscripts read “the Lord our God.” Peter would be quoting Deuteronomy 18:15 somewhat loosely but with the same basic meaning. ULT follows that reading. Other ancient manuscripts read “the Lord your God.” Peter would be quoting Deuteronomy 18:15 exactly. Still other ancient manuscripts read simply “the Lord God.” If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. (See: **Textual Variants (p.1247)**)

The Lord our God

Moses is speaking of himself and his fellow Israelites, whom he is addressing, so use the inclusive form of the word **our** in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

will raise up for you

Here the expression **raise up** does not mean “bring back to life,” as it did in 2:24 and 2:32. In this context, it refers instead to God giving someone the mission to go as a prophet to certain people with a message for them. Alternate translation: [will send to you] (See: **Idiom (p.1156)**)

your brothers

Moses is using the term **brothers** to mean people who are fellow descendants with his listeners of the founders of the Jewish nation. Alternate translation: [your kinsmen] (See: **Metaphor (p.1187)**)

You will listen to him according to everything

Moses is using a future statement to give a command. Alternate translation: [You must listen to everything he tells you] (See: **Statements — Other Uses (p.1241)**)

You will listen to him according to everything

Here, **listen** is an idiom that means “obey.” Alternate translation: [You must obey every command that he gives you] (See: **Idiom (p.1156)**)

Acts 3:23

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

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Moses also said that every soul that did not listen to that prophet would be destroyed from the people] (See: **Quotes within Quotes (p.1228)**)

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

If it would be helpful in your language, you could state this with an active form, and you could state who will do the action. Alternate translation: [God will destroy from the people every soul that does not listen to that prophet] or see the next note for a further possibility. (See: **Active or Passive (p.1080)**)

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

Moses could be using a future statement to give a command, in which case he would be telling the people to take this action. Alternate translation: [you must destroy from the people every soul that does not listen to that prophet] (See: **Statements — Other Uses (p.1241)**)

every soul that

Moses is using one part of a person, the **soul**, to mean the entire person. Alternate translation: [every person who] (See: **Synecdoche (p.1245)**)

that does not listen to that prophet

Here, **listen** is an idiom that means “obey.” Alternate translation: [does not obey that prophet] (See: **Idiom (p.1156)**)

Acts 3:24

all the prophets

Here the phrase **all the prophets** is probably not the same kind of generalization that it seems to be in 3:18. It is true in a more literal sense that all the prophets **announced these days**. There was something in the messages of each one of them that pointed to the culmination of God's work in the coming of Jesus. So even if your language does not use generalizations for emphasis, you could translate these words just as Peter says them. (See: **Hyperbole (p.1152)**)

from Samuel and those after him

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

these days

Peter is using the word **days** to mean a specific time. Alternate translation: [this time] or [these times] (See: **Idiom (p.1156)**)

these days

Peter is referring to a specific time to mean implicitly what is happening at that time. Alternate translation: [the things that are happening now] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 3:25

You are the sons of the prophets

Peter is using the word **sons** in the sense of "heirs," by association with the way that children inherit from their parents. He means that the Israelites living at this time are going to receive something as a legacy from those who lived before them. Alternate translation: [You are the ones who are going to receive what the prophets promised] or [You are the ones who are going to experience what the prophets foretold] (See: **Metonymy (p.1193)**)

the sons

Although the term **sons** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could state "the sons and daughters" to indicate this. (See: **When Masculine Words Include Women (p.1261)**)

and of the covenant that God made with your fathers

The figurative sense of **sons** as "heirs" continues in this phrase. Alternate translation: [and who are going to receive what God promised to your fathers when he made a covenant with them] (See: **Metonymy (p.1193)**)

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

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [with your fathers when he said to Abraham that in his seed all the families of the earth would be blessed] (See: **Quotes within Quotes (p.1228)**)

your fathers

Here, **fathers** means "ancestors." Alternate translation: [your ancestors] (See: **Metaphor (p.1187)**)

your fathers

Although the term **fathers** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could state "your fathers and mothers" to indicate this. (See: **When Masculine Words Include Women (p.1261)**)

in your 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: [through your descendants] or see the next note for a further possibility. (See: **Metaphor (p.1187)**)

in your seed

As the apostle Paul notes in Galatians 3:16, God used the singular form of the word **seed** when he said this to Abraham, and so the ultimate fulfillment of this promise came when God sent Jesus as the Savior for everyone in the world who would believe in him. That may also be what Peter has in view here, since he refers in the next verse

to God's "Servant," meaning the Messiah. Alternate translation: [through the Messiah, who will be your descendant] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

will all the families of the earth be blessed

If it would be helpful in your language, you could state this with an active form. Alternate translation: [I will bless all the families of the earth] (See: **Active or Passive (p.1080)**)

all the families of the earth

Here, **families** refers to people groups or nations by association with the way that many of them consist of people who have a common ancestry. Alternate translation: [all the nations of the world] (See: **Metonymy (p.1193)**)

Acts 3:26

God, having raised up his Servant, sent him

The expression **raised up** has the same meaning here as in 3:22. See how you translated it there. Alternate translation: [When God appointed Jesus as the Messiah, he sent him] (See: **Idiom (p.1156)**)

his Servant

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

turning each of you from your wickedness

Here, **turning** someone **from** something means leading that person to stop doing that thing. See how you translated the similar expression in 3:19. Alternate translation: [by leading every one of you to repent of your wickedness] (See: **Metaphor (p.1187)**)

turning each of you from your wickedness

If your language does not use an abstract noun for the idea behind the word **wickedness**, you could express the same idea with an adjective such as “wicked.” Alternate translation: [by leading every one of you to stop doing wicked things] (See: **Abstract Nouns (p.1078)**)

Acts 4

Acts 4 Chapter Introduction

Structure and Formatting

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

Religious and Cultural Concepts in This Chapter

Unity

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

“Signs and wonders”

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

Translation Issues in This Chapter

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

The cornerstone was the first piece of stone that people put down when they were building a building out of stone. Peter refers to it as the “head of the corner” in 4:11. This is a metaphor for the most important part of something, the part on which everything else depends. To say that Jesus is the cornerstone of the church is to say that nothing in the church is more important than Jesus and that everything in the church depends on Jesus. (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*tw/dict/bible/kt/faith]])

Translation Issues in This Chapter

“no other name” (4:12)

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

Acts 4:1

as they were speaking

The pronoun **they** refers to Peter and John. Alternate translation: [as Peter and John were speaking] (See: **Pronouns — When to Use Them (p.1222)**)

the captain of the temple

The temple had its own guards, and this man was their commanding officer. Alternate translation: [the commander of the temple guard] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the Sadducees

The Sadducees would have been particularly upset that Peter and John were saying that God raised Jesus from the dead, because they did not believe in the resurrection. If it would be helpful to your readers, you could explain that explicitly here. Alternate translation: [the Sadducees, who do not believe in the resurrection,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the Sadducees

Luke is using the name of the whole group to mean some of its members. Alternate translation: [some of the Sadducees] (See: **Synecdoche (p.1245)**)

Acts 4:2

greatly troubled because they were teaching

The pronoun **they** refers to Peter and John. It may be helpful to begin a new sentence here. Alternate translation: [These men were greatly troubled because Peter and John were teaching] (See: **Pronouns — When to Use Them (p.1222)**)

proclaiming in Jesus the resurrection that {is} from the dead

If your language does not use an abstract noun for the idea behind the word **resurrection**, you could express the same idea with an equivalent phrase. Peter and John were saying that God would raise people from the dead in the same way that he had raised Jesus. Translate this in a way that allows **the resurrection** to refer to both Jesus' resurrection and the general resurrection of other people. Alternate translation: [proclaiming that God makes people alive again who have died, just as God had done for Jesus] (See: **Abstract Nouns (p.1078)**)

that {is} from the dead

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who have died] (See: **Nominal Adjectives (p.1195)**)

Acts 4:3

And

Luke is using the word translated **And** to introduce what the men who came up to Peter and John did because they were so troubled by their teaching. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

they laid hands on them

The pronoun **they** refers to the priests, the captain of the temple, and the Sadducees. The pronoun **them** refers to Peter and John. It may be helpful to clarify this for your readers. Alternate translation: [the priests, the captain of the temple, and the Sadducees laid hands on Peter and John] or [the men who had come up to Peter and John laid hands on them] (See: **Pronouns — When to Use Them (p.1222)**)

they laid hands on them

The expression **laid hands on** means to arrest someone by association with the way that arresting officers might physically take hold of a person with their **hands**. Alternate translation: [they arrested them] (See: **Metonymy (p. 1193)**)

put them in custody

If your language does not use an abstract noun for the idea behind the word **custody**, you could express the same idea with a verb such as “imprison.” Alternate translation: [they imprisoned them] (See: **Abstract Nouns (p.1078)**)

since it was already evening

The implication is that the ruling council, which Luke describes in 4:5–6, would not meet to question anyone at night. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [since it was already evening and the council would not meet to question them at night] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 4:4

But

Luke uses the word **But** to introduce information about what happened after this much of the story as a result of the events within the story itself. This is not the end of the whole story, but it is the end of a significant part of it. Your language may have its own way of indicating how such information relates to a significant part of a story. (See: **End of Story (p.1125)**)

the word

Luke is using the term **word** to mean the message about Jesus that Peter and John shared by using words. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

the number of the men

Luke is not using the word **men** in a generic sense here. The figure of 5,000 is the number of the men alone. It does not include women and children. So it would not be accurate to translate **men** as “people.” Instead, if it would be helpful to your readers, you could indicate this distinction explicitly. Alternate translation: [the number of the men alone, not counting the women and children,] (See: **When Masculine Words Include Women (p.1261)**)

became about 5,000

The word translated **became** could mean: (1) the community of believers in Jesus grew to a total of 5,000 as a result of the professions of faith on this day. Alternate translation: [in the community of believers grew to about 5,000]; (2) “was,” and that would indicate that 5,000 men made professions of faith on this day. Alternate translation: [who put their faith in Jesus that day was about 5,000] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 4:5

And it happened that

Luke uses this phrase to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for this purpose. (See: **Introduction of a New Event (p.1164)**)

their rulers and elders and scribes were gathered together

Luke is implicitly describing the Sanhedrin, the Jewish ruling council, which consisted of these three groups of people. Luke describes this council explicitly as “the Sanhedrin” in 4:15. If it would be helpful to your readers, you could identify it by name here. Alternate translation: [the Sanhedrin, consisting of their rulers and elders and scribes, was gathered together] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

their rulers and elders and scribes

The pronoun **their** refers to the Jewish people. Alternate translation: [the rulers and elders and scribes of the Jewish people] (See: **Pronouns — When to Use Them (p.1222)**)

were gathered together

If it would be helpful in your language, you could state this with an active form. Alternate translation: [gathered together] (See: **Active or Passive (p.1080)**)

Acts 4:6

Annas the high priest, and Caiaphas

Luke describes Annas as **the high priest**, but the actual situation was complicated. At this time the Romans were appointing the high priests for Judea. One Roman official had appointed Annas some years earlier, but ten years after that, another official deposed him and named his son-in-law Caiaphas high priest instead. However, the Jews still recognized Annas' claim to the position. If you decide to clarify this for your readers, it would probably be best to state the matter as simply as possible. Alternate translation: [Annas, whom the Jews recognized as the high priest, and Caiaphas, whom a Roman official had appointed as the high priest] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Annas & Caiaphas, & John, & Alexander

These are the names of four men. The **John** mentioned here was a member of the high priest's family. This is not the same John as the apostle. (See: **How to Translate Names (p.1148)**)

as many as were from the high priestly family

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

Acts 4:7

having set them in {their} midst, they asked them

The pronoun **them** refers to Peter and John, and the pronouns **their** and **they** refer to the council members. It may be helpful to clarify this for your readers. Alternate translation: [when the council members had set Peter and John in their midst, the members asked them] (See: **Pronouns — When to Use Them (p.1222)**)

By what power or in what name have you done this

The words **power** and **name** (meaning authority; see next note) mean similar things. The council members may be using them together to ask a comprehensive or emphatic question. If it would be helpful to your readers, you could combine these terms in your translation. Alternate translation: [By whatever means were you able to do this?] (See: **Doublet (p.1120)**)

in what name

Here, **name** refers to authority. Alternate translation: [by what authority] (See: **Metonymy (p.1193)**)

you

Since the council members are speaking to two men, **you** would be dual if your language uses that form. (All other pronouns in this account that refer to Peter and John would also be dual, such as **them** in its two instances in this verse.) (See: **Forms of 'You' — Dual/Plural (p.1136)**)

Acts 4:8

Peter, filled with the Holy Spirit, said

If it would be helpful in your language, you could state this with an active form. See how you translated the comparable expression in 2:4. Alternate translation: [the Holy Spirit filled Peter and he said] (See: **Active or Passive (p.1080)**)

Peter, filled with the Holy Spirit, said

Luke is speaking of Peter as if he were a container that the Holy Spirit **filled**. Alternate translation: [the Holy Spirit inspired Peter and he said] (See: **Metaphor (p.1187)**)

Rulers of the people and elders

Peter is addressing the entire council by referring to its two components. Some of the members had ruling responsibilities. Others, the **elders**, were added to the council to bring its total membership up to 70, since according to Exodus 24:1, that was the number of elders who accompanied Moses when God confirmed the covenant with Israel at Mount Sinai. Alternate translation: [You members of the Sanhedrin] (See: **Merism (p.1185)**)

of the people

Here, **the people** means specifically the people of Israel. Alternate translation: [of the people of Israel] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 4:9

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

Peter is not suggesting seriously that the subject of the questioning is uncertain. He knows the subject, but he is suggesting ironically that it is uncertain so that he can describe it from his own perspective. The council asked by what power or authority he and John did "this," implying that "this" was something bad, a public disturbance that troubled the authorities. In response, Peter asserts that "this" was instead something good, **a good deed to a sick man**. If it would be helpful to your readers, in your translation you could indicate the meaning that Peter is communicating through this irony. Alternate translation: [what we actually did was a good deed for a sick man, and if you want to know by what means he was made well] (See: **Irony (p.1170)**)

we are being questioned

If it would be helpful in your language, you could state this with an active form. Alternate translation: [you are questioning us] (See: **Active or Passive (p.1080)**)

he was made well

If it would be helpful in your language, you could state this with an active form. Alternate translation: [he became healthy] (See: **Active or Passive (p.1080)**)

Acts 4:10

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

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may this be known to you and to all the people of Israel] or [this should be known to you and to all the people of Israel] (See: **Third-Person Imperatives (p.1249)**)

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

The word translated **known** is an adjective, so this is not a passive verbal form. However, if your language does not use passive forms, it might be clearer for your readers if you use an expression that does not seem to be a passive verbal form. The adjective **known** expresses the result of action by a different agent, so you can use an active form with that agent as the subject. Alternate translation: [you and all the people of Israel, know] (See: **Active or Passive (p.1080)**)

to you all

The pronoun **you** refers to the council members. Alternate translation: [to all of you council members] or [to all of you who are questioning us] (See: **Pronouns — When to Use Them (p.1222)**)

in the name

Here, **name** refers to power and authority. Alternate translation: [through the power] or [by the authority] (See: **Metonymy (p.1193)**)

of Jesus Christ the Nazarene

See how you translated this in 2:22 and 3:6. Alternate translation: [of Jesus Christ of Nazareth] (See: **How to Translate Names (p.1148)**)

whom you crucified

It was the Romans who literally crucified Jesus, but Peter says that these Jewish leaders crucified him because their demands led to his death. See how you translated the similar expression in 2:23. Alternate translation: [whom you demanded to be crucified] (See: **Synecdoche (p.1245)**)

whom God raised from the dead

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: [whom God made alive again after he died] (See: **Idiom (p.1156)**)

from the dead

Peter is using the adjective **dead** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who have died] (See: **Nominal Adjectives (p.1195)**)

Acts 4:11

He

The pronoun **He** refers to Jesus. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

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

Peter is quoting from Psalm 118:22, and the quotation contains a metaphor. This psalm is describing the Messiah as if he were a stone that builders chose not to use. This means that people will reject him. When the psalm says that this stone became the cornerstone, this means that God will nevertheless make the Messiah the ruler of these people. However, since this is a quotation from Scripture, we recommend that you translate the words directly rather than providing a non-figurative explanation of them, even if your language does not customarily use such figures of speech. If you want to explain the meaning of the metaphor, we recommend that you do that in a footnote rather than in the Bible text. (See: **Metaphor (p.1187)**)

that was rejected by you, the builders

If it would be helpful in your language, you could state this with an active form. Alternate translation: [that you, the builders, rejected] (See: **Active or Passive (p.1080)**)

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.1156)**)

Acts 4:12

there is no salvation in anyone else

In Greek this is a double negative for emphasis, “there is no salvation in no one else.” The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: [he is the only one in whom there is salvation] (See: **Double Negatives (p.1117)**)

there is no salvation in anyone else

If your language does not use an abstract noun for the idea behind the word **salvation**, you could express the same idea with a verb such as “save.” Alternate translation: [he is the only one who is able to save] (See: **Abstract Nouns (p.1078)**)

there is no other name under heaven given

If it would be helpful in your language, you could state this with an active form. Alternate translation: [God has not given any other name under heaven] (See: **Active or Passive (p.1080)**)

there is no other name & by which we must be saved

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [there is no other person … by whom we must be saved] (See: **Metonymy (p.1193)**)

under heaven

This is an idiom. See how you translated it in 2:5. Alternate translation: [on earth] (See: **Idiom (p.1156)**)

among men

Peter is using the term **men** in a generic sense that includes both men and women. Alternate translation: [among people] or [to people] (See: **When Masculine Words Include Women (p.1261)**)

by which we must be saved

If it would be helpful in your language, you could state this with an active form. Alternate translation: [that can save us] or, if you translate “name” as “person,” [who can save us] (See: **Active or Passive (p.1080)**)

we

Peter is using the word **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

Acts 4:13

seeing

Luke is using the word **seeing** to mean that the council members noticed this and found it significant. Alternate translation: [taking note of] or [impressed with] (See: **Idiom (p.1156)**)

the boldness of Peter and John

Here the abstract noun **boldness** refers to the way in which Peter and John responded to the Jewish leaders. If your language does not use an abstract noun for this idea, you could express the same idea with an adverb or an adjective. Alternate translation: [how boldly Peter and John had spoken] or [how bold Peter and John were] (See: **Abstract Nouns (p.1078)**)

realizing

The implication is that the Jewish leaders realized this because of the way Peter and John spoke. Alternate translation: [realizing from the way they spoke] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they marveled, and they recognized them, that they had been with Jesus

Here the pronoun **they** refers in its first two instances to the council members, and in its third instance it refers to Peter and John, as does the pronoun **them**. It may be helpful to your readers to clarify this and to state the meaning here more concisely. Alternate translation: [the council members marveled, and they recognized that Peter and John had been with Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

they were uneducated and ordinary men

The words **uneducated** and **ordinary** mean similar things. Both words indicate that Peter and John had no formal education. Luke uses them together for emphasis, to express from the council members' perspective how amazed they were. Alternate translation: [they had no formal education at all] (See: **Doublet (p.1120)**)

Acts 4:14

the man who had been healed

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the man whom Peter and John had healed] (See: **Active or Passive (p.1080)**)

who had been healed standing with them, they had nothing

The pronoun **them** refers to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: [standing with Peter and John, the council members had nothing] (See: **Pronouns — When to Use Them (p.1222)**)

they had nothing to say in opposition

The implication is that anything the council members said **in opposition** would have been in an attempt to discredit the claim that the man had been healed in the name of Jesus. But there was nothing they could say, since the evidence that the claim was true was right in front of them in the person of the formerly lame man standing on his own. Alternate translation: [they had nothing to say to discredit the account] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 4:15

having commanded them to go outside the Sanhedrin, they conferred among themselves

The pronoun **them** refers at least to Peter and John, and probably also to the man who was healed, while the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: [having commanded Peter and John and the man who was healed to go outside the Sanhedrin, the council members conferred among themselves] (See: **Pronouns — When to Use Them (p.1222)**)

the Sanhedrin

Luke is using the name of the Jewish ruling council to mean the meeting place of that council. Alternate translation: [the place where the Sanhedrin met] or [the council chamber] (See: **Metonymy (p.1193)**)

Acts 4:16

What should we do to these men

This could mean: (1) the Jewish leaders were using the question form to express their frustration because they realize that they cannot punish Peter and John. As 4:21 indicates explicitly, and as the leaders suggest here, they are afraid of how the people might respond if they do. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is very difficult to know what we should do to these men!]; (2) the leaders were asking one another a genuine question, because ultimately they do decide to do something to Peter and John. They warn them not to speak or teach in the name of Jesus, with an implied threat of punishment if they do. In that case it would be accurate to translate this as a question. (See: **Rhetorical Question (p.1234)**)

to everyone living in Jerusalem

This is a generalization that the leaders are making to emphasize how widely the news of the healing has spread. Alternate translation: [people who live throughout Jerusalem] (See: **Hyperbole (p.1152)**)

a notable sign

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

Acts 4:17

so that it may not be spread unto more

If it would be helpful in your language, you could state this with an active form. Alternate translation: [so that it does not spread] or [so that they will not spread it] (See: **Active or Passive (p.1080)**)

so that it may not be spread unto more

By **it**, the council members do not mean the news of the man's healing, since they have already said that everyone in Jerusalem knows about it. They mean the teaching that Jesus is Messiah, since they then try to prevent this from spreading by not allowing the apostles to speak to anyone about Jesus. Alternate translation: [so that this teaching about Jesus does not spread] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

unto more

Alternate translation: [any further]

to speak in this name

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [to speak about this person Jesus] (See: **Metonymy (p.1193)**)

no longer to speak in this name to any of men

In Greek this is a double negative for emphasis, "no longer to speak in this name to none of men." The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: [to stop speaking in this name to any of men] (See: **Double Negatives (p.1117)**)

to any of men

Here, **men** has a generic sense that includes both men and women. Alternate translation: [to any person] or [to anyone] (See: **When Masculine Words Include Women (p.1261)**)

Acts 4:18

And

Luke uses the word translated **And** to introduce what the council members did as a result of their discussion. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

summoning them, they commanded them

The pronoun **them** refers in both instances to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: [summoning Peter and John, the council members commanded them] (See: **Pronouns — When to Use Them (p.1222)**)

neither to speak nor to teach

The words **speak** and **teach** mean similar things. The council members may be using them together for emphasis. Alternate translation: [not to say anything publicly] (See: **Doublet (p.1120)**)

in the name of Jesus

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [about this person Jesus] (See: **Metonymy (p.1193)**)

Acts 4:19

answering, Peter and John said

Together the words **answering** and **said** mean that Peter and John responded to the council. Alternate translation: [Peter and John responded] (See: **Hendiadys (p.1144)**)

answering, Peter and John said

This could mean: (1) Peter and John each said different parts of the quotation in 4:19–20. (2) Peter spoke these words on behalf of both of them, since the Holy Spirit had inspired him to speak to the council in 4:8–12. Alternate translation: [Peter responded on their behalf] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Whether it is right before God

Here the phrase **before God** refers to God's opinion by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: [Whether God thinks it is right] (See: **Metonymy (p. 1193)**)

to listen to you rather than to God

Here, **listen** is an idiom that means "obey." Alternate translation: [to obey you rather than God] (See: **Idiom (p. 1156)**)

Acts 4:20

For

Peter and John are using the word **For** to introduce the reason why the council needs to judge whether it would be right for them to obey the council rather than God. Alternate translation: [The reason why you must judge whom we should obey is that] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

we & we have seen and heard

Peter and John are using the word **we** to refer to themselves but not to their listeners, so use the exclusive form of the word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

we are not able not to speak

You could state the meaning of this double negative positively. Alternate translation: [we must speak] (See: **Double Negatives (p.1117)**)

Acts 4:21

So, having warned them further, they released them

The pronoun **them** refers in both instances to Peter and John, and the pronoun **they** refers to the council members. It may be helpful to your readers to clarify this. Alternate translation: [having warned Peter and John further, the council members released them] (See: **Pronouns — When to Use Them (p.1222)**)

on account of the people

The implication is that the Jewish leaders were afraid that the people would riot if they punished Peter and John. If it would be helpful to your readers, you could state that explicitly. It may be helpful to begin a new sentence here. Alternate translation: [They were afraid that if they did punish Peter and John, the people would riot] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they were all glorifying God

Here, **all** is a generalization for emphasis. Alternate translation: [large numbers of them were glorifying God] (See: **Hyperbole (p.1152)**)

Acts 4:22

For the man to whom this sign of healing had happened was more than 40 years old

In this verse, Luke provides background information about the age of the man who was healed to help readers understand why the people considered his healing such a remarkable miracle. In your translation, present this background information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

For

Luke is using the word **For** to introduce the reason why the people were glorifying God. Alternate translation: [The people were glorifying God because] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

the man to whom this sign of healing had happened

Luke is speaking as if the **healing** had **happened** on its own. Alternate translation: [the man whom Peter and John had miraculously healed] (See: **Personification (p.1207)**)

this sign of healing

Luke is using the possessive form to describe a **sign** that consisted of a **healing**. The word **sign** has the same sense here that it has in the phrase “wonders and signs” in 2:22 and 2:43. It means a miracle. Alternate translation: [this miraculous healing] (See: **Possession (p.1216)**)

Acts 4:23

having been released

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [after the council members had released Peter and John] (See: **Active or Passive (p. 1080)**)

they came to {their} own people

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went to their own people] (See: **Go and Come (p.1142)**)

their} own people

The phrase **their own people** refers to the community of believers in Jesus. Alternate translation: [the other believers] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the chief priests and the elders

As Peter does in 4:8, here Luke is referring to the entire council by naming its two components. Alternate translation: [the members of the Sanhedrin] (See: **Merism (p.1185)**)

Acts 4:24

having heard, they raised

The phrase **having heard** refers to the other believers, but the pronoun **they** seems to include Peter and John as well, since those who pray ask for boldness to keep speaking the message about Jesus (4:29). It may be helpful to clarify this for your readers. Alternate translation: [when the other believers heard this report, together with Peter and John they raised] (See: **Pronouns — When to Use Them (p.1222)**)

raised their voice

Since Luke is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: [they raised their voices] (See: **Collective Nouns (p.1092)**)

raised their voice

The expression **they raised their voice** is an idiom that means they spoke loudly. Alternate translation: [they prayed loudly] or [they prayed out loud] (See: **Idiom (p.1156)**)

unanimously

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. See how you translated the same expression in 1:14. Alternate translation: [with one accord] or [harmoniously]

you {are

The word **you** is singular, and it refers to God. The same is true of the words “you” and “your” in 4:25–30. You may have decided to use a formal form of “you” in your translation in such cases. (See: **Forms of ‘You’ — Formal or Informal (p.1138)**)

having made the heaven and the earth and the sea and all that {is} in them

The believers are referring to all of creation by naming its components. Alternate translation: [who created everything that exists] (See: **Merism (p.1185)**)

the heaven

The believers are using the word translated **heaven** in one of its specific senses to mean the sky. Alternate translation: [the sky]

Acts 4:25

the one having said by the Holy Spirit from the mouth of our father David, your servant

The word **mouth** refers to what David said by using his mouth. Alternate translation: [the one whose Holy Spirit inspired our father David, your servant, to say] (See: **Metonymy (p.1193)**)

one having said by the Holy Spirit from the mouth of our father David, your servant, Why did the nations rage, and the peoples imagine useless things

As the believers pray together, they quote from one of the psalms that David composed, Psalm 2:1–2. If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [whose Holy Spirit inspired our father David, your servant, to ask why the nations raged and why the peoples imagined useless things.] (See: **Quotes within Quotes (p.1228)**)

our

The believers are using the word **our** to refer to themselves but not to God, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

of & father

Here, **father** means "ancestor." Alternate translation: [ancestor] (See: **Metaphor (p.1187)**)

servant

The believers are using the word **servant** here in its ordinary sense, not as a title for the Messiah, so it would not be appropriate to translate it as "Messiah," as you may have done when it was a title in 3:13 and 3:26.

Why did the nations rage, and the peoples imagine useless things

Here some words have been left out that a sentence would need in many languages in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: [Why did the nations rage, and why did the peoples imagine useless things] (See: **Ellipsis (p.1122)**)

Why did the nations rage, and the peoples imagine useless things

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [Why did the nations rage, indeed, why did the peoples imagine useless things] (See: **Parallelism (p.1204)**)

Why did the nations rage, and the peoples imagine useless things

In this psalm, David uses the question form to emphasize the futility of opposing God. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation.

Alternate translation: [The nations should not have raged, and the peoples should not have imagined useless things!] (See: **Rhetorical Question (p.1234)**)

useless things

The phrase **useless things** implicitly describes plans to oppose God, which can never succeed. Alternate translation: [ways to oppose God, which always prove useless] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 4:26

The kings of the earth took their stand and the rulers were gathered to the same against the Lord and against his Christ

This is the rest of the quotation from Psalm 2 that the believers started in 4:25. 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 said that the kings of the earth had taken their stand and the rulers had gathered to the same against the Lord and against his Christ] (See: **Quotes within Quotes (p.1228)**)

The kings of the earth took their stand and the rulers were gathered to the same

In keeping with the conventions of Hebrew poetry, these two phrases mean basically the same thing. If the repetition might be confusing for your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [The kings of the earth took their stand, yes, the rulers were gathered to the same] (See: **Parallelism (p.1204)**)

The kings of the earth took their stand

The expression **took their stand** describes an army lining up for battle. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [The kings of the earth lined up their troops for battle] or [The kings of the earth formed their battle lines] (See: **Idiom (p.1156)**)

the rulers were gathered

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the rulers gathered] (See: **Active or Passive (p.1080)**)

to the same

See the discussion of this phrase in Part 3 of the Introduction to Acts. Here it could mean “by agreement” or “in the same place.” You could use either phrase as an alternate translation.

the Lord & his Christ

Here the word **Lord** refers to God and the word **Christ** refers to the Messiah. Alternate translation: [God the Lord ... his Messiah] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 4:27

were gathered together

If it would be helpful in your language, you could state this with an active form. Alternate translation: [gathered together] (See: **Active or Passive (p.1080)**)

in this city

The phrase **this city** refers to Jerusalem. Alternate translation: [here in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Servant

Here the word **Servant** is a title for the Messiah. See the discussion of that term in the introduction to Chapter 3, and see how you translated it in 3:13 and 3:26. Alternate translation: [Messiah]

whom you anointed

In the Old Testament, ceremonial oil was poured on a person who was being given the authority to assume an office or to do a special task. The believers are speaking of anointing to indicate that God appointed Jesus to be the Messiah. Alternate translation: [whom you appointed] (See: **Metaphor (p.1187)**)

Acts 4:28

all that your hand and your counsel had predetermined to happen

Here, **hand** means God's power and **counsel** means God's plan. Alternate translation: [all that your power and your plan had predetermined to happen] (See: **Metonymy (p.1193)**)

all that your hand and your counsel had predetermined to happen

The words **hand** and **counsel**, joined by **and**, are expressing a single idea. The word **hand**, meaning "power," tells by what means God intended to carry out his **counsel**, that is, his plan. Alternate translation: [all that you planned in advance to make happen by your power] (See: **Hendiadys (p.1144)**)

all that your hand and your counsel had predetermined to happen

The believers are speaking of God's **hand** and his **counsel** (that is, his power and his plan) as if they had **predetermined** what would happen to Jesus. They mean that God himself had done this. Alternate translation: [all that you planned in advance to make happen by your power] (See: **Personification (p.1207)**)

Acts 4:29

And now, Lord

The believers use the expression **And now** to direct God's attention to the request they are making in light of what they have said to this point in their prayer. In your translation, use a word, phrase, or other method in your language that is natural for this same purpose.

look upon their threats

The phrase **look upon** is an idiomatic way of asking God to pay attention to the threats that the Jewish leaders have made against the believers. Alternate translation: [pay attention to the threats they have made] (See: **Idiom (p.1156)**)

to your servants

The believers are speaking of themselves in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [to us, your servants] (See: **First, Second or Third Person (p.1133)**)

your word

The believers are using the term **word** to mean the message about Jesus that God has told them to share by using words. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

with all boldness

If your language does not use an abstract noun for the idea behind the word **boldness**, you could express the same idea with an adverb such as "boldly." The word **all** is an intensifier. Alternate translation: [very boldly] (See: **Abstract Nouns (p.1078)**)

Acts 4:30

as you stretch out your hand to heal and for signs and wonders to happen

Here the **hand** represents God's power. To **stretch out** the hand means to use it. So this is a prayer for God to do powerful things. Alternate translation: [as you do powerful things to heal people and to make signs and wonders happen] (See: **Metonymy (p.1193)**)

signs and wonders

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in 2:43. Alternate translation: [great miracles] (See: **Doublet (p.1120)**)

through the name

Here, **name** refers to authority. Alternate translation: [by the authority] (See: **Metonymy (p.1193)**)

the name of your holy Servant Jesus

Here the word **Servant** is a title for the Messiah. See the discussion of that term in the introduction to Chapter 3, and see how you translated it in 3:13, 3:26, and 4:27. Alternate translation: [the name of Jesus, your holy Messiah]

Acts 4:31

And

This verse is the end of the whole story of how the lame man was healed and how Peter and John were arrested as a result. Luke uses the word translated **And** to introduce information about what happened after the story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story. (See: **End of Story (p.1125)**)

in which they were gathered together

If it would be helpful in your language, you could state this with an active form. Alternate translation: [where they had gathered together] (See: **Active or Passive (p.1080)**)

was shaken

If it would be helpful in your language, you could state this with an active form. Alternate translation: [shook] (See: **Active or Passive (p.1080)**)

they were all filled with the Holy Spirit

If it would be helpful in your language, you could state this with an active form. See how you translated the same expression in 2:4. Alternate translation: [the Holy Spirit filled them all] (See: **Active or Passive (p.1080)**)

they were all filled with the Holy Spirit

Luke is speaking as if the believers were containers that the Holy Spirit **filled**. Alternate translation: [the Holy Spirit inspired them all] (See: **Metaphor (p.1187)**)

the word of God

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. Alternate translation: [the message from God] (See: **Metonymy (p.1193)**)

with boldness

If your language does not use an abstract noun for the idea behind the word **boldness**, you could express the same idea with an adverb such as “boldly.” Alternate translation: [boldly] (See: **Abstract Nouns (p.1078)**)

Acts 4:32

Now

Luke uses the word **Now** to introduce background information in 4:32–37 that will help readers understand further episodes in the story. These verses introduce Barnabas, who will be an important character in the book, and they also help account for what happens to Ananias and Sapphira in the next chapter. You can translate the word **Now** with a term or phrase that serves the same purpose in your language. (See: **Connect — Background Information (p.1095)**)

was one in heart and soul

Here the word **heart** seems to represent the emotions and the word **soul** seems to represent the desires. Alternate translation: [thought the same way and desired the same things] or see the next note for a further possibility. (See: **Metonymy (p.1193)**)

was one in heart and soul

The terms **heart** and **soul** mean similar things, and Luke may be using them together for emphasis. If it would be helpful to your readers, you could combine the terms in your translation. Alternate translation: [was genuinely united] (See: **Doublet (p.1120)**)

of the things that were to him

Alternate translation: [of the things that he owned]

everything was common to them

The word **everything** may be a generalization that emphasizes the powerful spirit of generosity among the believers. See how you translated the similar expression in 2:44. Alternate translation: [they shared their belongings with one another] (See: **Hyperbole (p.1152)**)

Acts 4:33

of the resurrection of the Lord Jesus

If your language does not use an abstract noun for the idea behind the word **resurrection**, you could express the same idea with an adjective such as “alive.” Alternate translation: [of how God made the Lord Jesus alive again after he died] (See: **Abstract Nouns (p.1078)**)

and great grace was upon them all

The pronoun **them** refers back to “the multitude of those who believed” in 4:32. It does not refer just to the **apostles**, who are mentioned in this verse. Alternate translation: [great grace was upon all of the believers] (See: **Pronouns — When to Use Them (p.1222)**)

and great grace was upon them all

If your language does not use an abstract noun for the idea behind the word **grace**, you could express the same idea with an equivalent expression. The word could describe: (1) how God was blessing the believers. Alternate translation: [God was blessing all of the believers in wonderful ways]; (2) how the people in Jerusalem held the believers in high esteem. Alternate translation: [the people of Jerusalem thought very highly of all the believers] (See: **Abstract Nouns (p.1078)**)

Acts 4:34

For there was not anyone needy among them

This statement expresses the result of the rest of what Luke says in this verse and what he says in the next verse. If it would be helpful in your language to put this result after the reasons for it, you could create a verse bridge by moving this statement to the end of the next verse and beginning it with the word “So” instead of **For**. (See: **Verse Bridges (p.1259)**)

For

Luke uses the word **For** in its first instance in this verse to introduce the evidence or reason for his statement at the end of the previous verse that “great grace was upon them all.” The meaning here depends on the meaning there. Alternate translation: (1) [The way God was blessing the believers could be seen in the fact that] or (2) [One thing that made the people think very highly of the believers was that] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

for

Luke uses the word **for** in its second instance in this verse to introduce the reason why no one in the community of believers was needy. Alternate translation: [and the reason for this was that] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

for as many as were owners of lands or houses

The phrase **as many as** is a generalization for emphasis. Alternate translation: [many believers who owned lands or houses] (See: **Hyperbole (p.1152)**)

the price of the things being sold

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the money that they received from the things they sold] (See: **Active or Passive (p.1080)**)

Acts 4:35

they were laying it at the feet of the apostles

The expression **laying it at the feet** indicates that believers who sold possessions were putting the money they received onto the ground in front of the apostles. In this culture, that was a symbolic way of presenting it to them as a gift to be used to help others in the community. If there is a comparable symbolic action in your culture, you could use that in your translation. You could also use a general expression. Alternate translation: [they were presenting it to the apostles] (See: **Symbolic Action (p.1243)**)

it was being distributed

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the apostles were distributing it] (See: **Active or Passive (p.1080)**)

to each one, according as anyone had need

If your language does not use an abstract noun for the idea behind the word **need**, you could express the same idea with a verb such as “need.” Alternate translation: [to every person in the amount that he needed] (See: **Abstract Nouns (p.1078)**)

Acts 4:36

Then Joseph

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.1167)**)

Joseph, & Barnabas

Joseph and **Barnabas** are two names for the same man. (See: **How to Translate Names (p.1148)**)

called Barnabas by the apostles

If it would be helpful in your language, you could state this with an active form. Alternate translation: [whom the apostles called Barnabas] (See: **Active or Passive (p.1080)**)

which, being translated, is Son of Encouragement

If it would be helpful in your language, you could express the meaning of the passive verbal form **being translated** with an active form. Alternate translation: [which means Son of Encouragement] (See: **Active or Passive (p.1080)**)

which, being translated, is Son of Encouragement

Luke assumes that his readers will know that he is saying what the name Barnabas means when **translated** from the Aramaic language. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [which means Son of Encouragement in Aramaic] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Son of Encouragement

The expression **Son of** describes a person who shares the qualities of something. The apostles used this name to describe Joseph's behavior and character, since he was a person who encouraged others. Alternate translation: [the Encourager] (See: **Idiom (p.1156)**)

Son of Encouragement

If your language does not use an abstract noun for the idea behind the word **Encouragement**, you could express the same idea with a verb such as "encourage." Alternate translation: [the One who Encourages] (See: **Abstract Nouns (p.1078)**)

Acts 4:37

that was to him

See how you translated the similar expression in 4:32. Alternate translation: [that he owned]

laid it at the feet of the apostles

See how you translated the similar expression in 4:35. Alternate translation: [presented it to the apostles] (See: **Symbolic Action (p.1243)**)

Acts 5

Acts 5 Chapter Introduction

Religious and Cultural Concepts in This Chapter

“Why has Satan filled your heart for you to lie to the Holy Spirit?” (5:3)

No one knows for sure whether Ananias and Sapphira were truly Christians when they decided to lie about the land that they sold (5:1–10), because Luke does not say. However, Peter knew that they lied to the believers, and he knew that they had listened to and obeyed Satan. When they lied to the believers, they also lied to the Holy Spirit. This is because the Holy Spirit lives inside believers.

Translation Issues in This Chapter

Long sentences

Acts 5:36 consists of a single long sentence. ULT represents all of it as a single sentence. It may be helpful to your readers to divide it into several sentences, as UST does.

There is also a long sentence that goes from the beginning of 5:38 to nearly the end of 5:39. In this case as well it may be helpful to your readers to divide it into several sentences, as UST does.

Acts 5:1

Now a certain man

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.1167)**)

Ananias

Ananias is the name of a man. (See: **How to Translate Names (p.1148)**)

with Sapphira his wife

Luke uses this phrase to introduce another 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.1167)**)

Sapphira

Sapphira is the name of a woman. (See: **How to Translate Names (p.1148)**)

Acts 5:2

he kept back from the price

The implication, as the story later makes clear, is that Ananias did not tell anyone except his wife that he was keeping some of the money for himself. If it would be helpful to your readers, you could state that explicitly, and you could state why he did this. Alternate translation: [he kept some of the money from the sale for himself, but he did not admit that he was doing that, because he wanted everyone to think he was being completely generous] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

his} wife also knowing, and bringing a certain portion, he laid it

It may be helpful to make two new sentences here, particularly if you add information to the previous phrase as suggested in the preceding note. Alternate translation: [His wife also knew that he was keeping back part of the sale money. He brought a certain portion of the money and laid it]

he laid it at the feet of the apostles

This means that he presented to money to the apostles. See how you translated the same expression in 4:37. Alternate translation: [he presented it to the apostles] (See: **Idiom (p.1156)**)

Acts 5:3

why has Satan filled your heart for you to lie to the Holy Spirit and to keep back from the price of the land

Peter is using the question form to rebuke Ananias. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you should not have let Satan fill your heart so that you lied to the Holy Spirit and kept back from the price of the land!] (See: **Rhetorical Question (p.1234)**)

why has Satan filled your heart

Peter is speaking of the **heart** of Ananias as if it were a container that Satan had **filled**. Alternate translation: [why have you allowed Satan to influence your heart so strongly] (See: **Metaphor (p.1187)**)

your heart

Here, the **heart** represents the thoughts and motives. Alternate translation: [your thoughts and motives] (See: **Metaphor (p.1187)**)

for you to lie to the Holy Spirit and to keep back from the price of the land

Ananias first withheld some of the money, then he lied to the Holy Spirit about this by pretending he was giving all of the money. To make this clear in your translation, it may be helpful to describe the events in that order. Alternate translation: [for you to keep back from the price of the land and lie to the Holy Spirit] (See: **Order of Events (p. 1200)**)

for you to lie to the Holy Spirit

Ananias did not lie literally to the Holy Spirit, but he did lie to the apostles and to all of the believers who would have learned about his gift, and the Holy Spirit was present in them. So by lying to them, he was effectively also lying to the Holy Spirit. Alternate translation: [for you to lie to the Holy Spirit, who is present in us] (See: **Metonymy (p.1193)**)

and to keep back from the price

The implication of what Peter says here is that Ananias claimed or pretended that he was giving the entire amount that he had received from selling his land. Alternate translation: [by pretending that you were giving us the entire amount when you had kept back some for yourself] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

Acts 5:4

While it remained, did it not remain yours, and being sold, was it {not} in your authority

Peter continues to use the question form to rebuke Ananias. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement. Alternate translation: [While it remained, it remained yours, and after it was sold, it was still in your authority.] (See: **Rhetorical Question (p.1234)**)

While it remained

Alternate translation: [While it remained unsold] or [Before you sold it]

being sold

If it would be helpful in your language, you could state this with an active form. Alternate translation: [once you had sold it] (See: **Active or Passive (p.1080)**)

was it {& in your authority

The pronoun **it** refers to the money that Ananias received from the sale of the land. Alternate translation, as a statement: [you could still do whatever you wanted with the money you received] (See: **Pronouns — When to Use Them (p.1222)**)

was it {& in your authority

The implications are that Ananias was not obligated to give all of the money to the apostles. He was free to keep some if he wished or if he needed it. He could simply have acknowledged that he was doing that, and giving the rest of the money would still have been a generous act because there was no compulsion. Alternate translation, as a statement: [you could have kept some and acknowledged that and you would have still been making a generous gift] (See: **Pronouns — When to Use Them (p.1222)**)

How {is it} that you placed this thing in your heart

Peter continues to use the question form to rebuke Ananias. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not have placed this thing in your heart!] (See: **Rhetorical Question (p.1234)**)

How {is it} that you placed this thing in your heart

Here, the **heart** represents the thoughts. Alternate translation, as an exclamation: [You should not have placed this thing in your thoughts!] (See: **Metaphor (p.1187)**)

How {is it} that you placed this thing in your heart

Peter speaks of **this thing**, that is, the plan to keep back some of the money, as if Ananias had **placed** it in his **heart**, meaning his thoughts. Alternate translation, as an exclamation: [You should not even have thought of doing such a thing!] (See: **Metaphor (p.1187)**)

You have not lied to men, but to God

Ananias actually has **lied to men**, but Peter is speaking of the ultimate implications of his act. As in the previous verse, where Peter says that Ananias has lied to the Holy Spirit, here he means that Ananias has lied to the apostles and other believers, and God is present in them. So by lying to them, he has effectively also lied to God. Alternate translation: [You have not lied merely to men, but also to God, who is present in us] (See: **Metonymy (p.1193)**)

to men

Peter is using the term **men** in a generic sense to mean “human beings.” Alternate translation: [to human beings] (See: **When Masculine Words Include Women (p.1261)**)

Acts 5:5

And hearing these words

Luke is using the term **words** to mean what Peter used words to say. Alternate translation: [When he heard what Peter said] (See: **Metonymy (p.1193)**)

falling down, expired

The word translated **expired** means that Ananias “breathed out for the last time.” It is a mild way of saying that he died. Alternate translation: [fell down and died] (See: **Euphemism (p.1127)**)

falling down, expired

Ananias fell down because he died. He did not die because he fell down. To make this clear in your translation, it may be helpful to say first that he died and then that he fell. Alternate translation: [died and fell to the ground] (See: **Order of Events (p.1200)**)

great fear came upon all the ones having heard

Luke describes this **fear** as if it were a living thing that could come onto people. Here the word **fear** describes a deep respect for God. Alternate translation: [everyone who heard about it came to feel a very deep respect for God] (See: **Personification (p.1207)**)

Acts 5:6

So rising up, the young men wrapped him up

Here the expression **rising up** means that the young men took an action that they recognized they needed to take. It does not mean that they stood up from a seated position. Alternate translation: [the young men took action and wrapped him up] (See: **Idiom (p.1156)**)

the young men

This could refer to: (1) some strong young men who were present who realized that burying Ananias was a task they could help with. Alternate translation: [some strong young men who were present]; (2) a group of young men among the believers who regularly helped the apostles with tasks that required physical strength. Alternate translation: [the young men who regularly helped the apostles with physical tasks] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

wrapped him up

It was the custom in this culture to wrap linen cloths around the bodies of people who had died, in order to prepare the bodies for burial. If your readers would not be familiar with such a custom, you could describe it more specifically, or you could use a general expression. Alternate translation: [wrapped a linen burial cloth around his body] or [prepared his body for burial] (See: **Translate Unknowns (p.1252)**)

Acts 5:7

And an interval of about three hours happened, and

This is an idiomatic way of speaking about time passing. Your language may have its own way of describing that. Alternate translation: [After about three hours had gone by,] (See: **Idiom (p.1156)**)

his wife

The pronoun **his** refers to Ananias. Alternate translation: [the wife of Ananias] or [Sapphira] (See: **Pronouns — When to Use Them (p.1222)**)

what had happened

If it would be helpful to your readers, you could state explicitly what this means. Alternate translation: [that Peter had exposed their lie and that her husband was dead] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

Acts 5:8

said to her

The word translated **said** means to continue or resume a conversation. Alternate translation: [asked her, based on what her husband had said]

you sold

Since Peter is speaking of two people, Ananias and Sapphira, **you** would be dual if your language uses that form. Otherwise, it would be plural. (See: **Forms of 'You' — Dual/Plural (p.1136)**)

for so much." & Yes, for so much

This refers to the amount of money that Ananias had given to the apostles. Peter may be naming the amount or, as UST suggests, he may be showing Sapphira the money. Alternate translation: [for this amount of money ... yes, for that amount of money] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:9

How {is it} that it was agreed together by you to test the Spirit of the Lord

Peter is using the question form to rebuke Sapphira. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not have agreed together to test the Spirit of the Lord!] (See: **Rhetorical Question (p.1234)**)

it was agreed together by you

If it would be helpful in your language, you could state this with an active form. Alternate translation: [you agreed together] (See: **Active or Passive (p.1080)**)

by you & your & you

The word **you** in its first instance refers to two people, Ananias and Sapphira, so it would be dual if your language uses that form. Otherwise, it would be plural. The word **your** and the word **you** in its second instance refer only to Sapphira, so those words are singular. (See: **Forms of You (p.1135)**)

to test the Spirit of the Lord

Here the word **test** means to challenge. Ananias and Sapphira were trying to see if they could get away with lying about how much they received for the land they sold. Alternate translation: [to challenge the Spirit of the Lord]

to test the Spirit of the Lord

Ananias and Sapphira actually tested or challenged the apostles, but Peter is speaking of the ultimate implications of their act, as he does similarly in 5:3 and 5:4. Since the Spirit of the Lord was present in the apostles, by challenging them, Ananias and Sapphira effectively lied to the Spirit. Alternate translation: [to test the Spirit of the Lord, who is present in us apostles] (See: **Metonymy (p.1193)**)

Behold, the feet

Peter says **Behold** to get Sapphira to focus her attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: [And now the feet] (See: **Metaphor (p.1187)**)

the feet of the ones having buried your husband {are} at the door

Peter is referring to the return of the young men who buried Ananias. Their **feet** represent them by association with the way they are using their feet to walk back. The **door** represents their return by association with the way they will come through the door when they return. Alternate translation: [the young men who buried your husband are just now returning] (See: **Metonymy (p.1193)**)

the feet of the ones having buried your husband {are} at the door

Peter is telling Sapphira implicitly that her husband died as a judgment from God when Peter confronted him with the lie about the price of the land. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [your husband died as a judgment from God when I confronted him with the lie you both told about

the price of the land, and the young men who buried him are just now returning] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

and they will carry you out

The implications are that Sapphira is also going to die and that the same young men will **carry** her **out** to bury her. If it would be helpful to your readers, you could state that explicitly. It may be helpful to make this a separate sentence. Alternate translation: [You are also going to die as a judgment from God, and those same young men are going to carry you out and bury you] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:10

she fell down at his feet and expired

The word translated **expired** means that Sapphira “breathed out for the last time.” It is a mild way of saying that she died. Alternate translation: [she fell down at his feet and died] (See: **Euphemism (p.1127)**)

she fell down at his feet and expired

Sapphira fell down because she died. She did not die because she fell down. To make this clear in your translation, it may be helpful to say first that she died and then that she fell. Alternate translation: [she died and fell down at his feet] (See: **Order of Events (p.1200)**)

she fell down at his feet

This means that she fell to the ground in front of Peter. This expression should not be confused with the idea of “falling down at a person’s feet,” that is, bowing down to the ground in front of someone as a sign of humility. Alternate translation: [she collapsed onto the ground in front of him] (See: **Metonymy (p.1193)**)

the young men

See how you translated this expression in 5:6. However, it may not be necessary to explain again here who these **young men** were in terms of their role in the community. Instead, you could identify them by their role in the story. Alternate translation: [the same young men who had buried Ananias] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:11

And

This verse is the end of the story about Ananias and Sapphira. Luke uses the word translated **And** to introduce information about what happened after the story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story. (See: **End of Story (p.1125)**)

great fear came upon the whole church and upon all the ones hearing these things

Luke describes this **fear** as if it were a living thing that could come onto people. See how you translated the similar expression in 5:5. Alternate translation: [the whole church and everyone who heard about these things came to feel a very deep respect for God] (See: **Personification (p.1207)**)

Acts 5:12

And

Luke uses the word translated **And** to introduce background information in 5:12–16 that will help readers understand what happens next in the story. You can translate this word with a word or phrase that serves the same purpose in your language. Alternate translation: [Now] (See: **Connect — Background Information (p.1095)**)

many signs and wonders were happening through & hands of the apostles & the

Luke is using the **hands** of the apostles to represent their actions. Alternate translation: [the apostles were doing many signs and wonders] (See: **Metonymy (p.1193)**)

signs and wonders

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated this expression in 4:30. Alternate translation: [great miracles] (See: **Doublet (p.1120)**)

they were all

The pronoun **they** refers to the whole community of believers. Alternate translation: [the whole community of believers was] (See: **Pronouns — When to Use Them (p.1222)**)

unanimously

The word **unanimously** indicates that the apostles and other believers shared a common commitment and purpose and that there was no strife among them. See how you translated the same expression in 1:14. Alternate translation: [meeting together with one accord] or [meeting together harmoniously]

the Porch of Solomon

This was a covered walkway that consisted of rows of pillars that supported a roof. It was named after King Solomon. See how you translated the phrase “the porch that is called Solomon’s” in 3:11, which is a description of this same walkway. Alternate translation: [Solomon’s Porch] (See: **How to Translate Names (p.1148)**)

Acts 5:13

none of the others

The expression **the others** refers to people who were not believers in Jesus. Alternate translation: [none of the people who were not believers in Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

dared to join them

If it would be helpful to your readers, you could state explicitly why no unbelievers **dared to join them**. The reason seems to be that the Jewish leaders had commanded the apostles not to speak or teach about Jesus (4:18), but they were still doing that. Later in this chapter, in 5:28, the Sanhedrin indicates that it has arrested the apostles for violating that command. Alternate translation: [would meet with them, because the apostles were still preaching about Jesus even though the Jewish leaders had commanded them not to do so] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:14

were being added to the Lord

Luke says **the Lord** to mean the community of people who believed in the Lord. Alternate translation: [were being added to the church] (See: **Metonymy (p.1193)**)

were being added to the Lord

If it would be helpful in your language, you could state this with an active form. See how you translated the similar expression in 2:41. Alternate translation: [were joining the Lord's people] (See: **Active or Passive (p.1080)**)

Acts 5:15

so that

Luke says **so that** to introduce a result, but it is not the direct result of what he said just before, that many men and women became part of the church. It is the result of what he said in 5:12, that the apostles were doing “many signs and wonders.” All of 5:12–15 could be understood as a single sentence, and in that case what Luke says here would more clearly follow logically and grammatically from what he says in 5:12. However, ULT divides the material into several sentences, which is another way in which it can be understood. UST models a way to show how what Luke says here introduces a result of what he said in 5:12 about the “signs and wonders” that the apostles were doing. (See: **Connect — Reason-and-Result Relationship (p.1107)**)

they & carried

The pronoun **they** refers to the people who lived in Jerusalem. Alternate translation: [people who lived in Jerusalem ... carried] (See: **Pronouns — When to Use Them (p.1222)**)

the sick

Luke is using the adjective **sick** as a noun in order to indicate a group of people. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who were sick] (See: **Nominal Adjectives (p.1195)**)

cots and mats

The words **cots** and **mats** mean similar things. Luke could be using them together for emphasis, although he could also be describing two different ways that people managed to make their sick relatives and friends reasonably comfortable as they waited in the streets for Peter to walk by. If it would be helpful to your readers, you could combine these terms in your translation. Alternate translation: [improvised beds] (See: **Doublet (p.1120)**)

his} shadow might overshadow any one of them

The implication is that God was healing sick people whom Peter’s shadow touched. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [his shadow might overshadow any one of them and God would heal that person] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

his} shadow might overshadow any one of them

Luke is using a construction in which the subject and verb come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have its own way of describing this. Alternate translation: [his shadow might fall on]

Acts 5:16

the sick

See how you translated the expression **the sick** in 5:15. Alternate translation: [people who were sick] (See: **Nominal Adjectives (p.1195)**)

those afflicted by unclean spirits

If it would be helpful in your language, you could state this with an active form. Alternate translation: [those whom unclean spirits were afflicting] (See: **Active or Passive (p.1080)**)

who were all healed

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. Alternate translation: [and the apostles healed them all] or [and God used the apostles to heal them all] (See: **Active or Passive (p.1080)**)

who were all healed

It does not appear that **all** is a generalization for emphasis in this case. So it would not be accurate to treat **all** as figurative and say something like “and large numbers of them were healed.” Luke is describing what remarkable things God did through the apostles at this time, and he does seem to mean that every sick person whom the people brought to Jerusalem was healed. So it would be appropriate to say in your translation just what ULT says here. (See: **Hyperbole (p.1152)**)

Acts 5:17

But

Luke uses the word **But** to introduce a strong contrast into the story. Your language may have its own way of introducing a contrasting narrative. You could also refer back to the previous action in order to highlight the contrast. Alternate translation: [But even though the apostles were doing so much good,] (See: **Connect — Contrast Relationship (p.1098)**)

rising up, the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy

The high priest and these Sadducees were first **filled with jealousy** and then they rose up (took action) against the apostles. To make this clear in your translation, it may be helpful to describe the events in that order. Alternate translation: [the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy and they rose up] (See: **Order of Events (p.1200)**)

rising up, the high priest and all those with him (which is the sect of the Sadducees) were filled with jealousy

If it would be helpful in your language, you could use an active verbal form instead of the passive form **were filled**. Alternate translation: [jealousy filled the high priest and all those with him (which is the sect of the Sadducees) and they rose up] (See: **Active or Passive (p.1080)**)

rising up

Here the expression **rising up** means that the high priest decided to take action, not that he stood up from a seated position. Alternate translation: [taking action] (See: **Idiom (p.1156)**)

all those with him (which is the sect of the Sadducees

The phrase **all those with him** means specifically all the other priests who joined the high priest in taking action against the apostles. Luke observes here that those other priests were from the group known as the **Sadducees**. As a note to 4:1 explains, they opposed the apostles' teaching because they did not believe in the resurrection. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and all of the priests from the group known as the Sadducees who wanted to oppose the apostles' teaching because they did not believe in the resurrection] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

were filled with jealousy

If your language does not use an abstract noun for the idea behind the word **jealousy**, you could express the same idea with an adjective such as "jealous." Alternate translation: [became very jealous] (See: **Abstract Nouns (p. 1078)**)

were filled with jealousy

Luke is speaking as if the high priest and his allies were containers that jealousy **filled**. Alternate translation: [became very jealous] (See: **Metaphor (p.1187)**)

Acts 5:18

they laid hands on the apostles

The expression **laid hands on** means to arrest someone by association with the way that arresting officers might physically take hold of a person with their **hands**. Alternate translation: [they arrested the apostles] (See: **Metonymy (p.1193)**)

they laid hands on the apostles

The high priest and his allies did not arrest the apostles personally. They would have ordered the temple guards to arrest them. But Luke speaks as if the high priest and his allies did this action because they had a significant part in it by ordering it. Alternate translation: [they had the temple guards arrest the apostles] (See: **Synecdoche (p.1245)**)

Acts 5:19

bringing them out

The pronoun **them** refers to the apostles. Alternate translation: [bringing the apostles out] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 5:20

in the temple

Only priests were allowed inside the temple building, so when the angel says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [in the temple courtyard] (See: **Metonymy (p.1193)**)

all the words of this life

The angel is using the term **words** to mean the message that the apostles were to share by using words. Alternate translation: [the entire message about this life] (See: **Metonymy (p.1193)**)

of this life

Alternate translation: [about the everlasting life that God gives through Jesus] or [about the new way of living that people can have as followers of Jesus]

Acts 5:21

having heard this

Luke may be using the word “hear” in an idiomatic sense to mean “obey.” Alternate translation: [in obedience to this command from the angel] (See: **Idiom (p.1156)**)

into the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [into the temple courtyard] (See: **Metonymy (p.1193)**)

about daybreak

The implication is that although the angel led the apostles out of the jail during the night, the sun was rising by the time they reached the temple courtyard. Alternate translation: [as it was beginning to get light] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

And

Luke is using the word translated **And** to introduce other events that took place around the same time as the events he has just described. Alternate translation: [Meanwhile,] (See: **Connect — Simultaneous Time Relationship (p.1111)**)

having arrived

This does not mean that the high priest and his allies **arrived** in the temple courtyard where the apostles were. Rather, it means that they went into the chamber where the Sanhedrin met so that they could summon the rest of its members to join them there. Alternate translation: [having arrived in the council chamber] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the Sanhedrin, even all the elders of the sons of Israel

The phrase **even all the elders of the sons of Israel** clarifies the name **Sanhedrin** by describing it membership. Luke is using the word **elders** here in a general sense to mean “leaders.” He is not making a distinction between “elders” and “rulers” as he does in 4:5. Alternate translation: [the Sanhedrin, which was composed of the leaders of the sons of Israel] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

of the sons of Israel

Here, **sons** means “descendants.” Luke is identifying the Israelites as descendants of their ancestor Jacob, who was also known as Israel. Alternate translation: [the people of Israel] (See: **Metaphor (p.1187)**)

sent to the prison

Luke is leaving out a word that in many languages a sentence would need in order to be complete. He means that the high priest and his allies sent someone to the prison to get the apostles. Alternate translation: [sent someone to the prison] (See: **Ellipsis (p.1122)**)

Acts 5:22

(There are no notes for this verse.)

Acts 5:23

We found the prison shut in all security and the guards

If it would be helpful in your language, you could use an active verbal form in place of the passive form **shut**, and you can say who did the action. Alternate translation: [We found that the guards had shut the prison in all security and we found the guards] (See: **Active or Passive (p.1080)**)

in all security

If your language does not use an abstract noun for the idea behind the word **security**, you could express the same idea with an adverb such as “securely.” The word **all** is an intensifier. Alternate translation: [very securely] (See: **Abstract Nouns (p.1078)**)

having opened

Your language may require you to specify the object of **opened**. Alternate translation: [once we opened the doors] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

we found no one inside

By **no one**, the officers mean that they found none of the men they had been sent to bring, that is, none of the apostles. It is possible that other people were also being held in the prison, but the angel would not have released them, and they would still have been inside. Alternate translation: [we did not find any of those men inside] (See: **Hyperbole (p.1152)**)

Acts 5:24

these words

Luke is using the term **words** to mean the report that the officers gave. Alternate translation: [this report] (See: **Metonymy (p.1193)**)

concerning them

The pronoun **them** does not refer to the apostles but to the **words** that the officers spoke in giving their report. Alternate translation: [about the things the officers had told them] (See: **Pronouns — When to Use Them (p.1222)**)

as to what this might become

The expression **what this might become** refers to a possible result. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [wondering what would happen as a result] (See: **Idiom (p. 1156)**)

Acts 5:25

Behold, the men

This person says **Behold** to get the council members to focus their attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: [Right now the men] (See: **Metaphor (p.1187)**)

you put

Here the word **you** refers to the captain of the temple and the chief priests and so it is plural. (See: **Forms of You (p.1135)**)

standing in the temple

Only priests were allowed inside the temple building, so when the messenger says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [standing in the temple courtyard] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:26

Then the captain, going with the officers, brought them back, not with violence, for they feared the people, lest they stone them

The first instance of the pronoun **them** refers to the apostles, but the second instance of the pronoun **them** refers to the captain and the officers. The captain and officers were not afraid that the people would stone the apostles. They were afraid that they would be stoned themselves if they used violence against the apostles. You could reword this to make the referents clear. It may be helpful to make this two sentences. Alternate translation: [Then the captain went with the officers and brought the apostles back. But the captain and officers did not use any violence, because they were afraid that the people would stone them if they did] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 5:27

And having brought them

The pronoun **them** refers to the apostles in all three instances in this verse. It may be helpful to specify this here in the first instance. Alternate translation: [Once they had brought the apostles back] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 5:28

We commanded you with a command

For emphasis, the high priest is using a construction in which a verb and its object come from the same root. If your language uses the same construction for emphasis, it would be appropriate to use it here in your translation. Other languages may have other ways of conveying this emphasis. Alternate translation: [we commanded you very strictly]

you & you have filled & your & you desire

In this verse the words **you** and **your** refer to the apostles, and so those words are plural. (See: **Forms of You (p. 1135)**)

in this name

The high priest is using the term **name** to mean the person of Jesus. See how you translated the similar expression in 4:17. Alternate translation: [about this person Jesus] (See: **Metonymy (p.1193)**)

behold, you have filled

The high priest says **behold** to get the apostles to focus their attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. Alternate translation: [nevertheless you have filled] (See: **Metaphor (p.1187)**)

you have filled Jerusalem with your teaching

The high priest is speaking of the city of **Jerusalem** as if it were a container that the apostles had **filled** with their teaching. Alternate translation: [you have taught people who live in every part of Jerusalem] (See: **Metaphor (p. 1187)**)

you desire to bring upon us

The high priest is speaking as if the apostles wanted to put the blood of Jesus on him and his fellow Jewish leaders. Alternate translation: [you want to make us responsible for] (See: **Metaphor (p.1187)**)

us

By **us**, the high priest means himself and his fellow Jewish leaders, but not the apostles to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

the blood

The high priest is using the term **blood** to mean death by association with the way Jesus' blood was shed when he died. Alternate translation: [the death] (See: **Metonymy (p.1193)**)

of this man

The phrase **this man** refers to Jesus. Alternate translation: [this man Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:29

answering, Peter and the apostles said

Together the words **answering** and **said** mean that Peter and the other apostles responded to the high priest. Alternate translation: [Peter and the apostles responded] (See: **Hendiadys (p.1144)**)

Peter and the apostles said

Luke seems to mean implicitly that Peter said what follows on behalf of all of the apostles. Alternate translation: [Peter said on behalf of all of the apostles] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

men

Peter is using the term **men** in a generic sense to mean “human beings.” Alternate translation: [human beings] (See: **When Masculine Words Include Women (p.1261)**)

Acts 5:30

of our fathers

Peter is using the term **fathers** to mean “ancestors.” Alternate translation: [of our ancestors] (See: **Metaphor (p. 1187)**)

of our fathers

Although the term **fathers** is masculine, Peter is using the word in a generic sense that includes both men and women. If you retain the metaphor in your translation, you could state “of our fathers and mothers” to indicate this. (See: **When Masculine Words Include Women (p.1261)**)

raised up Jesus

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: [brought Jesus back to life] (See: **Idiom (p.1156)**)

whom you killed

The word **you** is plural. Even though Peter is responding to the high priest, who has been interrogating the apostles, Peter is referring here to the entire council. If your language does not use separate forms for singular and plural “you,” you could indicate that in some other way. Alternate translation: [whom you Sanhedrin members killed] (See: **Forms of You (p.1135)**)

whom you killed

It was the Romans who literally killed Jesus, but Peter says that the Sanhedrin members killed him because their demands led to his death. Alternate translation: [whom you demanded to be killed] (See: **Synecdoche (p.1245)**)

having hung him on a tree

The word translated **tree** can mean either an actual tree or something made of wood. Peter is using the word to refer to the cross, which was made out of wood. Alternate translation: [having hung him on a wooden cross] (See: **Metonymy (p.1193)**)

having hung him on a tree

In some languages the word **hung** would suggest a different method of execution. For clarity, you could use a different word that might indicate the actual meaning better. Alternate translation: [having suspended him from a wooden cross] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:31

this one

Peter is using the demonstrative adjective **this** as a noun to refer to a specific person, Jesus. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could specify whom Peter means. Alternate translation: [Jesus] or [this Jesus] (See: **Nominal Adjectives (p.1195)**)

to his right

Peter is using the adjective **right** as a noun in order to indicate the right side. See how you translated the similar expression in 2:25. Alternate translation: [to his right side] (See: **Nominal Adjectives (p.1195)**)

to his right

God placing Jesus at his **right** side was a symbolic way of giving him great honor. Alternate translation: [to a place of great honor next to him] (See: **Symbolic Action (p.1243)**)

to give repentance and forgiveness of sins to Israel

If your language does not use an abstract noun for the ideas behind the words **repentance** and **forgiveness**, you could express the same ideas with verbs. Alternate translation: [to give the people of Israel an opportunity to repent and have God forgive their sins] (See: **Abstract Nouns (p.1078)**)

Israel

Here, **Israel** represents the people who belong to the nation of Israel. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of Israel] (See: **Metonymy (p.1193)**)

Acts 5:32

we

Peter is addressing the Sanhedrin, but he is using the word **we** to refer only to himself and the other apostles. So if your language distinguishes between exclusive and inclusive "us," it would be accurate to use the exclusive form here. Other languages may have other ways of indicating that **we** is exclusive here. Alternate translation: [we apostles] (See: **Exclusive and Inclusive 'We' (p.1131)**)

and the Holy Spirit, whom God has given to those obeying him

Peter is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: [and the Holy Spirit, whom God has given to those obeying him, is also a witness of these things] (See: **Ellipsis (p.1122)**)

whom God has given to those obeying him

Here at the end of his response to the high priest, Peter is echoing what he said at the beginning: "It is necessary to obey God rather than men." He is defining himself and his fellow apostles as people who are committed to obeying God and to testifying about Jesus even if the authorities forbid them to do that. Peter is saying that God has given the apostles the Holy Spirit to empower them to give that testimony in obedience to him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [whom God has given us to empower us to obey him by testifying about Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:33

having heard this, they were furious and wanted to kill them

The pronoun **they** refers to the council members and the pronoun **them** refers to the apostles. Alternate translation: [the council members were furious when they heard this, and they wanted to kill the apostles] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 5:34

a certain Pharisee, Gamaliel by name

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.1167)**)

Gamaliel

Gamaliel is the name of a man. (See: **How to Translate Names (p.1148)**)

a law teacher, honored by all the people

Luke provides this background information about Gamaliel to help readers understand what happens next in the story, when the council members follow Gamaliel's advice to be patient rather than acting immediately against the apostles. In your translation, present this information in a way that would be natural in your own language and culture. It may be helpful to do that in a separate sentence, as UST does. (See: **Background Information (p.1087)**)

honored by all the people

If it would be helpful in your language, you could state this with an active form. Alternate translation: [whom all the people honored] (See: **Active or Passive (p.1080)**)

honored by all the people

The word **all** is a generalization for emphasis. Alternate translation: [whom the people greatly honored] (See: **Hyperbole (p.1152)**)

rising up

Here, **rising up** means that Gamaliel stood up. He did that to indicate that he had something important to say. Alternate translation: [standing up to show that he had something important to say] (See: **Symbolic Action (p. 1243)**)

commanded to put the apostles outside

Your language may require you to specify the object of **commanded**. Alternate translation: [commanded the officers to take the apostles outside] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

for a little

Luke is using the adjective **little** as a noun in order to indicate a length of time. Your language may use adjectives in the same way. If not, you could supply a word such as "while" to show this. Alternate translation: [for a little while] (See: **Nominal Adjectives (p.1195)**)

Acts 5:35

And

Luke is using the word translated **And** to indicate that Gamaliel spoke after the officers had taken the apostles out of the council chamber. Alternate translation: [Then] (See: **Connect — Sequential Time Relationship (p.1109)**)

Men, Israelites

This is an idiomatic form of address. Alternate translation: [My fellow Israelites] (See: **Idiom (p.1156)**)

pay attention to yourselves, what you are about to do to these men

Gamaliel is warning the council members not to do something that they will later regret. He means “be very careful about what you do to these men,” and you could state that as an alternate translation. However, the implication is that the council should not kill the apostles, as 5:33 says they want to do. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [you need to be very cautious and not kill these men, because you might deeply regret that later] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 5:36

before these days

Gamaliel is using the term **days** to refer to a specific time. Alternate translation: [some time ago] (See: **Idiom (p. 1156)**)

Theudas

Theudas is the name of a man. (See: **How to Translate Names (p.1148)**)

rose up

In this context, **rose up** means that Theudas rebelled against the Roman government. Alternate translation: [rebelled] (See: **Metaphor (p.1187)**)

saying himself to be somebody

In this context, the expression **somebody** means a person of importance. Your language may use this expression in the same way. Or, if it would be helpful in your language, you could state the meaning plainly. Alternate translation: [saying that he was an important person] (See: **Idiom (p.1156)**)

to whom was joined a number of men

If it would be helpful in your language, you could state this with an active form. As the introduction to this chapter suggests, it may be helpful to begin a new sentence here. Alternate translation: [whom a number of men joined] or, as a new sentence, [A number of men joined him] (See: **Active or Passive (p.1080)**)

who was killed

If it would be helpful in your language, you could state this with an active form, and you could state who did the action. It may be helpful to begin another new sentence here. Alternate translation: [whom the Romans killed] or, as a new sentence, [But the Romans killed him] (See: **Active or Passive (p.1080)**)

as many as were persuaded by him

If it would be helpful in your language, you could state this with an active form. Alternate translation: [as many as he had persuaded] (See: **Active or Passive (p.1080)**)

were dispersed

If it would be helpful in your language, you could state this with an active form. Alternate translation: [dispersed] (See: **Active or Passive (p.1080)**)

and they came to nothing

Alternate translation: [and their plans did not succeed]

Acts 5:37

After this one

Gamaliel is using the demonstrative adjective **this** as a noun to refer to a specific person, Theudas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you could use a pronoun or this man's name. Alternate translation: [After him] or [After Theudas] (See: **Nominal Adjectives (p.1195)**)

Judas the Galilean

The word **Judas** is the name of a man. See how you translated the same name in 1:13 and 1:16. (Those verses describe two other men with this name, not the same Judas as here.) **Galilean** is the name for someone who is from the region of Galilee. See how you translated that name in 1:11. (See: **How to Translate Names (p.1148)**)

rose up

As in 5:36, **rose up** here means that Judas rebelled against the Roman government. Alternate translation: [rebelled] (See: **Metaphor (p.1187)**)

in the days of the census

Gamaliel is using the term **days** to refer to a specific time. Alternate translation: [at the time of the census] (See: **Idiom (p.1156)**)

drew away people after him

Here, **drew away** is an idiom that means Judas persuaded people to rebel with him against the Roman government. Alternate translation: [persuaded people to join him in rebellion] (See: **Idiom (p.1156)**)

That one also

Gamaliel is using the demonstrative adjective **that** as a noun to refer to a specific person, Judas. (ULT shows that by adding **one**.) Your language may use adjectives in the same way. If not, you use a pronoun or this man's name. Alternate translation: [He also] or [Judas also] (See: **Nominal Adjectives (p.1195)**)

as many as were persuaded by him

If your language would not use the passive form **were persuaded**, you could state this with an active form. Alternate translation: [as many as he had persuaded] (See: **Active or Passive (p.1080)**)

were scattered

If it would be helpful in your language, you could state this with an active form. Alternate translation: [scattered] (See: **Active or Passive (p.1080)**)

Acts 5:38

And now I say these things to you

Gamaliel uses this expression to shift the council members' attention away from the stories of Theudas and Judas so that he could give them some direct advice. In your translation, use a word, phrase, or other method in your language that would be natural for this same purpose.

And

Gamaliel is using the word translated **And** to introduce what he wants the council to conclude as a result of the two examples he has given. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

Keep away from these men and release them

When Gamaliel tells the council to **keep away from these men**, he implicitly means that they should not execute them, as 5:33 says they wanted to do. Alternate translation: [do not execute these men or put them back in prison]

if this counsel or this work is from men

Alternate translation: [if men have devised this plan or are doing this work]

men

Gamaliel is using the term **men** in a generic sense to mean "humans." Since he contrasts **from men** here with "from God" in the next verse, it may be appropriate to add the word "mere" to help show that contrast. Alternate translation: [mere humans] (See: **When Masculine Words Include Women (p.1261)**)

it will be destroyed

If it would be helpful in your language, you could state this with an active form. Alternate translation: [someone will destroy it] or [it will not last] (See: **Active or Passive (p.1080)**)

Acts 5:39

but

Gamaliel uses this word to introduce a contrast between what would happen if the work the apostles are doing were “from men” and what would happen if it were **from God**. As the introduction to this chapter suggests, it may be helpful to begin a new sentence here. Alternate translation, as a new sentence: [However,] (See: **Connect — Contrast Relationship (p.1098)**)

if it is from God

Here the pronoun **it** refers back to the phrase “this counsel or this work” in the previous verse. Alternate translation: [if God has devised this plan or commanded these men to do this work] (See: **Pronouns — When to Use Them (p.1222)**)

lest

It may be helpful to state the implications of the word **lest** explicitly. Alternate translation: [and if you do try to destroy them,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

you may even be found God-opposers

If it would be helpful in your language, you could state this with an active form. However, since this is also an idiom (See: next note), it would only be meaningful to do that in your translation if your language uses the verb “find” in the same idiomatic sense. Alternate translation: [people may even find you to be] (See: **Active or Passive (p.1080)**)

you may & be found

The expression **be found** means to turn out to be something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [turn out to be] (See: **Active or Passive (p.1080)**)

they were persuaded by him

If it would be helpful in your language, you could state this with an active form. Alternate translation: [Gamaliel persuaded them] (See: **Active or Passive (p.1080)**)

Acts 5:40

And

Luke uses the word translated **And** to introduce what the Sanhedrin did as a result of Gamaliel's advice. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

summoning the apostles, having beaten them, they commanded them

The Sanhedrin would have ordered their officers to bring back the apostles and beat them. They did not do those things personally. But Luke speaks as if they did do those things because they ordered them to be done. Alternate translation: [they had their officers bring back the apostles and beat them, and then they commanded them] (See: **Synecdoche (p.1245)**)

to speak in the name of Jesus

The Sanhedrin members are using the term **name** to mean the person of Jesus. See how you translated the similar expression in 4:17. Alternate translation: [to speak about Jesus] (See: **Metonymy (p.1193)**)

Acts 5:41

from the face of the Sanhedrin

Luke is using the word **face** to mean “presence.” Alternate translation: [from the presence of the Sanhedrin] (See: **Metaphor (p.1187)**)

they had been considered worthy

If your language would not use the passive form **had been considered**, you could state this with an active form, and you could state who did the action. Alternate translation: [God had considered them worthy] (See: **Active or Passive (p.1080)**)

for the Name

Here, **the Name** means Jesus. Alternate translation: [for Jesus] (See: **Metonymy (p.1193)**)

Acts 5:42

And

Luke uses the word translated **And** to introduce information about what happened after this story as a result of the events within the story itself. Your language may have its own way of indicating how such information relates to a story. (See: **End of Story (p.1125)**)

in the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple Alternate translation: [in the temple courtyard] (See: **Metonymy (p.1193)**)

they did not cease teaching and proclaiming the gospel

Luke is expressing a positive meaning by using a negative word together with a word that is the opposite of the intended meaning. Alternate translation: [they continued to teach and to proclaim the gospel] (See: **Litotes (p. 1181)**)

Acts 6

Acts 6 Chapter Introduction

Structure and Formatting

Acts 6:7 is a summary statement that Luke uses to mark the end of the first major part of the book.

Religious and Cultural Concepts in This Chapter

The distribution to the widows

The believers in Jerusalem gave food every day to women whose husbands had died. All of them had been raised as Jews, but some of them spoke Hebrew and had lived mostly in Judea, while others spoke Greek and may have lived in Gentile areas. Those who gave out the food gave it to the Hebrew-speaking widows but not equally to the Greek-speaking widows. To please God, the church leaders appointed Greek-speaking men to make sure the Greek-speaking widows received their share of the food. One of these Greek-speaking men was Stephen.

Translation Issues in This Chapter

“His face was like the face of an angel”

No one knows for sure what it was about Stephen’s face that was like the face of an angel, because Luke does not tell us. A note to this phrase offers one suggestion, which you may choose to follow. However, you might also decide to say only what the ULT says about this.

Acts 6:1

Now in those days

Luke uses this time reference to introduce a new event in the story. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: **Introduction of a New Event (p.1164)**)

in those days

Luke is using the term **days** to refer to a specific time. Alternate translation: [at that same time] (See: **Idiom (p. 1156)**)

by the Hellenists

Hellenists was the name for Jews in the Roman Empire who spoke the Greek language and followed Greek customs. (See: **How to Translate Names (p.1148)**)

their widows were being overlooked in the daily serving

If it would be helpful in your language, you could state this with an active form, and you can say who was doing the action. Alternate translation: [those who were distributing food each day were overlooking their widows] (See: **Active or Passive (p.1080)**)

in the daily serving

If your language does not use an abstract noun for the idea behind the word **service**, you could express the same idea with an equivalent expression. Alternate translation: [by those who were distributing food each day] (See: **Abstract Nouns (p.1078)**)

Acts 6:2

So

Luke is using the word **So** to introduce the results of what the previous sentence described. Use a word, phrase, or other method in your language that is natural for this same purpose. (See: **Connect — Reason-and-Result Relationship (p.1107)**)

the & Twelve

Luke is using the adjective **Twelve** as a noun in order to indicate a group of people, the apostles who led the church. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the 12 apostles] or see the next note for a further possibility. (See: **Nominal Adjectives (p.1195)**)

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.1148)**)

to leave behind the word of God

The apostles are speaking as if they would walk away from the **word of God** and **leave** it **behind** them. Alternate translation: [to stop preaching and teaching the word of God] (See: **Metaphor (p.1187)**)

the word of God

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. Alternate translation: [the message from God] (See: **Metonymy (p.1193)**)

to serve tables

To describe the work that would be required for them personally to monitor the church's program of distributing food to people in need, the apostles speak as if they would be bringing food to people who were sitting at tables. Alternate translation: [to give our attention to food distribution] (See: **Metaphor (p.1187)**)

Acts 6:3

brothers

See how you translated the term **brothers** in 1:15. Alternate translation: [my fellow believers] (See: **Metaphor (p. 1187)**)

men of good reputation

The expression **being attested** is a passive verbal form. If it would be helpful in your language, you could express the same meaning with an active form. Alternate translation: [men to whose honesty people attest] or [men whom people say they trust] (See: **Active or Passive (p.1080)**)

full of the Spirit and of wisdom

The apostles are speaking of these men as if they were containers that the Holy Spirit and wisdom could fill. Alternate translation: [in whose lives the Spirit is evidently present and who possess great wisdom] (See: **Metaphor (p.1187)**)

full of the Spirit and of wisdom

If your language does not use an abstract noun for the idea behind the word **wisdom**, you could express the same idea with an adverb such as “wisely.” Alternate translation: [in whose lives the Spirit is evidently present and who act very wisely] (See: **Abstract Nouns (p.1078)**)

over this task

When the apostles say that they will appoint these men **over** the work of food distribution, they are using a spatial metaphor. Alternate translation: [to be responsible for this task] (See: **Metaphor (p.1187)**)

Acts 6:4

of the word

The apostles are using the term **word** to mean the message about Jesus that God has told them to teach and preach by using words. Alternate translation: [of teaching and preaching the message about Jesus] (See: **Metonymy (p.1193)**)

Acts 6:5

the statement was pleasing before the whole multitude

Luke is using the word **before** to refer to the opinion of the believers, since people assess things that come to their attention in front of them. Alternate translation: [what the apostles recommended pleased all of the other believers] (See: **Metonymy (p.1193)**)

So

Luke is using the word translated **And** to introduce what the believers did as a result of the apostles' request. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

Stephen, & Philip, & Prochorus, & Nicanor, & Timon, & Parmenas, & Nicolaus

These are the names of seven men. They are all Greek names, and this suggests that all of the men selected were from the group of Greek-speaking Jews among the believers. (See: **How to Translate Names (p.1148)**)

a man full of faith and of the Holy Spirit

Luke is speaking of Stephen as if he was a container that faith and the Holy Spirit had filled. Alternate translation: [a man who possessed great wisdom and in whose life the Holy Spirit was evidently present] (See: **Metaphor (p. 1187)**)

a man full of faith and of the Holy Spirit

If your language does not use an abstract noun for the idea behind the word **faith**, you could express the same idea with a verb such as "trust." Alternate translation: [a man who confidently trusted in God and in whose life the Holy Spirit was evidently present] (See: **Abstract Nouns (p.1078)**)

from Antioch

The name **Antiochian** describes a person who comes from the city of Antioch. Alternate translation: [who came from Antioch] (See: **How to Translate Names (p.1148)**)

Acts 6:6

having prayed, they placed their hands upon them

This could mean: (1) that the apostles first prayed and then placed their hands on these men. Alternate translation: [after they had prayed, they placed their hands upon them]; (2) that the apostles placed their hands on the men while they were praying for them. Alternate translation: [they prayed for them with their hands placed upon them] or [they placed their hands upon them and prayed for them] (See: **Order of Events (p.1200)**)

they placed their hands upon them

The apostles **placed their hands** on the seven men to show publicly that they were giving them the responsibility and authority to oversee the food distribution. Alternate translation: [and placed their hands on them to show that they were giving them responsibility and authority] (See: **Symbolic Action (p.1243)**)

Acts 6:7

As the outline in the General Introduction indicates, this verse is the end of the first major section of the book of Acts. That section describes how the apostles spread the good news about Jesus in Jerusalem. Luke uses this verse to summarize what happened as a result of the events within this whole section of the book. Your language may have its own way of indicating how such a summary relates to a significant part of a story. (See: **End of Story (p. 1125)**)

the word of God kept spreading

Luke is speaking of the way the message about Jesus kept becoming more widespread as if the word of God itself were **growing**. Alternate translation: [more and more people were hearing the word of God] (See: **Metaphor (p. 1187)**)

the word of God kept spreading

Luke is using the term **word** to mean the message about Jesus that God told the believers to spread by using words. Alternate translation: [the message about Jesus kept becoming more widespread] (See: **Metonymy (p. 1193)**)

became obedient to the faith

Luke speaks generally of **the faith** (that is, belief in Jesus) to indicate that these priests **became obedient** to one part of it, Jesus' teachings about how to live. But that obedience showed that the priests genuinely embraced faith in Jesus as Messiah in its entirety. Alternate translation: [came to believe in Jesus and so started obeying his teachings] (See: **Synecdoche (p.1245)**)

became obedient to the faith

If your language does not use an abstract noun for the idea behind the word **faith**, you could express the same idea with a verb such as "believe." Alternate translation: [came to believe in Jesus and so started obeying his teachings] (See: **Abstract Nouns (p.1078)**)

Acts 6:8

Now Stephen

Luke uses this phrase to introduce Stephen as the main character in this part of the story. Your language may have its own way of doing that. If so, you could use it here in your translation. (See: **Introduction of New and Old Participants (p.1167)**)

Stephen, full of grace and power, was doing

Luke is speaking as if Stephen were a container that **grace and power** were filling. Alternate translation: [Stephen had abundant grace and power, and so he was doing] (See: **Metaphor (p.1187)**)

Stephen, full of grace and power, was doing

Luke may be using the two words **grace** and **power** together to express a single idea. The word **grace** would describe the character of the **power** that Stephen had. Specifically, it would be power that God was giving him. Alternate translation: [Stephen, full of gracious power, was doing] or [Stephen, full of power from God, was doing] (See: **Hendiadys (p.1144)**)

Stephen, full of grace and power, was doing

If your language does not use an abstract noun for the ideas behind the words **grace** and **power**, you could express the same ideas with adverbs. Alternate translation: [Stephen was supernaturally and powerfully doing] (See: **Abstract Nouns (p.1078)**)

great wonders and signs

The terms **wonders** and **signs** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in 2:22. Alternate translation: [many great miracles] (See: **Doublet (p.1120)**)

Acts 6:9

there arose

Here the expression **rose up** means that these people took action, specifically to oppose Stephen, not that they stood up from a seated position. Alternate translation: [took action to oppose Stephen] (See: **Idiom (p.1156)**)

the synagogue that is called Freedmen

If it would be helpful in your language, you could state this with an active form. Alternate translation: [the synagogue whose name was Freedmen] (See: **Active or Passive (p.1080)**)

the synagogue that is called Freedmen

The word **Freedmen** probably refers to former slaves. Alternate translation: [the synagogue that former slaves attended] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

of the Cyrenians, & of the Alexandrians, & Cilicia & Asia

The word **Cyrenians** is the name for people from the city of Cyrene, and the word **Alexandrians** is the name for people from the city of Alexandria. The words **Cilicia** and **Asia** are the names of two Roman provinces. (See: **How to Translate Names (p.1148)**)

Acts 6:10

they were not able to stand against

In this context, the expression **stand against** means to try to defeat by argument. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they could not argue successfully against] (See: **Idiom (p.1156)**)

the wisdom and the Spirit by whom he spoke

Luke may be using the two words **wisdom** and **Spirit** together to express a single idea. The word **Spirit** would describe the source and character of the **wisdom** that Stephen was displaying. The word **Spirit** refers to the Holy Spirit. Alternate translation: [the Spirit-inspired wisdom by which he spoke] or [the wisdom that the Holy Spirit gave him as he spoke] (See: **Hendiadys (p.1144)**)

the wisdom and the Spirit by whom he spoke

If your language does not use an abstract noun for the idea behind the word **wisdom**, you could express the same idea with an adjective such as “wise.” Alternate translation: [the wise things he said as the Spirit inspired him] (See: **Abstract Nouns (p.1078)**)

Acts 6:11

they bribed men to say

The word **instigated** means that Stephen's opponents in some way persuaded these men to lie about what Stephen was saying. They may have offered them money, or they may have convinced them that Stephen was a dangerous person who needed to be stopped. Since Luke does not specify the means, it may be best not to suggest a means in your translation. But it would be appropriate to indicate that what these men were recruited to say about Stephen was a lie. Alternate translation: [recruited some men to lie about Stephen by saying] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

We have heard

The men are using the word **We** to refer only to themselves, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

speak blasphemous words

The men are using the term **words** to mean the things that Stephen has been saying by using words. Alternate translation: [saying blasphemous things] (See: **Metonymy (p.1193)**)

Acts 6:12

They & stirred up

In this verse and the next one, the word “they” continues to refer back to the opponents of Stephen who are named in 6:9. (See: **Pronouns — When to Use Them (p.1222)**)

They also stirred up the people and the elders and the scribes

Luke says that Stephen’s opponents **stirred up** these other groups, as if calm waters were being disturbed. He means that they said things to make them very upset with Stephen. Alternate translation: [They also said things that made the people, the elders, and the scribes very upset with Stephen] (See: **Metaphor (p.1187)**)

Acts 6:13

does not stop speaking

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 **stop**. Alternate translation: [continually speaks] (See: **Double Negatives (p.1117)**)

speaking words

The men are using the term **words** to mean things that Stephen has been saying by using words. Alternate translation: [saying things] (See: **Metonymy (p.1193)**)

the holy place

The men are describing the temple in Jerusalem by referring to it by something associated with it, that it is a **holy place**. Alternate translation: [the temple] (See: **Metonymy (p.1193)**)

Acts 6:14

this place

By **this place**, the false witnesses mean the temple, which they described as “the holy place” in the previous verse. Alternate translation: [this temple] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the customs that Moses handed down to us

The phrase **handed down** is an idiom that refers to something that is passed from generation to generation. The false witnesses are describing how the ancestors of the Jews have passed on the teachings originally received from Moses to each successive generation. Alternate translation: [the customs that our ancestors learned from Moses and have taught each successive generation] (See: **Metonymy (p.1193)**)

Acts 6:15

saw his face as the face of an angel

Luke offers this comparison but he does not say specifically in what way Stephen's face was like **the face of an angel**. However, this may mean that his face was shining brightly, since descriptions of angels in the Bible often say they were shining brightly. So you might choose to say that in your translation. Alternate translation: [saw that his face was shining brightly, like the face of an angel] (See: **Simile (p.1238)**)

Acts 7

Acts 7 Chapter Introduction

Structure and Formatting

This chapter presents Stephen's defense against the charges that false witnesses had made against him, as Luke describes in 6:13–14. Those witnesses had said, "This man does not stop speaking words against the holy place and the law. For we have heard him say that this Jesus the Nazarene will destroy this place and change the customs that Moses handed down to us." In response, Stephen shows that he respects the law, but he then shows how the Israelites have not kept the law. He next shows that he respects the temple, but he then explains that God does not live in temples made by people. Luke presents Stephen's speech within the narrative setting of his trial by the Sanhedrin. - (v. 1) The high priest asks Stephen to answer the charges against him - (vv. 2–19) Stephen tells the story of the Israelites up to the time of Moses - (vv. 20–37) Stephen explains how Moses gave the law - (vv. 38–43) Stephen shows that the Israelites did not keep the law that Moses gave - (vv. 44–47) Stephen tells how the tabernacle and temple were built - (vv. 48–50) Stephen explains that God does not live in temples that people build - (vv. 51–54) Stephen makes his own charges against the Sanhedrin members - (vv. 55–60) The Sanhedrin members, enraged, execute Stephen by stoning

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 7:42–43 and 49–50.

A note to 7:36–38 suggests making each of these verses a separate paragraph or using formatting in some other way to highlight the repeated phrases that Stephen uses to describe Moses.

It appears that 8:1 is part of the narrative of this chapter.

Religious and Cultural Concepts in This Chapter

"Stephen said"

Stephen told the history of Israel very briefly. He paid special attention to the times that the Israelites had rejected the people God had chosen to lead them. At the end of the story, he said that the Jewish leaders he was talking to had rejected Jesus just as the evil Israelites had always rejected the leaders God had appointed for them.

"Full of the Holy Spirit"

The Holy Spirit completely controlled Stephen so that he said only and all of what God wanted him to say.

Foreshadowing

When an author speaks of something that is not important at that time but will be important later in the story, this is called foreshadowing. Luke mentions Saul in 7:58, even though he is not an important person in this part of the story. This is because Saul, also known as Paul, is an important person in the rest of the Book of Acts.

Translation Issues in This Chapter

Implied information

Stephen was talking to Jews who knew the law of Moses well, so he did not explain things that his hearers already knew. But you may need to explain some of these things so that your readers will be able to understand what Stephen was saying. For example, you may need to make explicit that when Joseph's brothers "sold him into Egypt" (Acts 7:9), Joseph was going to be a slave in Egypt. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Metonymy

Stephen spoke of Joseph ruling "over Egypt" and over all of Pharaoh's household. By this he meant that Joseph ruled over the people of Egypt and of the people and possessions in Pharaoh's household. (See: **Metonymy (p. 1193)**)

Textual Issues in This Chapter

"a dwelling for the house of Jacob" (7:46)

In 7:46, some ancient manuscripts read "a dwelling for the house of Jacob." ULT follows that reading. Other ancient manuscripts read "a dwelling for the God of Jacob." If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. (See: **Textual Variants (p.1247)**)

Translation Issues in This Chapter

Background knowledge

The Jewish leaders to whom Stephen spoke already knew much about the events he was describing. They knew what Moses had written in the book of Genesis. If the book of Genesis has not been translated into your language, it may be difficult for your readers to follow what Stephen said. It may be helpful to provide some background information, either in the text or in notes.

Reference of "our" and "you"

Throughout this chapter, Stephen uses the word "our" to refer to himself and to his listeners. When he means only them, he says "you," and "you" is plural.

Acts 7:1

the high priest

Connecting Statement:

Luke assumes that his readers will know that **the high priest** was there and that he asked Stephen to testify because he was a member of the Sanhedrin and its leader. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the high priest, who was the leader of the Sanhedrin,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:2

Then he said

The pronoun **he** refers to Stephen, not the high priest. Alternate translation: [Then Stephen said] (See: **Pronouns — When to Use Them (p.1222)**)

Men, brothers and fathers

The phrase **Men, brothers and fathers** is an idiomatic form of address. Alternate translation: [You brothers and fathers of mine] (See: **Idiom (p.1156)**)

Men, brothers and fathers

Stephen is using the word **brothers** to refer to his fellow Israelites. He is likely using the word **fathers** to refer to the leaders of Israel, the members of the Sanhedrin. In both cases he is speaking respectfully. Alternate translation: [My fellow Israelites and you leaders of Israel] (See: **Metaphor (p.1187)**)

The God of glory

If it would be clearer in your language, you could express the idea behind the abstract noun **glory** with an adjective such as “glorious.” Alternate translation: [The glorious God] or [God, who is glorious,] or see the next note for a further possibility. (See: **Abstract Nouns (p.1078)**)

The God of glory

Stephen apparently chooses to describe God in this way at the beginning of his speech in order to refute the charge made in 6:11 that he says blasphemous things about God. Calling him the **God of glory** acknowledges that people should rightfully give glory to God. You might choose to bring out this implication in your translation. Alternate translation: [God, to whom we should rightfully give glory,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

our

Here and throughout this chapter, Stephen is using the word **our** to refer to himself and to his listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

to our father Abraham

Stephen is using the term **father** to mean “ancestor.” Alternate translation: [to Abraham our ancestor] (See: **Metaphor (p.1187)**)

Acts 7:3

he said to him, ‘Go out from your land and from your relatives, and come into the land that I will show you

If it would be clearer in your language, you could translate this verse so that there is not a quotation within a quotation. Alternate translation: [God told Abraham to go out from his land and from his relatives and come into the land that he would show him] (See: **Quotes within Quotes (p.1228)**)

he said to him

The pronoun **he** refers to God, while the pronoun **him** refers to Abraham. Alternate translation: [God said to Abraham] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 7:4

he lived & his & he brought him

The pronouns **his** and **him** and the first instance of the word **he** refer to Abraham, while the second instance of the word **he** refers to God. For clarity, in your translation you might say “Abraham lived” and “God brought him.” (See: **Pronouns — When to Use Them (p.1222)**)

you

The word **you** is plural. Stephen is using it to refer not just to the high priest, whose question he is answering, but also to all of the council members and the others who are listening to him. So you can use the plural form of the word in your translation if your language marks that distinction. (See: **Forms of You (p.1135)**)

Acts 7:5

he did not give him & he promised & to him & his & him—although he did not have

The pronouns **him** and **his** and the third instance of **he** refer to Abraham, while the first two instances of **he** refer to God. For clarity, in your translation you might say “God did not give Abraham,” “God promised,” and “although Abraham did not have.” (See: **Pronouns — When to Use Them (p.1222)**)

he did not give him an inheritance in it

Alternate translation: [he did not give any of it to him as an inheritance]

not even a footstep

This could mean: (1) not enough ground to stand on or (2) not enough ground on which to take a step. Either way, the expression is implicitly describing a very small area. Alternate translation: [not even a tiny piece of ground] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

to him for a possession, and to his seed after him

The term **seed** means “descendants.” Alternate translation: [to him for a possession, and to his descendants after him] (See: **Metaphor (p.1187)**)

to him for a possession, and to his seed after him

If it would be clearer in your language, you could express the idea behind the abstract noun **possession** with a verb such as “possess.” Stephen is saying that Abraham possessed the land in the sense that it was something that God had promised to him but that it was his descendants who came into actual possession of it. Alternate translation: [as something that his descendants would one day possess] (See: **Abstract Nouns (p.1078)**)

Acts 7:6

But God spoke to him like this, that his seed would be a stranger in a foreign land, and that they would enslave him and treat him badly for 400 years

It may be more natural in your language to have a direct quotation here. Alternate translation: [But God spoke to him like this, 'Your seed would be a stranger in a foreign land, and they will enslave him and treat him badly for 400 years.'] (See: **Direct and Indirect Quotations (p.1115)**)

God spoke to him like this

Stephen assumes that his listeners will know that this occurred some time after the statement in the previous verse. It may be helpful to state that in your translation. Alternate translation: [Subsequently God told Abraham that] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

his seed would be a stranger in a foreign land, and that they would enslave him and treat him badly

Stephen is using the singular word **seed** to mean "descendants," and so he uses the singular noun **stranger** and the singular pronoun **him**. For clarity in your translation, to show that he is not referring to a single individual, you could state "descendants" and "strangers" and use the plural pronoun **them**. Alternate translation: [his descendants would be strangers in a foreign land, whose people would enslave them and treat them badly] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 7:7

But I will judge the nation that will enslave him,’ said God, ‘and after that they will come out and serve me in this place

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But God said that he would judge the nation that would enslave him and that after that they would come out and serve him in this place] (See: **Quotes within Quotes (p.1228)**)

the nation

Here, **nation** refers to the people who belong to that nation. Alternate translation: [the people of the nation] (See: **Metonymy (p.1193)**)

will enslave him

As in 7:6, Stephen is using the singular pronoun **him** because he is using the singular word **seed** to mean “descendants.” For clarity, particularly if you said “descendants” in the previous verse, you could use the plural pronoun “them” instead. That would help readers recognize that Stephen also means Abraham’s descendants when he says “they” later in the verse. Alternate translation: [will enslave them] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 7:8

he gave him & he fathered

The first instance of the pronoun **he** refers to God, while the word **him** and the second instance of the pronoun **he** refer to Abraham. For clarity, in your translation you might say “God gave Abraham ... Abraham fathered.” (See: **Pronouns — When to Use Them (p.1222)**)

he gave him the covenant of circumcision

Stephen’s listeners would have known that this **covenant** required Abraham to circumcise the males of his family. Alternate translation: [he made a covenant that required Abraham to circumcise the males of his family] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Isaac & Jacob

These are the names of two men. (See: **How to Translate Names (p.1148)**)

and Isaac, Jacob; and Jacob, the 12 patriarchs

Stephen is leaving out some of the words that a sentence would need in many languages in order to be complete. Alternate translation: [and Isaac fathered Jacob, and Jacob fathered the 12 patriarchs] or [and Isaac became the father of Jacob, and Jacob became the father of the 12 patriarchs] (See: **Ellipsis (p.1122)**)

the 12 patriarchs

Stephen assumes that his listeners will know that he is using the word **patriarchs** to mean the sons of Jacob who became the ancestors of the tribes of Israel. Alternate translation: [12 sons who became the ancestors of the tribes of Israel] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:9

the patriarchs

Here the word **patriarchs** refers to the older sons of Jacob in their relationship with Joseph. If you refer to them in your translation as Joseph's brothers, use the word for an older brother if your language makes that distinction. Alternate translation: [Jacob's older sons] or [Joseph's older brothers] (See: **Kinship (p.1177)**)

sold him into Egypt

Stephen's listeners would have known that this meant that their ancestors sold Joseph into slavery and that he was taken to Egypt to be a slave there. Alternate translation: [sold him into slavery and he was taken to Egypt] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

was with him

When Stephen says that God **was with** Joseph, this is an idiom that means God helped him. Alternate translation: [helped him] (See: **Idiom (p.1156)**)

Acts 7:10

he rescued him from all his afflictions, and he gave him

In these phrases the word **he** refers to God and the words **him** and **his** refer to Joseph. Alternate translation: [God rescued Joseph from all his afflictions, and God gave Joseph] (See: **Pronouns — When to Use Them (p.1222)**)

he gave him favor and wisdom before Pharaoh

If it would be clearer in your language, you could express the idea behind the abstract nouns **favor** and **wisdom** with adjectives. Alternate translation: [God made Pharaoh favorable towards Joseph and enabled Joseph to give Pharaoh wise advice] (See: **Abstract Nouns (p.1078)**)

before Pharaoh

Here the phrase **before Pharaoh** may be an idiom that means “in the presence of.” Alternate translation: [whenever he was in the presence of Pharaoh] or see next note for another possibility. (See: **Idiom (p.1156)**)

before Pharaoh

The phrase **before Pharaoh** could also refer to Pharaoh’s opinion by association with the way that Pharaoh would assess anything that came to his attention in front of him. Alternate translation: [in Pharaoh’s perspective] (See: **Metonymy (p.1193)**)

he appointed him governor over Egypt and all his household

In these phrases the words **he** and **his** refer to Pharaoh and the word **him** refers to Joseph. Alternate translation: [Pharaoh appointed Joseph governor over Egypt and all his household] (See: **Pronouns — When to Use Them (p. 1222)**)

over Egypt

The word **Egypt** refers to the people of Egypt. Alternate translation: [over all the people of Egypt] (See: **Metonymy (p.1193)**)

all his household

The word **household** refers to Pharaoh’s own servants and all his possessions. Alternate translation: [over all his servants and everything he owned] (See: **Metonymy (p.1193)**)

Acts 7:11

came a famine over all Egypt and Canaan, and great tribulation

Here, Stephen speaks of **famine** and **tribulation** as if they **came** to Egypt and Canaan on their own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: [there was a famine over all Egypt and Canaan, and there was great tribulation] (See: **Personification (p.1207)**)

and great tribulation

If your language does not use an abstract noun for the idea of **tribulation**, you could express the same idea in another way. Alternate translation: [and people suffered greatly] (See: **Abstract Nouns (p.1078)**)

our fathers

Stephen is using the term **fathers** to mean “ancestors.” He means specifically Jacob and his sons (Joseph’s older brothers), as UST indicates. Alternate translation: [our ancestors] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:12

there was grain in Egypt

Stephen assumes that his readers will know that with Joseph as his administrator, Pharaoh had stored up grain during prosperous years and was now selling it. If it would be helpful to your readers, you could indicate this explicitly. Alternate translation: [that people could buy stored grain from Pharaoh in Egypt] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

sent our fathers first

By **first**, Stephen does not mean that Jacob sent Joseph's older brothers to Egypt before he sent anyone else, or before he did anything else. He means that Jacob sent them for a first time and would later send them for a second time, as Stephen's listeners would have understood. Alternate translation: [he sent our fathers on a first trip there to buy food] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

our fathers

Stephen is using the term **fathers** to mean "ancestors." Here he means specifically Joseph's older brothers, as UST indicates. Alternate translation: [our ancestors] (See: **Metaphor (p.1187)**)

Acts 7:13

during the second {time

Stephen is using the adjective **second** as a noun, to mean the second time that Joseph's brothers went to Egypt. ULT adds **time** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [when Jacob sent them to Egypt again to buy more food] (See: **Nominal Adjectives (p.1195)**)

during the second {time

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [during trip number two] or [on their next trip] (See: **Ordinal Numbers (p.1202)**)

Joseph was made known to his brothers

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [Joseph made himself known to his brothers] or [Joseph revealed to his brothers his identity as their brother] (See: **Active or Passive (p.1080)**)

the family of Joseph became known to Pharaoh

The phrase **became known** is not actually a passive form in Greek, but it might sound like one in other languages. If your language does not use passive forms, you could state this in active form or in another way that is natural in your language. Alternate translation: [Pharaoh learned that they were Joseph's family] (See: **Active or Passive (p. 1080)**)

Acts 7:14

sending them back, Joseph summoned Jacob

Stephen means that Joseph sent his brothers back home in order to get their father Jacob. Alternate translation: [Joseph sent his brothers back to Canaan to get Jacob] (See: **Connect — Goal (Purpose) Relationship (p.1104)**)

in souls 75

Stephen is using a Hebrew idiom here. Alternate translation: [who amounted to 75 people] (See: **Idiom (p.1156)**)

Acts 7:15

Jacob went down to Egypt

Stephen says that Jacob **went down** because he traveled from the hilly and mountainous terrain of Canaan to the lowlying land of Egypt. Alternate translation: [Jacob traveled to Egypt] (See: **Idiom (p.1156)**)

he and our fathers died

Stephen's listeners would have known that Jacob and his sons lived in Egypt for some time. Make sure that your translation does not make it sound as if they **died** as soon as they arrived in Egypt. Alternate translation: [eventually Jacob and our ancestors died] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

he and our fathers

Stephen is using the term **fathers** to mean "ancestors." Here he means specifically Jacob's sons (Joseph's older brothers), as UST indicates. Alternate translation: [Jacob and his sons who became our ancestors] (See: **Metaphor (p.1187)**)

Acts 7:16

they were carried over to Shechem and laid

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [Jacob's descendants brought his body and his son's bodies to Shechem and buried them] (See: **Active or Passive (p.1080)**)

for a price in silver

Stephen is referring to money by association with the way, in this culture, people used **silver** as money. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [for a sum of money] (See: **Metonymy (p.1193)**)

Acts 7:17

And as the time of the promise & approached, the people increased and multiplied

In your language it may be helpful to say that the people **increased and multiplied** before saying that **the time of the promise** approached. Alternate translation: [the people increased and multiplied in Egypt as the time of the promise ... approached] (See: **Order of Events (p.1200)**)

as the time of the promise that God had sworn to Abraham approached

Stephen is speaking of this **time** as if it were a person and could have **approached** on its own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: [when it was almost time for God to fulfill the promise he had sworn to Abraham] (See: **Personification (p.1207)**)

as the time of the promise that God had sworn to Abraham approached

Stephen is referring to **the promise** that he described in 7:7. God promised Abraham that he would deliver his descendants from a nation that would enslave them and that he would bring them back to the land of Canaan. If it would be helpful to your readers, you could state this explicitly. Alternate translation: [as the time approached of the promise that God had sworn to Abraham, that he would deliver his descendants from slavery and bring them back to Canaan,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the people increased and multiplied

Stephen is using the two words **increased** and **multiplied** together to express a single idea. The word **multiplied** tells in what way the people **increased**. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [the people increased greatly] (See: **Hendiadys (p.1144)**)

Acts 7:18

another king arose over Egypt

When Stephen says that this next king **arose**, he is using a spatial metaphor to mean that this king began his reign. Alternate translation: [another king began to rule over Egypt] (See: **Metaphor (p.1187)**)

over Egypt

The word **Egypt** refers to the people of Egypt. Alternate translation: [over the people of Egypt] (See: **Metonymy (p. 1193)**)

who did not know Joseph

Stephen is not saying that this king **did not know Joseph** personally. Joseph had been dead for centuries by this point. Rather, **Joseph** refers to the reputation of Joseph. Alternate translation: [who did not know that Joseph had helped Egypt] (See: **Metonymy (p.1193)**)

Acts 7:19

He

He refers to the new king of Egypt, not to Joseph. Alternate translation: [This king] (See: **Pronouns — When to Use Them (p.1222)**)

our} fathers

Here and frequently throughout the rest of his speech to the Sanhedrin, Stephen is using the term **fathers** to mean “ancestors.” If your readers might not understand this, you could express the meaning in a non-figurative way. Alternate translation: [our ancestors] (See: **Metaphor (p.1187)**)

our} fathers

Although the term **fathers** is masculine, when Stephen uses it to mean “ancestors,” it has a generic sense that includes both men and women. Here and throughout the speech, if you retain the metaphor in your translation, you could state “our fathers and mothers” to indicate this generic sense. (See: **When Masculine Words Include Women (p.1261)**)

to make their babies exposed, & them

Stephen assumes that his listeners will know that by **exposed** he means “left outside.” This was an unfortunate means of infanticide in the ancient world. Alternate translation: [forcing them to leave their babies outside] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

in order not to keep & alive

Stephen is using a double negative that consists of the negative particle **not** and the verb **keep alive**, which was negative from Pharaoh’s perspective, since it was contrary to his intentions. If it would be helpful in your language, you could translate this double negative as a positive statement. Alternate translation: [in order to kill them] (See: **Double Negatives (p.1117)**)

Acts 7:20

At that time

Stephen uses this phrase to introduce something that happened while Pharaoh was trying to kill the Israelite babies. Alternate translation: [While this was happening,] (See: **Connect — Simultaneous Time Relationship (p. 1111)**)

Moses was born

Here Stephen introduces **Moses** into his story. See how you translated his name in 3:22. (See: **Introduction of New and Old Participants (p.1167)**)

Moses was born

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [the birth of Moses took place] (See: **Active or Passive (p. 1080)**)

he was beautiful to God

This could mean: (1) that Moses was **beautiful** in God's perspective. Alternate translation: [God considered him to be beautiful]; (2) in an idiom, that Moses was very **beautiful**. Alternate translation: [he was very beautiful] (See: **Idiom (p.1156)**)

He was raised & in the house of {his} father

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could make Moses' parents the subject. Alternate translation: [his parents cared for him ... in their home] (See: **Active or Passive (p.1080)**)

Acts 7:21

But when he was exposed

Moses **was exposed** because of Pharaoh's command. If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, the context suggests that it was Moses' parents. Alternate translation: [when his parents had to place him outside] (See: **Active or Passive (p.1080)**)

took him up

This could mean: (1) that Pharaoh's daughter adopted Moses. The verb can have this figurative legal meaning. Alternate translation: [adopted him]; (2) that she lifted him up out of the basket he was in on the banks of the Nile. (This story is told in Exodus 2:1–10.) Alternate translation: [rescued him] (See: **Metaphor (p.1187)**)

Acts 7:22

Moses was educated in all the wisdom of the Egyptians

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Egyptians educated Moses in all of their wisdom] (See: **Active or Passive (p.1080)**)

in all the wisdom of the Egyptians

Stephen says **all** as an exaggeration for emphasis. Alternate translation: [thoroughly in the wisdom of the Egyptians] (See: **Hyperbole (p.1152)**)

mighty in his words and works

Alternate translation: [effective in his speech and actions] or [influential in what he said and did]

Acts 7:23

when a 40-year time was filled to him

This is an idiomatic way of speaking about time. Alternate translation: [after Moses had turned forty] (See: **Idiom (p.1156)**)

when a 40-year time was filled to him

Since this is an idiom, it would probably not be meaningful in most languages to retain the verb “fill” and use an active verbal form instead of the passive form. However, if your language does speak of someone or something “filling” days or times so that they arrive, and if your language does not use passive verbal forms, you could use an active form of “fill” here. (See: **Active or Passive (p.1080)**)

it came up on his heart

The expression **it came up on his heart** means that Moses felt a desire. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he felt a desire] (See: **Idiom (p.1156)**)

it came up on his heart

Here, **heart** is a metonym for the thoughts and emotions. Alternate translation: [he felt a desire] (See: **Metonymy (p.1193)**)

his brothers, the sons of Israel

Stephen is using the word **brothers** to mean “kinsmen,” and he is using the word **sons** to mean “descendants.” Alternate translation: [his kinsmen, the descendants of Israel] or, if the word “Israel” might make your readers think of the nation rather than the person, [his kinsmen, the descendants of Jacob] (See: **Metaphor (p.1187)**)

his brothers, the sons of Israel

Although the terms **brothers** and **sons** are masculine, Stephen is using these words in a generic sense that includes both men and women. If you decide to retain the metaphor in your translation, you could state “brothers and sisters” and “sons and daughters” to indicate this. (See: **When Masculine Words Include Women (p.1261)**)

Acts 7:24

seeing a certain one being mistreated

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is clear from the context that it was **the Egyptian** who is mentioned later in the verse. Alternate translation: [seeing an Egyptian mistreating an Israelite] (See: **Active or Passive (p.1080)**)

made vengeance for the one being oppressed, striking the Egyptian

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [avenged him by striking the Egyptian who was oppressing him] (See: **Active or Passive (p.1080)**)

striking the Egyptian

Stephen assumes that his listeners will know that Moses hit **the Egyptian** so hard that he died. If it would be helpful to your readers, you could state this explicitly. Alternate translation: [striking and killing the Egyptian] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:25

his} brothers

Stephen is using the word **brothers** to mean “kinsmen.” Alternate translation: [his kinsmen] (See: **Metaphor (p. 1187)**)

was giving salvation to them

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. In context, the word refers to God using Moses to deliver the Israelites from slavery. Alternate translation: [was delivering them from slavery] (See: **Abstract Nouns (p.1078)**)

by his hand

Here, **hand** refers to the actions of Moses. Alternate translation: [through his actions] (See: **Metonymy (p.1193)**)

Acts 7:26

to them

It is clear from the context that these were two Israelite men, though Stephen does not say that specifically. Alternate translation: [to two Israelite men] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

to them & them & you are & you are hurting

Since Moses is speaking to two people, these uses of **them** and **you** would be dual if your language uses that form. Otherwise, they would be plural. (See: **Forms of 'You' — Dual/Plural (p.1136)**)

he urged them to peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [he urged them to stop fighting] (See: **Abstract Nouns (p.1078)**)

saying, 'Men, you are brothers. Why is it that you are hurting each other

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: [telling them that they were brothers and asking them why they were hurting each other] (See: **Quotes within Quotes (p.1228)**)

Men

This is an idiomatic form of address. Translate it with an expression that would be natural in your language. Alternate translation: [Friends] (See: **Idiom (p.1156)**)

brothers

Moses is using the word **brothers** to mean "kinsmen." Alternate translation: [kinsmen] (See: **Metaphor (p.1187)**)

Why is it that you are hurting each other

Moses is using a rhetorical question here to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You should not be hurting each other!] (See: **Rhetorical Question (p.1234)**)

Acts 7:27

him

The word **him** refers to Moses, not to the neighbor. Alternate translation: [Moses] (See: **Pronouns — When to Use Them (p.1222)**)

saying, ‘Who appointed you a ruler and a judge over us

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: [asking him who appointed him a ruler and a judge over them] (See: **Quotes within Quotes (p.1228)**)

Who appointed you a ruler and a judge over us

The man is using a rhetorical question to emphasize the truth of what he is saying. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [No one appointed you a ruler and judge over us!] (See: **Rhetorical Question (p.1234)**)

a ruler and a judge

In this context, the words **ruler** and **judge** mean basically the same thing. The man is using repetition to emphasize the fact that he feels that Moses has no authority over them. If your language does not use repetition for such a purpose, you could use a single phrase and provide emphasis in another way. Alternate translation: [an authority with power] (See: **Doublet (p.1120)**)

us

The man is using the word **our** to refer to himself and to his neighbor, but not to Moses, so use the exclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

Acts 7:28

You do not want to kill me the way you killed the Egyptian yesterday, do 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 **do 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: [Do you want to kill me the way you killed the Egyptian yesterday] (See: **Double Negatives (p.1117)**)

You do not want to kill me the way you killed the Egyptian yesterday, do you

The man is using a rhetorical question implicitly to threaten Moses by indicating that he and probably others knew that Moses had killed the Egyptian. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [I suppose you want to kill me the way you killed the Egyptian yesterday!] (See: **Rhetorical Question (p.1234)**)

You do not want to kill me the way you killed the Egyptian yesterday, do you

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: [The man asked Moses if he wanted to kill him the way he had killed the Egyptian the day before.] (See: **Quotes within Quotes (p.1228)**)

the way

Alternate translation: [in the same way in which]

Acts 7:29

Moses ran away at this word

The implication is that Moses fled because he recognized that these Israelites, and probably others, knew that he had killed an Egyptian. Moses feared that he would be punished or even killed for this crime. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Moses ran away at this word to try to escape from being punished] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

at this word

Stephen is using the term **word** to mean what the man said by using words. Alternate translation: [at this statement] (See: **Metonymy (p.1193)**)

where he fathered two sons

Stephen assumes that his listeners will know that Moses married a Midianite woman when he fled from Egypt. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [where he married a Midianite woman and fathered two sons] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:30

40 years having been filled

This is an idiomatic way of speaking about time. Alternate translation: [after 40 years had gone by] (See: **Idiom (p. 1156)**)

40 years having been filled

Since this is an idiom, it would probably not be meaningful in most languages to retain the verb “fill” and use an active verbal form instead of the passive form. However, if your language does speak of someone or something “filling” days or times so that they arrive, and if your language does not use passive verbal forms, you could use an active form of “fill” here. (See: **Active or Passive (p.1080)**)

an angel appeared to him

The word **appeared** does not mean that Moses simply saw this angel in a vision. Rather, this expression indicates that the angel was actually present with Moses. Alternate translation: [suddenly an angel was there with Moses] (See: **Idiom (p.1156)**)

an angel appeared to him

Stephen assumes that his listeners know that God came to speak with Moses through the **angel**. The UST makes this explicit. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:31

admired the sight

Stephen assumes that his listeners will know that Moses **admired the sight** because the bush was not burning up, even though it was on fire. Alternate translation: [marveled at what he saw, because the fire was not consuming the bush] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the voice of the Lord came

Stephen is speaking of **the voice of the Lord** as if it were a person and that it **came** on its own. If this might be confusing for your readers, you could express this meaning in a non-figurative way. Alternate translation: [the Lord spoke to him] (See: **Personification (p.1207)**)

Acts 7:32

I am the God of your fathers, the God of Abraham, and of Isaac, and of Jacob

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: [The Lord told Moses that he was the God of his fathers, the God of Abraham, and of Isaac, and of Jacob] (See: **Quotes within Quotes (p.1228)**)

Acts 7:33

the Lord said to him, ‘Untie the sandal of your feet, for the place on which you are standing is holy ground

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: [the Lord told Moses to untie the sandals that were on his feet, because the place on which he was standing was holy ground] (See: **Quotes within Quotes (p.1228)**)

Untie the sandal of your feet, for the place on which you are standing is holy ground

In this culture, removing footwear was a symbolic way of acknowledging that a place was sacred. Footwear that had been worn elsewhere should not touch it. Your readers may understand the symbolic meaning of this action. If not, you could explain it in your translation. Alternate translation: [Untie your sandals and remove them to acknowledge that the place on which you are standing is holy ground] (See: **Symbolic Action (p.1243)**)

Untie the sandal of your feet

The implication is that God wanted Moses not only to untie his sandals but also to remove them. Alternate translation: [Untie your sandals and remove them from your feet] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the sandal of your feet

Since this refers to both sandals, it might be more natural in your language to use the plural form of **sandals**. If your language uses the dual form, it would be appropriate to use that here. Alternate translation: [the sandals on your feet] or [the sandals you are wearing] (See: **Collective Nouns (p.1092)**)

for the place on which you are standing is holy ground

The implication is that where God is present, the immediate area around God is considered or made **holy** by God. Alternate translation: [for the place on which you are standing has been made holy by my presence] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:34

I have certainly seen the oppression of my people who {are} in Egypt, and I have heard their groaning, and I have come down to rescue them. And now come, let me send you to Egypt

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: [The Lord said that he had certainly seen the oppression of his people who were in Egypt and that he had heard their groaning and that he had come down to rescue them. He told Moses to get ready because he was sending him to Egypt] (See: **Quotes within Quotes (p. 1228)**)

I have certainly seen

Stephen is reproducing a Hebrew idiom from the biblical account of Moses at the burning bush. The verb **seen** is repeated in Hebrew. This repetition expresses the intensity, certainty, or clarity of Yahweh's having seen how his people were being oppressed. This Hebrew practice of verb repetition for intensification cannot be directly translated into English. Use a natural form of strengthening a verb from your language. (See: **Idiom (p.1156)**)

of my people

God uses the possessive word **my** to emphasize that these people were in a covenant relationship with him based on his promises to their ancestors. Alternate translation: [of the descendants of Abraham, Isaac, and Jacob] (See: **Possession (p.1216)**)

I have come down to rescue them

God describes himself as having **come down** from heaven to earth to help the Israelites. His presence was in the burning bush, but he also means that he is taking action to **rescue** them. Alternate translation: [I will personally bring about their release] (See: **Metaphor (p.1187)**)

And

God is using the word translated **And** to introduce what he wants Moses to do as a result of what he has told him. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

now come

God is giving an order here. Alternate translation: [get ready] (See: **Imperatives — Other Uses (p.1159)**)

let me send you to Egypt

God is not asking Moses' permission when he says **let me send you to Egypt**. This is a way of saying "I will send you to Egypt," and that statement in turn is functioning as a command. Alternate translation: [you must go to Egypt] (See: **Statements — Other Uses (p.1241)**)

Acts 7:35

This Moses

Verses 35, 36, 37, and 38 contains a series of similar phrases emphasizing the role of Moses. Stephen says **This Moses**, “This one,” “This is the Moses,” and “This is the one.” If possible, use similar statements in your own translation to emphasize Moses. You may also wish to make each of these verses a separate paragraph or use formatting in some other way to highlight the repeated phrases. (See: **Litany (p.1179)**)

saying, ‘Who appointed you a ruler and a judge

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. See what you did in 7:27. Alternate translation: [asking him who appointed him a ruler and a judge] (See: **Quotes within Quotes (p.1228)**)

Who appointed you a ruler and a judge

See how you translated this rhetorical question in 7:27. Alternate translation: [No one appointed you a ruler and a judge!] (See: **Rhetorical Question (p.1234)**)

a ruler and a judge

See how you translated the combination of **ruler** and **judge** in 7:27. Alternate translation: [an authority with power] (See: **Doublet (p.1120)**)

a redeemer

In this context, the word translated **redeemer** refers to someone who delivers people from earthly troubles, not someone who brings eternal salvation. Alternate translation: [a rescuer]

with the hand of the angel

Here, **hand** is a metonym for the capability and actions of someone. Alternate translation: [accompanied by the power of the angel] or [through the actions of the angel] (See: **Metonymy (p.1193)**)

appeared to him in the bush

See how you translated the word **appeared** in 7:30. Here as well, the word does not mean that Moses simply saw this angel in a vision. Alternate translation: [who was with him at the bush] (See: **Idiom (p.1156)**)

Acts 7:36

wonders and signs

The terms **wonders** and **signs** mean similar things. Stephen is using them together for emphasis. See how you translated the similar expression in 2:22. Alternate translation: [great miracles] (See: **Doublet (p.1120)**)

the Red Sea

Stephen is using the name that was common in his culture, **the Red Sea**, to refer to the body of water that the Old Testament calls “the Sea of Reeds.” Decide whether you want to use the name that Stephen uses here or the name that you are using in your translation in the Old Testament, if they are different. Alternate translation: [the Sea of Reeds] (See: **How to Translate Names (p.1148)**)

Acts 7:37

who said to the sons of Israel, ‘God will raise up a prophet like me for you from your brothers

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: [who told the sons of Israel that God would raise up a prophet like him for them from their brothers] (See: **Quotes within Quotes (p.1228)**)

to the sons of Israel

Stephen is using the word **sons** to mean “descendants.” Alternate translation: [to the descendants of Israel] or [to the descendants of Jacob] (See: **Metaphor (p.1187)**)

will raise up a prophet like me for you

Here, the expression **raise up** describes God giving someone the mission to go as a prophet to certain people. See how you translated it in 3:22. Alternate translation: [will send you a prophet like me] (See: **Idiom (p.1156)**)

your brothers

Stephen is using the word **brothers** to mean “kinsmen.” Alternate translation: [your kinsmen] (See: **Metaphor (p. 1187)**)

Acts 7:38

This is the one having been

This is the one refers to Moses. You may have decided to use similar language and special formatting in verses 35–38 to highlight the way Stephen is emphasizing Moses. However, if you think the reference would not be clear at this point, you could state his name. Alternate translation: [Moses is the one who was] (See: **Pronouns — When to Use Them (p.1222)**)

with the angel {who was} speaking to him on Mount Sinai, and with our fathers, who received living words

It might be more natural to put the information about **Mount Sinai** next to the information about Moses receiving **living words**. Alternate translation: [with our fathers and with the angel who was speaking to him on Mount Sinai, who received living words] or [with our fathers and with the angel who was speaking to him on Mount Sinai, where he received living words] (See: **Information Structure (p.1162)**)

with our fathers, who received

This second instance of **who** in the verse refers to Moses, not to the **fathers**. For clarity, you could state his name and start a new sentence. Alternate translation: [with our fathers. Moses received] (See: **Pronouns — When to Use Them (p.1222)**)

who received living words

It may be helpful in your language to specify who gave Moses the **words** that he **received.** Stephen assumes that his listeners will know that this was God. Alternate translation: [to whom God gave living words] or [to whom God spoke living words] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

living words

Stephen is using the term **words** to mean the message that God communicated through words. Alternate translation: [a living message] (See: **Metonymy (p.1193)**)

living words

Stephen is using the term **living** to describe God's **words** as if they were alive. This could mean: (1) that God's message is always effective. Alternate translation: [an enduring message]; (2) that God's message shows how to live as God wishes. Alternate translation: [a life-giving message] (See: **Metaphor (p.1187)**)

Acts 7:39

to whom our fathers were not willing to be obedient

The word **whom** refers to Moses. It may be helpful to state his name and to begin a new sentence here. Alternate translation: [Our fathers were not willing to be obedient to Moses] (See: **Pronouns — When to Use Them (p.1222)**)

they pushed him away

Stephen is speaking to emphasize the Israelites' rejection of Moses. Alternate translation: [they rejected him as their leader] (See: **Metaphor (p.1187)**)

turned back in their hearts to Egypt

Here, **hearts** is a metonym for people's desires. Alternate translation: [made it their desire to return to Egypt] (See: **Metonymy (p.1193)**)

Acts 7:40

saying to Aaron, ‘Make for us gods who will go ahead of us. For this Moses, who brought us from the land of Egypt, we do not know what has happened to him

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: [They asked Aaron to make gods for them who would go ahead of them, because they did not know what had happened to Moses, who had brought them from the land of Egypt] (See: **Quotes within Quotes (p.1228)**)

saying to Aaron

It may be helpful to begin a new sentence here. Alternate translation: [They said to Aaron]

For this Moses, who brought us from the land of Egypt, we do not know what has happened to him

It may be more natural to put the information about Moses at the end of the sentence. Alternate translation: [For we do not know what has happened to this Moses who brought us from the land of Egypt] (See: **Information Structure (p.1162)**)

Acts 7:41

they made an image of a calf

Stephen assumes that his listeners will know that this **image of a calf** was a statue that the Israelites wanted to worship as an idol. Stephen refers to it as **the idol** later in the sentence. Alternate translation: [they made a statue that looked like a calf to worship as an idol] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

in those days

Stephen is using the term **days** to refer to a specific time. Alternate translation: [at that time] (See: **Idiom (p.1156)**)

they made an image of a calf

The pronoun **they** refers back to “our fathers” in verse 39, that is, to the Israelites whom Moses led out of Egypt. Alternate translation: [the Israelites made an image of a calf] (See: **Pronouns — When to Use Them (p.1222)**)

the works of their hands

Stephen describes what he also calls the **calf** and the **idol** as **the works of their hands** by association with the way the Israelites used their hands to make the calf. Alternate translation: [the statue they had made] (See: **Metonymy (p.1193)**)

Acts 7:42

God turned away

Stephen is speaking as if **God** had physically **turned away**. He speaks this way to emphasize that God was not pleased with the Israelites and no longer helped them. Alternate translation: [God stopped helping them] (See: **Metaphor (p.1187)**)

the host of heaven

Here, the word **host** means “army,” and the word **heaven** means “sky.” Stephen is speaking of the stars in the sky as if they were an army. Alternate translation, as in UST: [the stars in the sky] (See: **Metaphor (p.1187)**)

it is written in the book of the prophets

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the book of the prophets says] or [the book of the prophets records] (See: **Active or Passive (p.1080)**)

the book of the prophets

This was apparently a collection of the writings of several of the Old Testament prophets on one scroll. Alternate translation: [the scroll that records sayings of the prophets] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

You did not offer slain beasts and offerings to me for 40 years in the wilderness, did you

This is the beginning of a quotation from the prophet Amos, which continues through the end of verse 43. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Amos as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does. (See: **Quote Markings (p.1225)**)

You did not offer slain beasts and offerings to me for 40 years in the wilderness, did you, O house of Israel

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 **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. Translate this in the way that would be clearest in your language. Alternate translation: [Did you offer slain beasts and offerings to me for 40 years in the wilderness, O house of Israel?] (See: **Double Negatives (p.1117)**)

You did not offer slain beasts and offerings to me for 40 years in the wilderness, did you, O house of Israel

Speaking through the prophet Amos, God used the question form to emphasize to the people of **Israel** that they did not really worship Him **in the wilderness** with their sacrifices. If you would not use a rhetorical question for

this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You did not honor me when you offered slain beasts and sacrifices for 40 years in the wilderness, O house of Israel!] (See: **Rhetorical Question (p.1234)**)

You did not offer & did you

You is plural in these instances, even though the addressee (**house**) is singular, because God is actually speaking to all of the Israelites. If it would not be natural in your language to use the plural in such a case, you could use singular **you** in your translation. (See: **Forms of 'You' — Singular (p.1140)**)

slain beasts and offerings

In a figure of speech, God is using the two main categories of sacrifices, those that involve shedding blood (**slain beasts**) and those that are bloodless (**offerings**), to mean sacrifices of all kinds. If this would be misunderstood in your language, you could use an equivalent expression or non-figurative language. Alternate translation: [all kinds of sacrifices] (See: **Merism (p.1185)**)

O house of Israel

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So the **house of Israel** means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [nation of Israel] or [people of Israel] (See: **Metaphor (p.1187)**)

Acts 7:43

And you took up the tabernacle of Molech and the star of your god Rephan— the images that you made to worship them— & I will remove you beyond Babylon

The quotation from the prophet Amos continues here.

And

And at the beginning of this verse introduces God's own answer to the question he asked in the previous verse, 7:42: "You did not offer slain beasts and offerings to me ... , did you?" The answer is in contrast to what the question asks. Use a natural way in your language for introducing a contrast. Alternate translation, followed by a sentence break: [No!] (See: **Connect — Contrast Relationship (p.1098)**)

you took up & I will remove you

The term **took up** indicates that the Israelites carried the idols this verse describes around with them as they traveled in the wilderness. The term **remove** in this context means that God will send them into exile as a punishment, with the sense of carrying them away from their homeland. So the punishment is ironic; if possible, use similar terms in your language that will bring out this irony. Alternate translation: [you carried around ... I will carry you away] (See: **Irony (p.1170)**)

you took up & your & you made & you

As in 7:42, **you** is plural here, even though the addressee ("house") is singular, since God is speaking to all of the Israelites. In this verse **your** is also plural. If it would not be natural in your language to use the plural in these cases, you could use the singular in your translation. (See: **Forms of 'You' — Singular (p.1140)**)

the tabernacle of Molech

The **tabernacle of Molech** was a tent or shrine that housed an idol of the false god Molech. If it would be helpful to your readers, you could state this explicitly, as UST does. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the star of your god Rephan

The Israelites were not carrying around an actual **star**, but an image designed to look like a star. This image was used in the worship of the false god Rephan. (This may have been the planet Saturn.) Alternate translation: [the star-shaped image of your god Rephan] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the images that you made

The word **images** refers to the idol of Molech and the star-shaped image of Rephan. It may be helpful to make this a separate sentence. Alternate translation: [You made that idol of Molech and that star-shaped image of Rephan so that you could worship those false gods.] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

and

Speaking through Amos, God uses the word translated **and** to introduce what he will do as a result of the Israelites' unfaithfulness and disobedience. It may be helpful to begin a new sentence here. Alternate translation: [As a result] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

I will remove you beyond Babylon

This is the end of the quotation from the prophet Amos that began in verse 42. See how you marked the beginning of the quotation there. It would be appropriate to mark its ending here with a closing second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a second-level quotation. If you used special formatting to set off the quotation, you could return to regular formatting after this verse. (See: **Quote Markings (p.1225)**)

Acts 7:44

Connecting Statement:

Stephen continues his response to the high priest and the council which he began in Acts 7:2.

The tabernacle of the testimony was with our fathers in the wilderness, just as the one speaking to Moses had commanded

Stephen is not saying that the **tabernacle** was **with** the Israelites just as God had commanded. He means that the tabernacle was built **according to the pattern** that Moses saw on Mount Sinai. To make this clear, it may be helpful to supply some of the words that Stephen is leaving out. It may also be helpful to introduce a sentence break. Alternate translation: [The tabernacle of the testimony was with our fathers in the wilderness. It was built just as the one speaking to Moses had commanded] (See: **Ellipsis (p.1122)**)

The tabernacle of the testimony

Stephen calls this tent the **tabernacle of the testimony** by association with the way it housed the ark of the covenant, which was also known as the ark of the testimony. The “testimony” of the ark, as UST indicates, was to the covenant between God and the Israelites and to his presence with them wherever they went in the wilderness. Alternate translation: [the tent that housed the ark of the covenant] (See: **Metonymy (p.1193)**)

just as the one speaking to Moses had commanded, to make it according to the pattern that he had seen

It may be more natural to put the information about the command to Moses before the information about how Moses fulfilled the command. It may also be helpful to begin a new sentence here. Alternate translation: [The one speaking to Moses had commanded him to make the tabernacle according to the pattern that he had seen, and he made it just that way] (See: **Information Structure (p.1162)**)

the one speaking to Moses had commanded

Stephen assumes that his listeners will know that he is referring to the way God spoke to Moses on Mount Sinai. Alternate translation: [God commanded Moses when he spoke to him on Mount Sinai] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the pattern that he had seen

Stephen assumes that his listeners will know that he is referring to the **pattern** for the tabernacle that God showed Moses on Mount Sinai. Alternate translation: [the pattern that he showed him on Mount Sinai] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:45

which also our fathers, having received it in turn, brought in

The pronoun **which** refers to the tabernacle. It may be helpful to begin a new sentence here. Alternate translation: [Our ancestors received the tabernacle from their ancestors, and they brought it in] (See: **Pronouns (p.1220)**)

having received it in turn

The phrase **having received ... in turn** translates a Greek verb that refers to receiving something in succession, in this case from one's ancestors. Alternate translation: [having received it from their ancestors]

brought in with Joshua

When Stephen says that the Israelites brought in the tabernacle **with Joshua**, he does not mean that they brought in both the tabernacle and Joshua. He means that the Israelites did the things he describes in obedience to Joshua's directions. Alternate translation: [brought in as Joshua directed them]

brought in

Stephen assumes that his listeners will know that he is referring to the Israelites entering the land of Canaan. Alternate translation: [brought in to the land of Canaan] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

in the possessing of the nations

Stephen is using the term **nations** to mean the land that these people groups occupied. Alternate translation: [when they took possession of land that had been occupied by the nations] (See: **Metonymy (p.1193)**)

from the face of our fathers

Stephen is using the word **face** to mean "presence." Alternate translation: [from the presence of our ancestors] or [so that our ancestors alone would live there] (See: **Metaphor (p.1187)**)

until the days of David

Stephen is leaving out some of the words that a sentence would need in many languages in order to be complete. It may be helpful to begin a new sentence here. Alternate translation: [The tabernacle remained there until the days of David] (See: **Ellipsis (p.1122)**)

the days of David

Stephen is using the term **days** to refer to a specific time. Alternate translation: [the time of David] (See: **Idiom (p. 1156)**)

Acts 7:46

to find

Stephen is speaking. David did not ask God if he could go look for this **dwelling**. David asked God if he could build it. Alternate translation: [to build] (See: **Idiom (p.1156)**)

who found favor before God

The pronoun **who** refers to David. It may be helpful to begin a new sentence here. Alternate translation: [David found favor before God] (See: **Pronouns (p.1220)**)

who found favor before God

Here the phrase **before God** refers to God's opinion by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: [God regarded David with favor] (See: **Metonymy (p.1193)**)

to find

Stephen is speaking. David did not ask God if he could go look for this **dwelling**. David asked God if he could build it. Alternate translation: [to build] (See: **Idiom (p.1156)**)

a dwelling

The word **dwelling** refers to a permanent habitation, that is, a house. Stephen is using the word to mean a temple. He is speaking of this temple as if it was a house in which God lived, since God's presence was there. Alternate translation: [a house] (See: **Metaphor (p.1187)**)

for the house of Jacob

Some ancient manuscripts read "the house of Jacob." ULT follows that reading. Other ancient manuscripts read "the God of Jacob." If a translation of the Bible exists in your region, you may wish to use the reading that it has. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. (See: **Textual Variants (p.1247)**)

for the house of Jacob

Here, **house** means all the people descended from a particular person. It envisions them as if they were one household living together. So **the house of Jacob** means all the people descended from the patriarch Jacob, who was also known as Israel. Alternate translation: [the people of Israel] (See: **Metaphor (p.1187)**)

Acts 7:47

the house for him

Stephen is using the word **house** to mean a temple. Alternate translation: [a temple for him] (See: **Metaphor (p. 1187)**)

the house for him

The pronoun **him** refers to God. Alternate translation: [a temple for God] (See: **Pronouns — When to Use Them (p. 1222)**)

Acts 7:48

the Most High

This a name for God. UST suggests one way to express its meaning. (See: **How to Translate Names (p.1148)**)

houses} made with hands

Stephen is using the adjective **made with hands** (or “handmade”) as a noun, to mean structures built by humans. ULT adds **houses** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [temples that people build] (See: **Nominal Adjectives (p. 1195)**)

houses} made with hands

Stephen is using the word **hand**, one part of a person, to mean the whole person. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [houses that people build] (See: **Synecdoche (p.1245)**)

houses} made with hands

The word **houses** means “temples.” Alternate translation: [temples that people build] (See: **Metaphor (p.1187)**)

as the prophet says

Stephen assumes that his listeners will know that by **the prophet**, he means Isaiah. Alternate translation: [as the prophet Isaiah says] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:49

Heaven {is} my throne, and the earth {is} the footstool for my feet

This is the beginning of a quotation from the prophet Isaiah, which continues through the end of verse 50. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does. (See: **Quote Markings (p.1225)**)

Heaven {is} my throne, and the earth {is} the footstool for my feet

Speaking through Isaiah, God describes **Heaven** as his **throne** and **the earth** as his **footstool**. If your readers would not understand what these figures mean, you could use equivalent metaphors from your culture, or you could express the meaning in a non-figurative way. This could mean: (1) that God is present both in heaven and on earth. Alternate translation: [I dwell in heaven, and I am also present throughout the earth]; (2) that God rules over heaven and earth. Alternate translation: [I rule from heaven, and I have complete authority over the earth] (See: **Metaphor (p.1187)**)

Heaven {is} my throne, and the earth {is} the footstool for my feet

God is using the two parts of creation, **Heaven** and **earth**, to mean all of creation. If it would be helpful in your language, you could use an equivalent expression or plain language. This could mean: (1) Alternate translation: [I am present everywhere in creation]; (2) Alternate translation: [I rule over all of creation] (See: **Merism (p.1185)**)

What kind of house will you build for me?’ says the Lord, or what {is} the place for my rest

God is using the question form to emphasize that human beings cannot build a temple worthy of him or adequate for him. If you would not use a rhetorical question for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [You can not build a temple that is worthy of me or a place to live that is adequate for me!] (See: **Rhetorical Question (p.1234)**)

What kind of house will you build for me?’ says the Lord, or what {is} the place for my rest

These two phrases mean basically the same thing. God says the same thing twice, in slightly different ways, to emphasize the truth of what he is saying. If saying the same thing twice might be confusing for your readers, you could combine the phrases into one. Alternate translation: [You can not build a temple that is worthy for me to live in!] (See: **Parallelism (p.1204)**)

What kind of house

The word **house** means a “temple.” Alternate translation: [What kind of temple] (See: **Metaphor (p.1187)**)

the place for my rest

If your language does not use an abstract noun for the idea of **rest**, you could express the same idea in another way. Alternate translation: [the place where I can live] (See: **Abstract Nouns (p.1078)**)

Acts 7:50

Did my hand not make all these things

This is the end of the quotation from the prophet Isaiah that began in verse 49. See how you marked the beginning of the quotation there. It would be appropriate to mark its ending here with a closing second-level quotation mark or with whatever other punctuation or convention your language uses to indicate the end of a second-level quotation. If you used special formatting to set off the quotation, you could return to regular formatting after this verse. (See: **Quote Markings (p.1225)**)

Did my hand not make all these things

God is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [My hand made all these things!] (See: **Rhetorical Question (p.1234)**)

Did my hand not make all these things

God is using one part of himself, his **hand**, to represent all of himself in the act of creating. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [Did I not make all these things?] or, if you choose to represent the rhetorical question as an exclamation, [I made all these things!] (See: **Synecdoche (p.1245)**)

all these things

The phrase **all these things** refers back to “Heaven” and “earth” in the previous verse. Alternate translation: [everything in creation] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:51

O stiff-necked and uncircumcised in heart and ears

Stephen is using the exclamatory word **O** to make a transition in his speech. Up to this point, he has been identifying with the Sanhedrin members, saying “our fathers” as he describes what earlier generations of Israelites did. Now, as he shifts to rebuking them, he addresses them with the vocative **O**. Use an exclamation that is natural in your language for this same purpose. Alternate translation: [You stiff-necked people who are uncircumcised in your heart and ears] (See: **Exclamations (p.1129)**)

O stiff-necked and

Stephen is using the adjective **stiff-necked** as a noun, to describe a kind of person. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [O people who are stiff-necked and] (See: **Nominal Adjectives (p.1195)**)

O stiff-necked

Stephen is speaking of the Sanhedrin members as if they were horses or mules that stiffened their necks in order not to be turned in one direction or another. He means that they are being stubborn. If your readers would not understand this, you could use an equivalent metaphor from your culture, or you could express the meaning in a non-figurative way. Alternate translation: [O stubborn] (See: **Metaphor (p.1187)**)

uncircumcised in heart and ears

Stephen speaks of the Sanhedrin members’ **heart and ears** as **uncircumcised** by association with the way that Gentiles, who are uncircumcised because they are not part of the covenant community, do not obey or listen to God. Alternate translation: [unwilling to obey or listen to God] (See: **Metonymy (p.1193)**)

uncircumcised in heart and ears

Stephen is using one part of a person, the **heart**, meaning the desires and will, to represent all of a person in the act of obeying or disobeying. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [unwilling to obey or listen to God] (See: **Synecdoche (p. 1245)**)

uncircumcised in heart and ears

Stephen is using one part of a person, the **ears**, to represent all of a person in the act of listening. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [unwilling to obey or listen to God] (See: **Synecdoche (p.1245)**)

You always resist the Holy Spirit

The word **always** is a generalization for emphasis. Alternate translation: [You keep resisting the Holy Spirit] (See: **Hyperbole (p.1152)**)

You & your & you

The words **you** and **your** are plural, since Stephen is speaking to all the members of the Sanhedrin. So use plural forms in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1140)**)

As your fathers, also you

Stephen is leaving out some of the words that in many languages a sentence would need in order to be complete. Alternate translation: [As your ancestors disobeyed God and did not listen to him, so you disobey God and do not listen to him] (See: **Ellipsis (p.1122)**)

Acts 7:52

Which of the prophets did your fathers not persecute

Stephen is not asking for information. He is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [Your ancestors persecuted each of the prophets!] (See: **Rhetorical Question (p.1234)**)

Which of the prophets did your fathers not persecute

Stephen's rhetorical question has an implicit generalization for emphasis. If it would be helpful in your language, you could use an equivalent expression from your language that conveys emphasis. Alternate translation: [Your ancestors kept persecuting the prophets!] (See: **Hyperbole (p.1152)**)

of the Righteous One

Stephen is using the adjective **Righteous** as a noun in order to describe a specific person. ULT adds **One** to show this. This is a title that refers to the Christ, the Messiah. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [of the Messiah, who was righteous] (See: **Nominal Adjectives (p.1195)**)

whose betrayers and murderers you have now become

It may be helpful to begin a new sentence here. Alternate translation: [You have now betrayed and murdered him]

Acts 7:53

who received

The pronoun **who** refers to the Sanhedrin members whom Stephen is addressing. It may be helpful to begin a new sentence here. Alternate translation: [You received] (See: **Pronouns — When to Use Them (p.1222)**)

who received

The Sanhedrin members whom Stephen is addressing did not receive **the law** themselves. Rather, Stephen is using them to represent the entire Jewish community down through the years. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [whose community received] or, if you choose to start a new sentence, [Your community received] (See: **Synecdoche (p. 1245)**)

by directions of angels

Stephen assumes that his listeners will know that he is referring to God giving the law to the Israelites at Mount Sinai. A later Jewish tradition said that angels acted as God's intermediaries at that time. (Stephen says in 7:38 that an angel was speaking to Moses on Mount Sinai.) If it would be helpful to your readers, you could state that explicitly. Alternate translation: [as angels delivered it on Mount Sinai] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 7:54

hearing these things, they were cut to their hearts

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [these things cut them to their hearts when they heard them] (See: **Active or Passive (p.1080)**)

they were cut to their hearts

Here, the expression **they were cut to their hearts** is an idiom that means the Sanhedrin members became very angry. If your readers would not understand this, you could use an equivalent idiom or use plain language. Alternate translation: [they became furious at Stephen] (See: **Idiom (p.1156)**)

they ground {their} teeth at him

This action expressed their strong anger at Stephen. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. Alternate translation: [they became so angry at Stephen that they ground their teeth together] or [they moved their teeth back and forth as they looked angrily at Stephen] (See: **Symbolic Action (p.1243)**)

Acts 7:55

full of the Holy Spirit

Luke is speaking of Stephen as if he were a container that the Holy Spirit could fill. Alternate translation: [inspired by the Holy Spirit] (See: **Metaphor (p.1187)**)

looking intently into heaven, he saw

The implication is that only Stephen saw this vision, not anyone else who was present. Alternate translation: [staring up into heaven, he saw in a vision] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the glory of God

The implication is that Stephen saw a bright light that expressed the magnificent presence of God. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [a bright light that expressed the glorious presence of God] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Jesus standing at the right of God

Luke is using the adjective **right** as a noun in order to indicate the right side. Your language may use adjectives in the same way. If not, you could translate this with a noun phrase. Alternate translation: [Jesus standing at the right side of God] (See: **Nominal Adjectives (p.1195)**)

Jesus standing at the right of God

In this culture, the place at the right side of a ruler was a position of honor. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [Jesus standing in a place of honor next to God] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Jesus standing at the right of God

Elsewhere in the New Testament, Jesus is described as “sitting” **at the right of God**. Many interpreters believe that Jesus stood on this occasion to honor Stephen for his courage and faithful testimony. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. Alternate translation: [Jesus, in a place of honor next to God, standing to honor him] (See: **Symbolic Action (p.1243)**)

Acts 7:56

Behold

Stephen is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Now listen] (See: **Metaphor (p.1187)**)

I see the heavens opened, and

Stephen is speaking of **the heavens** being **opened** to mean that they are open to his view. Alternate translation: [the heavens are open to my view, and I see] or [I can see into heaven, and I see] (See: **Metaphor (p.1187)**)

the Son of Man

The title **Son of Man** is equivalent to "Messiah." Jesus himself used that title to claim that role subtly and implicitly. You may want to translate the title directly into your language. Alternatively, if you think it would be helpful to your readers, you could express what it means. Alternate translation: [Jesus the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

standing at the right of God

See how you translated the nominal adjective **right** in 7:55. Alternate translation: [standing at the right side of God] (See: **Nominal Adjectives (p.1195)**)

standing at the right of God

See how you expressed the implicit significance of the phrase **at the right of God** in 7:55. Alternate translation: [standing in a place of honor next to God] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

standing at the right of God

See how you expressed the significance of the symbolic action of Jesus **standing** in 7:55. Alternate translation: [the Son of Man, in a place of honor next to God, standing to honor me] (See: **Symbolic Action (p.1243)**)

Acts 7:57

shouting with a loud voice, they covered their ears

The Sanhedrin members did these things to demonstrate that they did not want to hear any more of what Stephen said. Alternate translation: [shouting loudly to drown out Stephen, they put their hands over their ears to show that they did not want to hear any more] (See: **Symbolic Action (p.1243)**)

shouting with a loud voice

This is an idiom that suggests that the Sanhedrin members had another, louder voice that they could use. It means that they raised the volume of their voices. Alternate translation: [shouting loudly] (See: **Idiom (p.1156)**)

shouting 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 group of people had one **voice**, you could make this plural. Alternate translation: [with loud voices] or [in loud voices]

rushed at him unanimously

This could mean: (1) that the Sanhedrin members all rushed at Stephen at the same time. Alternate translation: [rushed at him all at once]; (2) that every one of the Sanhedrin members rushed at Stephen. Alternate translation: [every one of them rushed at him]

Acts 7:58

throwing him outside the city

Luke is likely speaking when he speaks of the Sanhedrin members **throwing** Stephen outside the city. It is unlikely that they actually picked him up and heaved him through the air. Alternate translation: [seizing Stephen and forcefully taking him out of the city] (See: **Metaphor (p.1187)**)

the witnesses

These were the “false witnesses” whom the Sanhedrin brought in to accuse Stephen, as described in 6:13. According to the Law of Moses, it was their responsibility to carry out the execution of the man they had accused. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the false witnesses, who were responsible to carry out the execution,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

laid aside their outer garments at the feet of a young man named Saul

The implications are that the witnesses took off their long robes so that they could throw stones at Stephen more easily and that they left them with Saul for safekeeping. UST models one way to make these implications explicit. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

outer garments

These **outer garments** were long cloaks or robes that people wore outside to stay warm. They were also a sign of wealth and status. If your readers would not be familiar with this kind of garment, you could use the name of another garment that they would recognize, or you could use a general expression. Alternate translation: [coats] or [robes] (See: **Translate Unknowns (p.1252)**)

at the feet

The expression **at the feet** means on the ground in front of someone. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on the ground in front of] (See: **Idiom (p.1156)**)

Acts 7:59

as he was calling out and saying

This phrase expresses a single idea by using two words connected with **and**. The phrase **calling out** tells how Stephen was **saying** what he said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [as he was saying loudly] (See: **Hendiadys (p.1144)**)

receive my spirit

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please receive my spirit] (See: **Imperatives — Other Uses (p.1159)**)

Acts 7:60

having put down {his} knees

Kneeling down was an act of submission to God and a reverent posture of prayer. Alternate translation: [after he had knelt down reverently] (See: **Symbolic Action (p.1243)**)

he cried out with a loud voice

This is an idiom that means that Stephen raised the volume of his voice. Alternate translation: [he cried out loudly] (See: **Idiom (p.1156)**)

do not hold this sin against them

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please do not hold this sin against them] (See: **Imperatives — Other Uses (p.1159)**)

do not hold this sin against them

If it would be clearer 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 **hold ... against**. Alternate translation: [forgive them for this sin] (See: **Double Negatives (p.1117)**)

he fell asleep

Luke is describing the death of Stephen when he says **he fell asleep**. This is a polite way of referring to something unpleasant. If this would be misunderstood in your language, use a different polite way of referring to this or use plain language. Alternate translation: [he passed away] or, as in UST, [he died] (See: **Euphemism (p.1127)**)

Acts 8

Acts 8 Chapter Introduction

Structure and Formatting

The story here shifts from Stephen to Saul.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 8:32–33.

The first sentence of verse 1 ends the description of the events in Chapter 7. Luke begins a new part of his history with the words “And on that day.”

Religious and Cultural Concepts in This Chapter

Receiving the Holy Spirit

In this chapter Luke speaks for the first time of people receiving the Holy Spirit (Acts 8:15–19). The Holy Spirit had already enabled the believers to speak in tongues, to heal the sick, and to live as a community, and he had filled Stephen. But when the Jews started putting believers in prison, those believers who could leave Jerusalem did leave, and as they went, they told people about Jesus. When the people who heard about Jesus received the Holy Spirit, the church leaders knew that those people had truly become believers.

Proclaimed

This chapter, more than any other in the book of Acts, speaks of the believers proclaiming the word, proclaiming the good news, and proclaiming that Jesus is the Christ. The word “proclaim” translates a Greek word that means to tell good news about something.

Acts 8:1

And Saul was agreeing with his execution

Luke is providing this background information to help readers understand why Saul was persecuting the church, as he relates in 8:3 and in Chapter 9. Use a natural way in your language for introducing background information. Alternate translation: [Now Saul approved of the Sanhedrin executing Stephen] (See: **Background Information (p. 1087)**)

And on that day a great persecution began against the church

Luke uses this phrase to introduce a new event in the story, the scattering of the church and its witness beyond Jerusalem. Use the natural form in your language for introducing a new event. Alternate translation: [And so began that day a great persecution against the church] (See: **Introduction of a New Event (p.1164)**)

on that day

Here, **day** is not a figurative word for "time." Luke is referring to a specific day, the day on which Stephen was killed. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [on the day Stephen was killed,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they all were scattered

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [they all fled] (See: **Active or Passive (p.1080)**)

they all were scattered

The word **all** is a generalization that emphasizes that a large number of the believers were affected. Alternate translation: [many of the believers were scattered] or [many of the believers fled] (See: **Hyperbole (p.1152)**)

except the apostles

The implication is that **the apostles** remained in Jerusalem, even though they too experienced this great persecution. Alternate translation: [except the apostles, who remained in Jerusalem despite the persecution] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

And devout men carried away Stephen and made great lamentation over him

It may be helpful to your readers to move the parts of the story about Stephen together by using a verse bridge for verses 1–2 as the UST does. (See: **Verse Bridges (p.1259)**)

Acts 8:2

carried away Stephen

The word translated **carried away** means to carry away for burial. If it would be helpful to your readers, you could state that explicitly. You could also say explicitly that it was Stephen's body that these men carried away. Alternate translation: [carried Stephen's body away to bury it] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

Acts 8:3

by houses

Alternate translation: [entering one house after another]

by houses, & both men and women

Luke may mean **houses** where Christians met, as described in 2:46, and he means **men and women** who believed in Jesus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the houses where Christians met ... believers in Jesus, both men and women] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 8:4

the ones having been scattered

Luke is using the participle **having been scattered**, which functions as 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 this with an equivalent expression. Alternate translation: [the believers who had been scattered] (See: **Nominal Adjectives (p. 1195)**)

the ones having been scattered

If your language does not use this passive form, you could state this in active form. See how you translated it in 8:1. Alternate translation: [the believers who had fled from the persecution] (See: **Active or Passive (p.1080)**)

proclaiming the word

Luke is using the term **word** to mean the message about Jesus that these believers shared by using words. See how you translated the term in 4:4. Also see the introduction to this chapter for the meaning of the word translated **proclaiming** here and many other times in this chapter. Alternate translation: [telling the good news about Jesus] (See: **Metonymy (p.1193)**)

Acts 8:5

going down

Luke speaks of Philip **going down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: [traveling] (See: **Idiom (p.1156)**)

the city of Samaria

This is an idiom that means the principal city in the region of Samaria, probably the one known at that time as Sebaste, although some interpreters believe that Luke may have had the city of Sychar in mind instead. Alternate translation: [the main city in Samaria] (See: **Idiom (p.1156)**)

Christ

Luke is using the name **Christ** by association to mean the message about Christ. Alternate translation: [the good news about Jesus] (See: **Metonymy (p.1193)**)

Acts 8:6

the crowds

Luke implicitly means **the crowds** in the city that Philip traveled to. Alternate translation: [the people in that city of Samaria] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

unanimously

Alternate translation: [all together]

to the things being spoken by Philip

Luke is using the participle **being spoken**, which functions as an adjective, as a noun. ULT adds the term **things** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the things that Philip was saying] (See: **Nominal Adjectives (p.1195)**)

to the things being spoken by Philip

If your language does not use this passive form, you could state this in active form. Alternate translation: [the things that Philip was saying] (See: **Active or Passive (p.1080)**)

the signs

Here the word **signs** has the same sense that it has in the phrase “wonders and signs” in 2:22 and elsewhere in Acts. It means a miracle. Alternate translation: [the miracles]

Acts 8:7

For many of those having unclean spirits, shouting with a loud voice, they were coming out

As Luke tells the story of this event, he changes from the people who had **unclean spirits** being the subject of the sentence to the **unclean spirits** themselves being the subject. This may be because the unclean spirits controlled people to such an extent that the spirits seemed to be the people themselves. It may be helpful to your readers to put the information about the spirits before the information about the people who had them. Alternate translation: [unclean spirits, shouting with a loud voice, were coming out of many of those who had them] (See: **Information Structure (p.1162)**)

of those having

Luke is using the participle **having**, which functions as an adjective, as a noun. ULT adds the term **those** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [the people who had] (See: **Nominal Adjectives (p.1195)**)

having unclean spirits

Alternate translation: [who were controlled by unclean spirits]

shouting with a loud voice

This is an idiom that means that the unclean spirits raised the volume of their voices. Alternate translation: [shouting loudly] (See: **Idiom (p.1156)**)

many & paralyzed and lame were healed

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it would be appropriate to say Jesus, since the book of Acts shows that the apostles healed people in the name of Jesus, for example, in 4:10. Alternate translation: [Jesus, through the power of his name, healed many who had been paralyzed and lame] (See: **Active or Passive (p.1080)**)

many & paralyzed

Luke is using the participle **paralyzed** as an adjective. Your language may use adjectives in the same way. If not, you could translate this with an equivalent expression. Alternate translation: [many who had been paralyzed] (See: **Nominal Adjectives (p.1195)**)

many & paralyzed

If your language does not use this passive form, you could state this in active form. Alternate translation: [many who had paralysis] (See: **Active or Passive (p.1080)**)

Acts 8:8

And

Luke is using the word translated **And** to introduce what the people in the city did as a result of the many healings that Philip performed. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

there was much joy in that city

The phrase **that city** refers by association to the people who lived in that city. Alternate translation: [there was much joy among the people of that city] (See: **Metonymy (p.1193)**)

there was much joy in that city

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [the people of that city rejoiced greatly] (See: **Abstract Nouns (p.1078)**)

Acts 8:9

But a certain man, Simon by name, was already practicing sorcery in the city

Luke is providing background information to help readers understand who Simon was and why he said and did the things Luke describes in the rest of this chapter. Use a natural way in your language for introducing background information. Alternate translation: [Now there was a man named Simon who had been practicing sorcery in that city] (See: **Background Information (p.1087)**)

a certain man, Simon by name

Luke uses this phrase to introduce Simon as a new character in 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.1167)**)

Simon

Simon is the name of a man. See how you translated this name, for a different man, in 1:13. (See: **How to Translate Names (p.1148)**)

Acts 8:10

to whom they all, from little to great, were paying attention

The phrase **to whom** refers to Simon. It may be helpful to begin a new sentence here. Alternate translation: [All of them, from little to great, were paying attention to Simon] (See: **Pronouns — When to Use Them (p.1222)**)

all

Luke is using the word **all** as a generalization for emphasis. Alternate translation: [the Samaritans in that city] (See: **Hyperbole (p.1152)**)

from little to great

Luke is using the adjectives **little** and **great** 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: [from the least important people to the most important ones] (See: **Nominal Adjectives (p.1195)**)

from little to great

Luke is speaking, using these two extremes in order to include all of the people in between. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [no matter how important they were] (See: **Merism (p.1185)**)

This

The demonstrative pronoun **This** stands for Simon. Alternate translation: [This man] (See: **Pronouns — When to Use Them (p.1222)**)

the power of God that is called Great

The Samaritans believed that Simon must be the embodiment of some great power, and thinking that this power was God, the highest of powers, they called it Great. Alternate translation: [an embodiment of the Great God] or [an embodiment of the supreme God] (See: **How to Translate Names (p.1148)**)

that is called

If your language does not use the passive form **called**, you could state this in active form. Alternate translation: [that people call] (See: **Active or Passive (p.1080)**)

Acts 8:11

And they were paying attention to him

This verse gives additional background information about Simon and what he was doing among the Samaritans.
Alternate translation: [Now they were paying attention to him] (See: **Background Information (p.1087)**)

Acts 8:12

they believed

The pronoun **they** refers to the Samaritans. Alternate translation: [the Samaritans believed] (See: **Pronouns — When to Use Them (p.1222)**)

proclaiming the gospel about the kingdom of God and the name of Jesus Christ

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [proclaiming the good news that God had begun to rule and that Jesus the Messiah had come] (See: **Abstract Nouns (p.1078)**)

proclaiming the gospel about the kingdom of God and the name of Jesus Christ

Here the **name** of Jesus represents his authority, specifically as the Messiah, as the title **Christ** indicates. Alternate translation: [proclaiming the good news that God had begun to rule and that Jesus the Messiah had come] (See: **Metonymy (p.1193)**)

proclaiming the gospel about the kingdom of God and the name of Jesus Christ

Since Jesus inaugurated the **kingdom of God** when he came to earth, it may be helpful to put the information about Jesus before the information about the kingdom of God. Alternate translation: [proclaiming the gospel about the name of Jesus Christ and the kingdom of God] or [proclaiming the good news that Jesus the Messiah had come and that God had begun to rule] (See: **Information Structure (p.1162)**)

they were baptized

If your language does not use this passive form, you could state this in active form. Alternate translation: [Philip was baptizing them] (See: **Active or Passive (p.1080)**)

Acts 8:13

And Simon himself also believed

Luke uses the word **himself** to emphasize how significant it was that Simon, who had claimed to be an embodiment of God, had believed in Jesus as the Messiah whom God sent. Use a way that is natural in your language to indicate this significance. Alternate translation: [Even Simon believed] (See: **Reflexive Pronouns (p. 1231)**)

he was continuing with Philip

Alternate translation: [he followed Philip around everywhere]

having been baptized

If your language does not use this passive form, you could state this in active form. Alternate translation: [after Philip baptized him] (See: **Active or Passive (p.1080)**)

And seeing great signs and works

The word that ULT translates as **works** here is the same word that it translates as “power” in 8:10. It can mean either power or works that demonstrate power. Luke is using the word to show what an ironic situation Simon is in. He claimed to be “the power … that is called Great,” but now he recognizes that **works** of power that are truly **great** are done in the name of Jesus. If your language has a word for works that demonstrate power that has the same root as its word for power, it would be appropriate to use it here. (See: **Irony (p.1170)**)

And & signs and works

The terms **signs** and **works** mean similar things. Luke is using them together for emphasis. Alternate translation, as in UST: [miracles] (See: **Doublet (p.1120)**)

Acts 8:14

And

Luke is using the word translated **And** to introduce a new event in the story of the Samaritans becoming believers. Use a word, phrase, or other method in your language that is natural for introducing a new event. Alternate translation: [Now] (See: **Introduction of a New Event (p.1164)**)

having heard that Samaria had received the word of God, sent

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, “Samaria has received the word of God,” sent] (See: **Direct and Indirect Quotations (p.1115)**)

having heard that Samaria had received the word of God, sent

If you decide to have a direct quotation here, you might also decide to make it an exclamation. Alternate translation: [having heard, “Samaria has received the word of God!” sent] (See: **Exclamations (p.1129)**)

Samaria

Luke is using the word **Samaria** by association to mean the people of Samaria. Alternate translation: [the people of Samaria] (See: **Metonymy (p.1193)**)

the word of God

Luke is using the term **word** to mean the message about Jesus that Philip shared by using words. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

Acts 8:15

who, having come down, prayed for them

The pronoun **who** stands for Peter and John, and the pronoun **them** stands for the Samaritans. It may be helpful to begin a new sentence here. Alternate translation: [When Peter and John had come down, they prayed for the Samaritans] (See: **Pronouns — When to Use Them (p.1222)**)

who

Since the pronoun **who** stands for two men, it should be in the dual if your language uses that form. (See: **Forms of 'You' — Dual/Plural (p.1136)**)

having come down

Luke speaks of Philip **having come down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: [having traveled from Jerusalem] (See: **Idiom (p.1156)**)

having come down

Your language may say "gone" rather than **come** in contexts such as this. Use whichever is more natural. Alternate translation: [having gone down] (See: **Go and Come (p.1142)**)

Acts 8:16

he had not yet fallen upon any of them

Luke is speaking of the Holy Spirit as if it could fall on the Samaritan believers. Alternate translation: [none of them had yet received the Holy Spirit] (See: **Metaphor (p.1187)**)

For

Luke is using the word **For** to introduce the reason why Peter and John had to pray for the Samaritans to receive the Holy Spirit. Alternate translation: [They prayed for them because] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

he had not yet fallen upon any of them

In Greek this is a double negative for emphasis, “he had not yet fallen upon none of them.” The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. (See: **Double Negatives (p.1117)**)

he had not yet fallen

The pronoun **he** stands for the Holy Spirit. Alternate translation: [the Holy Spirit had not yet fallen] (See: **Pronouns — When to Use Them (p.1222)**)

they had only been baptized into the name of the Lord Jesus

Here, **the name of the Lord Jesus** represents his authority, and being baptized into his name represents being baptized in order to be under his authority. Alternate translation: [they had only been baptized to become disciples of the Lord Jesus] (See: **Metonymy (p.1193)**)

they had only been baptized

If your language does not use this passive form, you could state this in active form. If you must state who did the action, the context suggests it was Philip. Alternate translation: [Philip had only baptized them] or [Philip had only baptized the Samaritan believers] (See: **Active or Passive (p.1080)**)

Acts 8:17

they were laying {their} hands on them, and they were receiving

The first instance of the pronoun **they** stands for Peter and John, and the pronoun **them** and the second instance of **they** stand for the Samaritans. Alternate translation: [When Peter and John were laying their hands on the Samaritans, and the Samaritans were receiving] (See: **Pronouns — When to Use Them (p.1222)**)

they were laying

Since this instance of the pronoun **they** stands for two men, it should be in the dual if your language uses that form. The same is true of “them” in 8:18 and “they” and “the ones” in 8:25. (See: **Forms of ‘You’ — Dual/Plural (p. 1136)**)

they were laying {their} hands on them

Peter and John **laying their hands** on the Samaritans who had believed Philip’s message of the gospel was a symbolic action that showed that Peter and John wanted God to give the Holy Spirit to these believers. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. (See: **Symbolic Action (p.1243)**)

Acts 8:18

the Spirit was being given

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is clear from the context that this was God. Alternate translation: [God was giving the Spirit] (See: **Active or Passive (p.1080)**)

Acts 8:19

Give to me also this authority, so that on whomever I lay {my} hands, he may receive the Holy Spirit

Alternate translation: [Give me the authority to give the Holy Spirit to anyone I lay my hands on]

Acts 8:20

May your silver be with you unto destruction

Peter is using the exclamation form to emphasize how forcefully he rejects Simon's offer. You may want to use an exclamation to convey this same emphasis in your language. Alternate translation: [I refuse your offer! I can see that you are going to perdition, and you can take your money with you!] (See: **Exclamations (p.1129)**)

silver

Peter is referring to money by association with the way that **silver** was used for money at this time. Alternate translation: [money] (See: **Metonymy (p.1193)**)

the gift of God

Peter is referring to the ability to confer the Holy Spirit by the laying on of hands. Since this is an ability that only God can give, by association Peter calls it **the gift of God**. Alternate translation: [the power to confer the Holy Spirit] (See: **Metonymy (p.1193)**)

Acts 8:21

No part or share in this matter is to you

The terms **part** and **share** mean similar things. Peter is using them together for emphasis. Alternate translation: [We will not let you have anything to do with this work] (See: **Doublet (p.1120)**)

to you

The phrase **to you** represents a possessive form. Alternate translation: [yours] (See: **Possession (p.1216)**)

because your heart is not right

Here, the **heart** represents the thoughts and motives. Alternate translation: [your thoughts and motives are not right] (See: **Metaphor (p.1187)**)

before God

This could mean: (1) that Simon's **heart** is not **right** in God's opinion by association with the way that God would assess anything that came to his attention in front of him. Alternate translation: [as far as God is concerned]; (2) that Simon does not have the right thoughts about God or intentions towards God. Alternate translation: [in its attitude towards God] (See: **Metonymy (p.1193)**)

Acts 8:22

of this wickedness of yours

If your language does not use an abstract noun for the idea of **wickedness**, you could express the same idea in another way. Alternate translation: [for trying to buy God's gift with money] or [for trying to bribe God] (See: **Abstract Nouns (p.1078)**)

the intention of your heart

Here, the **heart** represents the thoughts and motives. Alternate translation: [what you intended to do] or [what you were thinking of doing] (See: **Metaphor (p.1187)**)

pray to the Lord, if therefore the intention of your heart will be forgiven to you

Peter is using the conditional word **if** to introduce a desired result. There is actually no doubt about whether God will forgive someone who sincerely repents and prays for forgiveness. Alternate translation: [pray to the Lord so that, as a result, the intention of your heart will be forgiven to you] or [pray to the Lord and ask him to forgive you for the intention of your heart] (See: **Connect — Factual Conditions (p.1102)**)

the intention of your heart will be forgiven to you

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he will forgive you for the intention of your heart] (See: **Active or Passive (p.1080)**)

Acts 8:23

in the gall of bitterness

The **gall** plant has a bitter taste and is poisonous. If your readers would not be familiar with this plant, you could use the name of a similar plant in your area. (See: **Translate Unknowns (p.1252)**)

in the gall of bitterness

Peter is using the **gall** plant by association to mean “poison.” Alternate translation: [in the poison of bitterness] (See: **Metonymy (p.1193)**)

in the gall of bitterness

Peter is describing **bitterness** as if it were made of **gall** or poison. He means that bitterness, here in the sense of envy, spiritually poisons a person, that is, it leads them towards spiritual death. Alternate translation: [dangerously envious] (See: **Metaphor (p.1187)**)

the bond of unrighteousness

Peter speaks of **the bond of unrighteousness** as if unrighteousness were restraining Simon and keeping him a prisoner. He means Simon is not able to stop himself from sinning. Alternate translation: [unable to stop sinning] (See: **Metaphor (p.1187)**)

Acts 8:24

You & you have spoken

Even though it was only Peter who spoke to Simon, in his response, Simon is addressing both Peter and John, since he offered money to both of them, as 8:18 describes. Since Simon is speaking to two men, **You** and **you** would be dual if your language uses that form. Otherwise it would be plural. (See: **Forms of 'You' — Dual/Plural (p.1136)**)

You pray to the Lord for me

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please pray to the Lord for me] or [I ask you to pray to the Lord for me] (See: **Imperatives — Other Uses (p.1159)**)

You pray to the Lord for me

Simon is stating the pronoun **You**, whose meaning is already present in the verb **pray**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [Pray to the Lord for me yourselves] (See: **Pronouns — When to Use Them (p.1222)**)

so that nothing of which you have spoken may come upon me

Alternate translation: [so that the things you have said may not happen to me]

nothing of which you have spoken may come upon me

Simon is referring implicitly to Peter's rebuke, in which Peter spoke of Simon's silver perishing along with him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [I will not perish as you said] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 8:25

Then

Luke is using the word translated **Then** to introduce what Peter and John did after being in the city where Philip had been telling the Samaritans about Jesus. Alternate translation: [After that,] (See: **Connect — Sequential Time Relationship (p.1109)**)

the ones having testified and having spoken the word of the Lord

The **ones** Luke is describing are Peter and John. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Peter and John, after they had testified and spoken the word of the Lord,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the ones having testified and having spoken

Luke is using the participles **having testified** and **having spoken**, which function as adjectives, as nouns. 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: [the ones who had testified and spoken] (See: **Nominal Adjectives (p.1195)**)

the word of the Lord

Luke is using the term **word** to mean the message about Jesus that Peter and John shared by using words. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

many villages of the Samaritans

The term **villages** refers by association to the people who lived in these villages. Alternate translation: [to the people in many Samaritan villages] (See: **Metonymy (p.1193)**)

Acts 8:26

Now

Luke is using the word translated **Now** to introduce a new event. 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.1164)**)

Arise

Here the word **arise** means that the angel wanted Philip to take action, not that the angel wanted him to stand up from a seated position. Alternate translation: [Pack for a journey] (See: **Idiom (p.1156)**)

the road going down from Jerusalem to Gaza

The angel speaks of the road **going down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: [the road that leads from Jerusalem to Gaza] (See: **Idiom (p.1156)**)

from Jerusalem to Gaza." (This is desert

This sentence could be: (1) something that Luke adds to provide background information about the area through which Philip would be travelling. Alternate translation: [from Jerusalem to Gaza." (Now that road leads through a desert]; (2) part of what the angel is saying to Philip. Alternate translation: [from Jerusalem to Gaza, which is a desert road."] (See: **Background Information (p.1087)**)

Acts 8:27

arising, he went

As in the previous verse, the word **arising** means that Philip took preparatory action, not that he stood up from a seated position. Alternate translation: [he prepared for a journey and left] (See: **Idiom (p.1156)**)

behold

Luke is using the word **behold** to alert his audience to a new person in the story. Use the natural form in your language for introducing a new character. (See: **Introduction of New and Old Participants (p.1167)**)

a man, an Ethiopian, a eunuch, an official of the Kandake, the queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem to worship

This verse provides background information about this Ethiopian official and why he was travelling along this road. It may be helpful to begin a new sentence and to use a natural form for introducing background information. Alternate translation: [a man from Ethiopia. Now this man was a eunuch, an official of the Kandake, the queen of the Ethiopians, who was over all her treasure, and he had come to Jerusalem to worship] (See: **Background Information (p.1087)**)

a man, an Ethiopian

This is an idiomatic way of describing someone. Alternate translation: [a man from Ethiopia] (See: **Idiom (p.1156)**)

a eunuch, an official of the Kandake

While the word **eunuch** describes a man who has been castrated, as men sometimes were who served in royal courts in the ancient world, the emphasis here is on the fact that this man was a high government official, not on his physical state. Alternate translation: [an important official in the court of the Kandake] (See: **Translate Unknowns (p.1252)**)

of the Kandake

Kandake was a title for the queens of Ethiopia. It is similar to the word Pharaoh, the title that was used for the kings of Egypt. So in your translation, make clear that it is a title rather than a name. (See: **How to Translate Names (p.1148)**)

who was over all her treasure

Luke is using a spatial metaphor when says that this man was **over** the **treasure** of the Kandake. He means that the man was responsible for it. Alternate translation: [who was in charge of her treasury] (See: **Metaphor (p.1187)**)

who had come to Jerusalem to worship

The implication is that this man was a Gentile who believed in the true God and had come to worship at the Jewish temple. 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: [Even though he was a Gentile, he had come to worship the true God at the temple in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

who had come

Your language may say “gone” rather than **come** in a context such as this. Use whichever is more natural. Alternate translation: [who had gone] (See: **Go and Come (p.1142)**)

Acts 8:28

chariot

Here and in 8:29 and 8:38, the term **chariot** probably means something like “carriage.” Chariots were vehicles for war, not for long-distance travel, and people stood to ride in chariots, while this man was seated. Alternate translation, as in UST: [his carriage] (See: **Translate Unknowns (p.1252)**)

he was reading the prophet Isaiah

Luke is using the phrase **the prophet Isaiah** to mean the prophecies that Isaiah spoke and recorded. Alternate translation: [he was reading from the book of Isaiah] (See: **Metonymy (p.1193)**)

he was reading

Since Philip was able to hear what the man was reading, as 8:30 explains, the implication is that the man was reading aloud. Alternate translation: [he was reading aloud from] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 8:29

Approach and join this chariot

The Spirit means that Philip is to stay close to the person riding in the **chariot**. Alternate translation: [Go over to that chariot so you can be near the man in it] (See: **Metonymy (p.1193)**)

Acts 8:30

reading Isaiah the prophet

Luke is using the phrase **Isaiah the prophet** to mean the prophecies that Isaiah spoke and recorded. Alternate translation: [reading from the book of Isaiah] (See: **Metonymy (p.1193)**)

Do you understand what you are reading

The Ethiopian was a literate, educated man who could read, but he lacked spiritual discernment. Philip is asking implicitly whether he understands the meaning of the passage from Isaiah. Alternate translation: [Do you understand the meaning of what you are reading?] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 8:31

For how would I be able, unless someone will guide me

The man is not asking for information. He is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [No, I cannot understand unless someone guides me.] (See: **Rhetorical Question (p.1234)**)

he invited Philip to sit with him, having come up

The implication is that when the man invited Philip to come up and sit with him, Philip agreed to travel down the road with him to explain the Scriptures. Alternate translation: [he invited Philip to come up and sit with him and explain the Scriptures, and Philip accepted the invitation] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

Acts 8:32

He was led like a sheep to the slaughter

This a quotation from Isaiah 53:7–8. It describes the Messiah, whom Isaiah calls “the servant of the Lord.” But since the Ethiopian official did not know whom Isaiah was describing and had to ask Philip, it would be better not to specify that at this point by saying, for example, “The Messiah was led like a sheep to the slaughter” or “The servant of the Lord was led like a sheep to the slaughter” (See: **Assumed Knowledge and Implicit Information (p.1083)**)

He was led like a sheep to the slaughter

If your language does not use an abstract noun for the idea of **slaughter**, you could express the same idea in another way. Alternate translation: [He was led like a sheep that was going to be slaughtered] (See: **Abstract Nouns (p.1078)**)

He was led

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [People led him] (See: **Active or Passive (p.1080)**)

before its shearer {is} silent

A **shearer** is a person who cuts the wool off the sheep so that it may be used. If your readers would not be familiar with this word and you have no comparable word in your language, you could express the meaning in another way. Alternate translation: [is silent while its wool is being cut off] (See: **Translate Unknowns (p.1252)**)

he does not open his mouth

This means that the Messiah does not speak by association with the way a person would **open his mouth** in order to speak. Alternate translation: [he says nothing] (See: **Metonymy (p.1193)**)

Acts 8:33

In humiliation his justice was taken away

If your language does not use abstract nouns for the ideas of **humiliation** and **justice**, you could express the same ideas in another way. Alternate translation: [Because he acted humbly and did not defend himself, his enemies were able to treat him unjustly] (See: **Abstract Nouns (p.1078)**)

his justice was taken away

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [his enemies denied him justice] (See: **Active or Passive (p.1080)**)

Who will describe his generation

Isaiah is using the question form for emphasis. If you would not use a rhetorical question for this purpose in your language, you could translate his words as a statement or an exclamation and communicate the emphasis in another way. Alternate translation: [No one will describe his generation.] (See: **Rhetorical Question (p.1234)**)

Who will describe his generation

Isaiah is using a future statement to describe capability. If it would be helpful in your language, you could use form that is more natural in your language. Alternate translation: [Who can describe his generation?] or [No one will be able to describe his generation.] (See: **Statements — Other Uses (p.1241)**)

Who will describe his generation

If your language does not use an abstract noun for the idea of **generation**, you could express the same idea in another way. This could mean: (1) that no one will be able to describe the Messiah's descendants because he will die without having any children. Alternate translation: [No one will be able to describe his descendants.]; (2) that no one will be able to describe the other people living at the same time as the Messiah because they will be so wicked. Alternate translation: [No one will be able to describe how wicked his contemporaries are.] (See: **Abstract Nouns (p.1078)**)

his life is taken from the earth

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [his enemies will take his life from the earth] (See: **Active or Passive (p.1080)**)

Acts 8:34

And answering, the eunuch said to Philip

Together the words **answering** and **said** mean that the Ethiopian official responded to Philip's question about whether he understood what he was reading. Alternate translation: [The eunuch responded to Philip's question by saying] (See: **Hendiadys (p.1144)**)

I beg of you

The Ethiopian official is using a polite, idiomatic expression. Alternate translation: [Please tell me] (See: **Idiom (p. 1156)**)

some other

In this context, the pronoun **other** means "other person." Alternate translation: [some other person] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 8:35

opening his mouth

By association with the way a person would be **opening his mouth** in order to speak, this means that Philip spoke. The image of the open mouth suggests a certain confidence and freedom in speaking. Alternate translation: [speaking confidently] (See: **Metonymy (p.1193)**)

this scripture

By **this scripture**, Luke implicitly means the passage that the official had been reading. Alternate translation: [the passage from Isaiah that the official had been reading] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

proclaimed Jesus to him

Luke is using the name **Jesus** by association to mean the message about Jesus. Alternate translation: [the good news about Jesus] (See: **Metonymy (p.1193)**)

Acts 8:36

some water & water

Luke and the official are using the word **water** to mean a body of water, such as a pool at a desert oasis. Alternate translation: [a pool of water ... there is a pool of water] (See: **Metonymy (p.1193)**)

What is preventing my being baptized

This question could be: (1) a rhetorical question that the eunuch is using as a polite way to ask Philip to baptize him. Alternate translation: [Please allow me to be baptized.]; (2) a genuine request for information, since Philip seems to answer this question in 8:37 by identifying something that could keep the official from being baptized. Alternate translation: [Is there a condition I must meet in order to be baptized?] (See: **Rhetorical Question (p. 1234)**)

my being baptized

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you from baptizing me] (See: **Active or Passive (p. 1080)**)

Acts 8:37

And Philip said to him, “If you believe from your whole heart, you will be saved.” And answering he said, “I believe in Christ, the Son of God

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote. (See: **Textual Variants (p. 1247)**)

If you believe from your whole heart

Here, the **heart** represents the thoughts and intentions. Alternate translation: [If you genuinely believe in Jesus and want to be his disciple] (See: **Metaphor (p.1187)**)

you will be saved

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will save you] (See: **Active or Passive (p.1080)**)

answering he said

Together the words **answering** and **said** mean that the eunuch responded to what Philip told him. Alternate translation: [the eunuch responded] (See: **Hendiadys (p.1144)**)

Acts 8:38

he commanded the chariot to stop

Luke is using the term **chariot** by association to mean the driver of the chariot. Alternate translation: [the official told the driver of the chariot to stop] (See: **Metonymy (p.1193)**)

he baptized him

The pronoun **he** stands for Philip, and the pronoun **him** stands for the eunuch. Alternate translation: [Philip baptized the eunuch] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 8:39

for

While the word translated **for** often introduces a reason, that does not seem to be its function here. Luke is not saying that the eunuch did not see Philip anymore because he did not look for him but instead **went on his way**. Rather, the word **for** seems simply to introduce a continuation of the narrative. Alternate translation: [but] or [nevertheless] (See: **Connect — Sequential Time Relationship (p.1109)**)

Acts 8:40

Philip was found at Azotus

The implication is that there was no indication of Philip traveling between where he baptized the Ethiopian and Azotus. He suddenly disappeared along the road to Gaza and reappeared at the town of Azotus. Alternate translation: [Philip suddenly reappeared at Azotus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Philip was found at Azotus

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Philip reappeared at Azotus] (See: **Active or Passive (p. 1080)**)

passing through

Alternate translation: [as he passed through that area, he was]

to all the cities

Luke says **all** as a generalization for emphasis. Alternate translation: [to the cities in that region] (See: **Hyperbole (p.1152)**)

Azotus & Caesarea

Azotus and **Caesarea** are the names of cities. (See: **How to Translate Names (p.1148)**)

Acts 9

Acts 9 Chapter Introduction

Structure and Formatting

In 9:1, the story shifts back to Saul and tells about his salvation.

In 9:32, the story shifts from Saul to a new part of the story about Peter.

Acts 9:31 is a summary statement that Luke uses to mark the transition into the third major part of the book.

Religious and Cultural Concepts in This Chapter

“Letters for the synagogues in Damascus”

The “letters” Paul asked for in 9:2 were probably legal papers that permitted him to put Christians in prison. The synagogue leaders in Damascus would have obeyed the letter because it was written by the high priest. If the Romans had seen the letter, they also would have allowed Saul to persecute the Christians, because they permitted the Jews to do as they desired to people who broke their religious laws.

“The Way”

No one knows for sure who first started calling the community of Jesus’ followers “the Way.” This may be what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or “way.” If this is true, the believers were “following the way of the Lord” by living in a way that pleased God. However, in the book of Acts the term is only used by outsiders, as in 9:2, or by believers speaking to outsiders. So it could also be a term by which the community of Jesus’ followers was known outside that community.

“the church”

Acts 9:31 is the first use of the word **church** in the singular to refer to more than one local congregation. In that verse it refers to all the believers in all the groups throughout Judea, Galilee, and Samaria. It shows that they recognized that they all had a common identity as followers of Jesus.

Translation Issues in This Chapter

“the Lord”

Luke refers to Jesus by a respectful title, “the Lord,” in verses 1, 10, 11, 15, 27, 28, 31, 35, and 42, and Ananias refers to Jesus the same way in verse 17. In your translation, you may wish to clarify that this means “the Lord Jesus.” Or you could state “Jesus,” as UST does. (See: **Politeness (p.1212)**)

Translation Issues in This Chapter

What Saul saw when he met Jesus

It is clear that Saul saw a light and that it was because of this light that he “fell upon the ground.” Some people think that Saul knew that it was the Lord speaking to him without seeing a human form, because the Bible often speaks of God as being light and living in light. Other people think that later in his life he was able to say, “I have seen the Lord Jesus” because it was a human form that he saw here.

Acts 9:1

But

Luke uses the word translated **But** 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.1164)**)

breathing threat and murder against

Luke is using the two words **threat** and **murder** together to express a single idea. The word **murder** tells what kind of **threat** Saul was making. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [making murderous threats against] (See: **Hendiadys (p.1144)**)

breathing

Luke is using the term **breathing** by association to mean “speaking,” since people breathe out while they speak. Alternate translation: [speaking] (See: **Metonymy (p.1193)**)

Acts 9:2

him & he found & he might bring them

The pronoun **him** refers to the high priest and both instances of the pronoun **he** refer to Saul. (See: **Pronouns — When to Use Them (p.1222)**)

letters

See the introduction to this chapter for an explanation of what these **letters** were. This may help you decide what word in your language to use for them. (See: **Translate Unknowns (p.1252)**)

to Damascus, to the synagogues

Luke is using the terms **Damascus** and **synagogues** by association to mean the people, probably the leaders, of the synagogues in Damascus. Alternate translation: [to the people in the synagogues of Damascus] or [to the leaders of the synagogues in Damascus] (See: **Metonymy (p.1193)**)

being of the Way

As the introduction to this chapter explains, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for “way” or “path” that you can use as a name, it would be appropriate to use it here. Alternate translation: [who belonged to the Way] (See: **How to Translate Names (p.1148)**)

he might bring them bound to Jerusalem

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he might bind them and bring them to the chief priests] (See: **Active or Passive (p.1080)**)

he might bring them bound to Jerusalem

Luke is using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [he might arrest them and bring them to the chief priests] (See: **Synecdoche (p.1245)**)

he might bring them bound to Jerusalem

The implication is that Saul wanted to bring believers in Jesus to Jerusalem for trial and punishment by the Jewish leaders. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [he might take them as prisoners to Jerusalem so that the Jewish leaders there could judge and punish them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 9:3

as he was traveling

Luke means implicitly that the high priest gave Saul the letters he asked for and that Saul then left Jerusalem to go to Damascus. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [as he was traveling to Damascus with letters that the high priest gave him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

it happened that

Luke uses the phrase **it happened that** to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for this purpose. (See: **Introduction of a New Event (p.1164)**)

a light from heaven surrounded him

Alternate translation: [a light from heaven shone all around him]

from heaven

This could mean: (1) heaven, where God lives or (2) the sky. The first meaning is preferable. Use that meaning if your language has a separate word for it.

Acts 9:4

falling to the ground

Saul did not fall down accidentally. This could mean: (1) that the light caused him to fall to the ground. Alternate translation: [falling to the ground stunned by the dazzling light]; (2) that Saul fainted when he saw the light. Alternate translation: [falling faint because of the glorious light] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

why are you persecuting me

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: [you should not be persecuting me!] (See: **Rhetorical Question (p.1234)**)

Acts 9:5

Who are you, Lord

Saul is not yet acknowledging that Jesus is **Lord**. He uses that title because he recognizes that he is speaking to someone of divine power. If this might be confusing for your readers, you could use a similar term of respect. Alternate translation: [Who are you, Sir] (See: **Politeness (p.1212)**)

he said, “& he {said

The first instance of **he** stands for Saul, and the second instance of **he** stands for Jesus. Alternate translation: [Saul said ... Jesus replied] (See: **Pronouns — When to Use Them (p.1222)**)

are you, & you

Both occurrences of the word **you** here are singular.

Acts 9:6

it will be told to you

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone will tell you] (See: **Active or Passive (p.1080)**)

Acts 9:7

(There are no notes for this verse.)

Acts 9:8

his eyes being opened

If your language does not use the passive form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in UST: [when he opened his eyes] (See: **Active or Passive (p.1080)**)

they brought him

The pronoun **they** stands for the men who were traveling with Saul, as described in 9:8. Alternate translation: [the men who were traveling with him brought him] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 9:9

he was not seeing for three days

Alternate translation: [he remained blinded for three days]

he neither ate nor drank

This could mean: that Saul chose not to eat or drink as a form of worship. 9:11 says that Saul was praying at this time, and he may have been fasting along with his prayers. Alternate translation: [he fasted from food and drink]; (2) that Saul had no appetite or thirst because he was too distressed from his situation. Alternate translation: [he was too distressed to eat or drink] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 9:10

Now there was a certain disciple in Damascus named Ananias

Luke uses this sentence 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.1167)**)

Ananias

Ananias is the name of a man. This is not the same Ananias whom Luke described in 5:1 (that man died), but you may translate the name here the same way you did there. (See: **How to Translate Names (p.1148)**)

the Lord

Here and throughout this chapter, **the Lord** is a respectful title that Luke is using to refer to Jesus. Alternate translation: [the Lord Jesus] (See: **Politeness (p.1212)**)

Behold, I, Lord

Behold, I is a Hebrew idiom that Ananias is using to identify himself as the Ananias to whom the Lord is calling. Alternate translation: [Yes, Lord, this is Ananias] (See: **Idiom (p.1156)**)

Behold, I, Lord

Ananias is saying implicitly that he is present and available to serve **the Lord**. Alternate translation: [Yes, Lord, this is Ananias, and I am here ready to do what you ask] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

Acts 9:11

Arising, go to the street called Straight

Here, the word **arising** means that God wants Ananias to take action, not that Ananias is lying down or sitting down and God wants him to stand up. You may be able to convey this with a different kind of expression. Alternate translation: [Go on over to Straight Street] (See: **Idiom (p.1156)**)

the street called Straight

If your language does not use the passive form **called**, you could express the idea in active form or in another way that is natural in your language. Alternate translation, as in UST: [the street that people call Straight] (See: **Active or Passive (p.1080)**)

the street called Straight

Straight is the name of a street. Alternate translation: [Straight Street] (See: **How to Translate Names (p.1148)**)

of Judas

Judas it the name of a man. This is not the disciple who betrayed Jesus (that man died); this Judas was the owner of a house in Damascus where Saul was staying. But you may translate the name here the same way you did in 1:13, 1:16, and 5:37 for the disciple and two other men with the same name. (See: **How to Translate Names (p.1148)**)

for behold, he is praying

The Lord says **behold** to get Ananias to focus his attention on what he is about to say. Your language may have a similar expression that you can use here in your translation. It may be helpful to begin a new sentence here. Alternate translation: [Now listen carefully: He is praying] (See: **Metaphor (p.1187)**)

Acts 9:12

laying hands on him

In this culture, **laying hands on** people was a symbolic way of conveying a spiritual blessing to them, as the apostles did in 6:6 for the men chosen to oversee the food distribution. If there is a comparable symbolic action in your culture, you could use that in your translation. You could also use a general expression. Alternate translation: [giving him a spiritual blessing] (See: **Symbolic Action (p.1243)**)

Acts 9:13

from many

Ananias is using the adjective **many** 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 many people] (See: **Nominal Adjectives (p.1195)**)

how many evils

If your language does not use an abstract noun for the idea of **evils**, you could express the same idea in another way. Alternate translation: [how many harmful things] (See: **Abstract Nouns (p.1078)**)

he has done to your saints in Jerusalem

Ananias is using the term **saints** by association to mean believers in Jesus, since the term means “holy ones” or “ones who are set apart.” Alternate translation: [to the people in Jerusalem who are dedicated to you] (See: **Metonymy (p.1193)**)

Acts 9:14

he has authority from the chief priests

If your language does not use an abstract noun for the idea of **authority**, you could express the same ideas in another way. Alternate translation: [the chief priests have authorized him] (See: **Abstract Nouns (p.1078)**)

to bind

Ananias is using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [to arrest] (See: **Synecdoche (p.1245)**)

the ones calling upon your name

Ananias is using the participle **calling**, which functions as 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 this with an equivalent expression. Alternate translation: [the people who call on your name] (See: **Nominal Adjectives (p.1195)**)

the ones calling upon your name

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [the ones calling upon you] (See: **Metonymy (p.1193)**)

the ones calling upon your name

Here, the expression **calling on** means to worship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ones worshiping you] (See: **Idiom (p.1156)**)

Acts 9:15

to me an instrument of choosing

The Lord is using the possessive form to describe Saul as an **instrument** who is characterized by his **choosing**. Alternate translation: [an instrument I have chosen] or [someone I have chosen as an instrument] (See: **Possession (p.1216)**)

this

The demonstrative pronoun **this** refers to Saul. Alternate translation: [this man] or [this man Saul] (See: **Pronouns — When to Use Them (p.1222)**)

to me an instrument of choosing

The Lord describes Saul as an **instrument** or tool to indicate that he intends to use Saul to advance his purposes. Alternate translation: [someone I have chosen to use] (See: **Metaphor (p.1187)**)

to carry my name

The Lord says that Saul will **carry** his **name**, meaning that he will go to many places and speak about it. Alternate translation: [to speak about my name] (See: **Metaphor (p.1187)**)

to carry my name

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [to speak about me] or [to tell others about me] (See: **Metonymy (p.1193)**)

the nations

The term **nations** refers to people groups that are not Jewish. See how you translated it in 4:25. Alternate translation: [the Gentiles] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

kings

The Lord is using **kings**, one kind of ruler, to mean all kinds of rulers. Saul, later known as Paul, testified before various rulers and officials. Alternate translation: [rulers] (See: **Synecdoche (p.1245)**)

the sons of Israel

The Lord is using the word **sons** to mean “descendants.” He is speaking of the Israelites, who were descendants of the patriarch Jacob, also known as Israel. Alternate translation: [the people of Israel] or [the Israelites] (See: **Metaphor (p.1187)**)

Acts 9:16

for my name

Here, **name** represents a person by association with the way that each person has a name. This could mean: (1) that Saul will suffer for telling people about Jesus. Alternate translation: [to make me known]; (2) that Saul will suffer for Jesus himself. Alternate translation: [for me] or [for my sake] (See: **Metonymy (p.1193)**)

Acts 9:17

And Ananias departed, and entered into the house

It may be helpful to state that **Ananias** went to **the house** before he **entered into** it. UST models one way to express this. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having laid {his} hands on him

When Ananias **laid his hands** on Saul, this was a symbolic way of giving him a blessing. See the explanation at 9:2 and see how you translated the same expression there. (See: **Symbolic Action (p.1243)**)

to you & you were going—& you might see again

All of the occurrences of the word **you** in this verse are singular and refer to Saul. (See: **Forms of 'You' — Singular (p.1140)**)

Saul, brother

Brother is a figurative title that Ananias is using for **Saul**. The two men are not actual brothers. This could mean: (1) that Ananias is already addressing Saul as someone who shares the same faith. See how you translated "brother" with this meaning in 1:15 and 6:3. Alternate translation: [Saul, my fellow believer]; (2) that Ananias is addressing Saul as a fellow Israelite, as the word is used in 3:17 and many other places in this book. Alternate translation: [Saul, my fellow Israelite] (See: **Metaphor (p.1187)**)

the one having appeared to you

Ananias is using the participle **having appeared**, which functions as an adjective, as a noun to mean a person, Jesus. ULT adds the term **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: [who appeared to you] (See: **Nominal Adjectives (p.1195)**)

on which you were going

Your language may say "coming" rather than **going** in a context such as this. Use whichever word is more natural. Alternate translation: [by which you were coming] (See: **Go and Come (p.1142)**)

so that you might see again and be filled with the Holy Spirit

If your language does not use the passive form **filled**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that you might see again and that the Holy Spirit might fill you] (See: **Active or Passive (p.1080)**)

be filled with the Holy Spirit

Ananias is speaking as if Saul were a container that the Holy Spirit could fill. Alternate translation: [receive the Holy Spirit] (See: **Metaphor (p.1187)**)

Acts 9:18

scales

It may be helpful to your readers if you use something they would recognize that has scales to describe the **scales** that fell from Saul's eyes. Alternate translation: [fish scales] or [lizard scales] or [snake scales] (See: **Translate Unknowns (p.1252)**)

he was baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Ananias baptized him] (See: **Active or Passive (p.1080)**)

Acts 9:19

he was strengthened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he felt stronger] (See: **Active or Passive (p.1080)**)

Acts 9:20

he proclaimed Jesus, that this is the Son of God

The personal pronoun **he** refers to Saul, and the demonstrative pronoun **this** refers to Jesus. Alternate translation: [Saul proclaimed that Jesus is the Son of God] (See: **Pronouns (p.1220)**)

Son of God

Son of God is an important title for Jesus. (See: **Translating Son and Father (p.1255)**)

Acts 9:21

all the ones hearing

Luke says **all** as a generalization for emphasis. Alternate translation: [those who heard him] or [many who heard him] (See: **Hyperbole (p.1152)**)

the ones hearing & the one having destroyed & the ones calling on

Luke is using the participles **hearing**, **having destroyed**, and **calling on**, which function as adjective, as nouns. ULT adds the terms **ones** and **one** to show this. Your language may use adjectives in the same way. If not, you could translate these with equivalent expressions. Alternate translation: [those who heard ... the man who destroyed ... those who call] (See: **Nominal Adjectives (p.1195)**)

Is not this the one having destroyed in Jerusalem the ones calling on this name? And he had come here for this, that he might bring them bound to the chief priests

The people in Damascus are using the question form to emphasize that Saul was indeed the man who had persecuted the believers in Jerusalem and had come to Damascus to arrest the believers there. If you would not use rhetorical questions for this purpose in your language, you could translate these words as a statement or an exclamation and communicate the emphasis in another way. It may be helpful to make this two sentences. Alternate translation: [This is the man who destroyed those in Jerusalem who call on this name! And he come here for this, that he might bring them bound to the chief priests!] (See: **Rhetorical Question (p.1234)**)

the ones calling on this name

By **this name** the speakers implicitly mean the name of Jesus. Alternate translation: [the ones calling on the name of Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the ones calling on this name

Here, the **name** of Jesus represents his person. Alternate translation: [the ones calling on Jesus] (See: **Metonymy (p.1193)**)

the ones calling on this name

Here, **calling on** is an idiom. See how you translated it in 9:14. Alternate translation: [the ones worshiping Jesus] (See: **Idiom (p.1156)**)

that he might bring them bound to the chief priests

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that he might bind them and bring them to the chief priests] (See: **Active or Passive (p.1080)**)

that he might bring them bound to the chief priests

Like Ananias in 9:14, the people here are using one part of the arrest process to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [that he might arrest them and bring them to the chief priests] (See: **Synecdoche (p.1245)**)

Acts 9:22

and stirring up the Jews living in Damascus, proving that Jesus is the Christ

Saul was not intentionally **stirring up the Jews**. They became agitated because they could not find a way to refute Saul's arguments that Jesus was the Messiah. It may be helpful to begin a new sentence here. Alternate translation: [As he proved that Jesus is the Christ, the Jews living in Damascus became agitated] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 9:23

when many days were filled

As in 2:1 and 7:23, this is an idiomatic way of speaking about time. Alternate translation: [after many days] (See: **Idiom (p.1156)**)

when many days were filled

Since this is an idiom, it would probably not be meaningful in most languages to retain the verb “fill” but use an active verbal form instead of the passive form here. However, if your language does speak of someone or something “filling” days or times so that they arrive, and if your language does not use passive verbal forms, you could use an active form of “fill” here. (See: **Active or Passive (p.1080)**)

the Jews

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [the leaders of the Jews] (See: **Synecdoche (p.1245)**)

him

The pronoun **him** refers to Saul. Alternate translation: [Saul] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 9:24

But their plot became known to Saul

This could mean: (1) that a person realized there was a plot by recognizing that the Jewish leaders were watching the gates, and that person told Saul. In that case it may be helpful to move this information to the end of the verse, as UST does. (2) that someone told Saul about the plot, but even so, he was not able to flee for his life, because the gates were being watched. In that case you could change the second instance of **But** in the verse to “However.” (See: **Information Structure (p.1162)**)

But their plot became known to Saul

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Saul learned about their plot] (See: **Active or Passive (p.1080)**)

they were & watching the gates & in order to kill him

The city of Damascus had a wall surrounding it. People could normally only enter and exit the city through **the gates** in this wall. Saul’s enemies expected that he would try to leave the city eventually and they hoped to catch him and kill him when he did. Alternate translation: [they were … watching the gates in the city wall … in order to kill him when he tried to leave the city] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the gates

Luke is using **the gates** to mean the people going through the gates. Alternate translation: [to see who was going through the gates] (See: **Metonymy (p.1193)**)

both day and night

Luke is using the two parts of a full day, **day** and **night**, to mean all the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the time] (See: **Merism (p.1185)**)

Acts 9:25

his disciples

These **disciples** were people who had believed Saul's message and become committed followers of Jesus. Alternate translation: [the people who had believed Saul's message about Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 9:26

they were all fearing him

Luke says **all** as a generalization for emphasis. Alternate translation: [they were afraid of him] (See: **Hyperbole (p. 1152)**)

Acts 9:27

taking hold of him, Barnabas brought him to the apostles and told them how he had seen the Lord on the road and that he had spoken to him, & he had spoken boldly

The pronoun **him** refers to Saul in every instance. The pronoun **he** refers to Saul in the first and third instances and to **the Lord** in the second instance. The pronoun **them** refers to **the apostles**. Alternate translation: [taking hold of Saul, Barnabas brought him to the apostles and told the apostles how Saul had seen the Lord on the road and that the Lord had spoken to Saul ... Saul had spoken boldly] (See: **Pronouns — When to Use Them (p.1222)**)

in the name of Jesus

Here the **name** of Jesus represents his authority. Saul **had spoken boldly** with delegated authority, representing Jesus. Alternate translation: [as a representative of Jesus] (See: **Metonymy (p.1193)**)

Acts 9:28

And

Luke uses the word translated **And** to introduce what Saul was able to do after Barnabas reassured the apostles about him. Alternate translation: [So] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

he was with them

The pronoun **he** refers to Saul. The pronoun **them** refers to the apostles and probably other disciples in Jerusalem. Alternate translation: [Saul was with the apostles and other believers] (See: **Pronouns — When to Use Them (p. 1222)**)

coming in and going out

This is a Hebrew idiom that refers to freedom of movement. Saul was completely accepted by the believers in Jerusalem and could go anywhere among them. Alternate translation: [moving about freely among them] (See: **Idiom (p.1156)**)

in the name of the Lord

See how you translated the similar expression in 9:27. Alternate translation: [as a representative of the Lord] (See: **Metonymy (p.1193)**)

Acts 9:29

Hellenists

Hellenists was the name for Jews in the Roman Empire who spoke the Greek language and followed Greek customs. See how you translated this name in 6:1. (See: **How to Translate Names (p.1148)**)

but they were attempting to kill him

The implication is that the Hellenists were not able to refute what Saul was saying about Jesus, and so they saw him as a threat and wanted to get rid of him. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [and because they could not refute him, they were attempting to kill him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 9:30

the brothers

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [his fellow believers] (See: **Metaphor (p.1187)**)

brought him down to Caesarea

Luke uses the phrase **brought him down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Caesarea is lower in elevation. Alternate translation: [made sure he got safely to Caesarea] (See: **Idiom (p.1156)**)

sent him away

Caesarea was a seaport, and the believers probably **sent** Saul **to Tarsus** by ship. Alternate translation: [sent him away by ship] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 9:31

was having peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [enjoyed peaceful conditions once more] (See: **Abstract Nouns (p.1078)**)

being built up and journeying

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, you could state “God” or “the Holy Spirit.” Alternate translation: [As God built it up and it journeyed] or [As the Holy Spirit built it up and it journeyed] (See: **Active or Passive (p.1080)**)

being built up

Luke is speaking of the church as if it were a building that God was constructing. Alternate translation: [growing stronger] (See: **Metaphor (p.1187)**)

journeying in the fear of the Lord

Here, **journeying** means “living.” Alternate translation: [living in the fear of the Lord] (See: **Metaphor (p.1187)**)

journeying in the fear of the Lord

Here the word **fear** describes a deep respect for God. Alternate translation: [living with a deep respect for the Lord]

in the encouragement of the Holy Spirit

Luke is using the possessive form to describe **the Holy Spirit** as the one who was giving the church **encouragement**. Alternate translation: [with the Holy Spirit encouraging them] (See: **Possession (p.1216)**)

Acts 9:32

Now 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.1164)**)

throughout all

Luke says **all** as a generalization for emphasis. Alternate translation: [many places in the region of Judea, Galilee, and Samaria] (See: **Hyperbole (p.1152)**)

came down

Luke says **to come down** because that was the customary way of speaking about traveling from Jerusalem, where Peter was living, since that city is up on a mountain. Lydda is lower in elevation. Alternate translation: [to travel] (See: **Idiom (p.1156)**)

the saints inhabiting Lydda

Luke says **to come down** because that was the customary way of speaking about traveling from Jerusalem, where Peter was living, since that city is up on a mountain. Lydda is lower in elevation. Alternate translation: [to travel] (See: **Idiom (p.1156)**)

Lydda

Lydda is the name of a city in Israel. It is located where the foothills meet the coastal plain. This city was called Lod in the Old Testament and it has that name in modern Israel as well. Decide what name would be most helpful to your readers. (See: **How to Translate Names (p.1148)**)

Acts 9:33

there he found a certain man

The word **found** does not mean that Peter was intentionally searching for a certain man; he happened to meet him. Alternate translation: [there Peter happened to meet a man]

a certain man, Aeneas by name

Luke uses this sentence to introduce **Aeneas** as a new character in 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.1167)**)

Aeneas

Aeneas is the name of a man. (See: **How to Translate Names (p.1148)**)

lying on a mat for eight years, who was paralyzed

In this verse, Luke provides background information about Aeneas to help readers understand what happens next in the story. This information shows how remarkable it was that Jesus could heal a man who had been bedridden for that long. In your translation, present this information in a way that would be natural and meaningful in your own language and culture. (See: **Background Information (p.1087)**)

lying on a mat for eight years, who was paralyzed

The reason why Aeneas had been **lying in a bed for eight years** was that he **was paralyzed**. It may be clearer in your language to describe this result after giving the reason for it. Alternate translation: [who was paralyzed and so had lain in a bed for eight years] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

Acts 9:34

Arise

Arise in this context is literal, not figurative. It means to get up from a position of lying down, rather than to take action or make preparations.

Arise and make your bed for yourself

Peter says **for yourself** to emphasize that Jesus has healed Aeneas so completely that he will now be able to do for himself what others previously had to do for him. Alternate translation: [Get up, you could make your own bed now] (See: **Reflexive Pronouns (p.1231)**)

make your bed for yourself

Getting up and making his own bed was also a symbolic action by which Aeneas demonstrated that Jesus had healed him. Alternate translation: [Arise and make your bed to show everyone that Jesus has healed you] (See: **Symbolic Action (p.1243)**)

Acts 9:35

all the ones living in Lydda and in Sharon saw him, who turned to the Lord

The pronoun **him** refers to Aeneas. The pronoun **who** refers to the people of Lydda and Sharon. Alternate translation: [when all the people living in Lydda and Sharon saw him, they turned to the Lord] (See: **Pronouns — When to Use Them (p.1222)**)

all the ones living in Lydda and in Sharon

Luke says **all** as a generalization for emphasis. Alternate translation: [those who lived in Lydda and in Sharon] (See: **Hyperbole (p.1152)**)

and in Sharon

Sharon is the name of a plain, on which Lydda was located. Alternate translation: [and in the surrounding area of Sharon] (See: **How to Translate Names (p.1148)**)

saw him

The implication is that the people knew Aeneas was bedridden and now they saw that he was healed. Alternate translation: [saw that Aeneas was healed] or [saw Aeneas up and walking around] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

who turned to the Lord

Here, **turned to the Lord** means that the people believed in Jesus and started to obey him. Alternate translation: [and they repented of their sins and started obeying Jesus] (See: **Metaphor (p.1187)**)

Acts 9:36

Now

Luke uses the word translated **Now** 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.1164)**)

Tabitha & which, being translated, is said “Dorcas

Tabitha was this woman’s name in Aramaic, and **Dorcas** was her name Greek. (Both names mean “gazelle.” Note how, later in the story, Luke, writing in Greek, calls her Dorcas, while Peter, speaking in Aramaic, calls her Tabitha.) It may be helpful to begin a new sentence here. Alternate translation: [Her name in Aramaic was Tabitha, and her name in Greek was Dorcas] (See: **How to Translate Names (p.1148)**)

is said

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [means] (See: **Active or Passive (p.1080)**)

full of good works

Luke speaks of **Dorcas** as if she were a container that was **full** of good works and almsgivings. Alternate translation: Alternate translation: [doing many good things and giving to others generously] (See: **Metaphor (p. 1187)**)

Acts 9:37

in those days

The phrase **in those days** refers to the time when Peter was nearby in Lydda. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [while Peter was nearby] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having washed her, they laid her

This was washing to prepare for Dorcas's body for burial. Customarily her family and friends would have done it. If it would be helpful to your readers, you could state that explicitly. "Once her family and friends had washed her body to prepare it for burial, they laid it" (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they laid her in an upper room

This was a temporary display of the body during the funeral process. Alternate translation: [they laid her body in an upper room so that people could come there and pay their respects] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

an 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, sheltered space that people could use for funeral visitation. (See: **Translate Unknowns (p.1252)**)

Acts 9:38

having heard that Peter was in it, sent

It may be more natural in your language to have a direct quotation here. Alternate translation: [having heard, “Peter is in Lydda,” sent] (See: **Direct and Indirect Quotations (p.1115)**)

urging him

Since two men are speaking, if your language marks participles for number, **urging** would be dual if your language uses that form. Otherwise it would be plural. (See: **Forms of ‘You’ — Dual/Plural (p.1136)**)

Acts 9:39

arising, Peter went with them

Here the word **arising** means that Peter took action in order to be able to make the trip with these men, not that he got up from a sitting or lying position. Alternate translation: [Peter quickly prepared and went with them] (See: **Idiom (p.1156)**)

them

This first instance of **them** in the verse would be dual if your language uses that form, since it applies to two men. The second instance of **them** would be plural, since it refers to the group of widows. (See: **Forms of 'You' — Dual/ Plural (p.1136)**)

all the widows

Luke says **all** as a generalization for emphasis. Alternate translation: [a large crowd of widows] (See: **Hyperbole (p. 1152)**)

coats and garments, as many as Dorcas used to make, being with them

It may be helpful to say explicitly that Dorcas made these **coats and garments** to help these **widows** because they were poor and could not afford clothes. It may be helpful to begin a new sentence here. Alternate translation: [coats and garments. When she was alive, Dorcas used to make many of these to help the widows because they were poor and could not afford clothes] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

being with them

This may be a delicate way of speaking about Dorcas's death, rather than saying "before she died." Alternate translation, as in UST: [while she was still alive] (See: **Euphemism (p.1127)**)

Acts 9:40

having put down {his} knees

Kneeling down was a reverent posture of prayer. Alternate translation: [having knelt down reverently] (See: **Symbolic Action (p.1243)**)

Tabitha, arise

This was not a command that Tabitha was capable of obeying. Instead, it was a command that directly caused her to be restored to life. Alternate translation: [Jesus the Messiah restores you to life, so you can get up now] (See: **Imperatives — Other Uses (p.1159)**)

Tabitha, arise

Getting up was a symbolic action by which Tabitha could demonstrate that Jesus had restored her to life. Alternate translation: [Get up to show everyone that Jesus has restored you to life] (See: **Symbolic Action (p.1243)**)

Acts 9:41

giving her {his} hand, he raised her up

The implication is that Peter extended his **hand** to Tabitha to help her stand up. Alternate translation: [he let her hold onto his hand for support as he helped her stand] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

the saints and the widows

These **saints** and **widows** were probably not two different groups. The widows were likely also believers, but Luke mentions them specifically because Tabitha was so important to them. To show this, it may be helpful to put the information about the widows before the information about the believers. Alternate translation: [the widows and the other believers] (See: **Information Structure (p.1162)**)

the saints

Luke is using the term **saints** by association to mean believers in Jesus. See how you translated the term in 9:33. Alternate translation: [the other believers] (See: **Metonymy (p.1193)**)

Acts 9:42

And it became known throughout all Joppa

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [People throughout all Joppa heard about this matter] (See: **Active or Passive (p.1080)**)

Acts 9:43

Now 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.1164)**)

a tanner

A **tanner** is someone who makes leather from animal skins. If this is not an occupation that your readers would recognize or understand, you could use the name of a similar occupation in your culture that they would recognize. (See: **Translate Unknowns (p.1252)**)

Acts 10

Acts 10 Chapter Introduction

Structure and Formatting

- Verses 1–2 give background information about Cornelius. It may be helpful to begin a new sentence at the start of v. 2. (See: **Background Information (p.1087)**)
- In verse 9, the story shifts away from Cornelius and tells how God prepared Peter to preach the gospel to the Gentiles.
- In verse 24, the story brings Peter and Cornelius together.
- The long sentence in verses 36–38 can be broken up into several sentences, as in the UST.

Religious and Cultural Concepts in This Chapter

Jews visiting with Gentiles

The Jews believed that they would become unclean in God's sight if they visited or ate food with a Gentile. This was because the Pharisees had made a law against this, wanting to keep Jews from eating foods that the law of Moses said were unclean. The law of Moses did say that some foods were unclean, but it did not say that Jewish people could not visit or eat with Gentiles. (See: [[rc:*///tw/dict/bible/kt/clean]] and [[rc:*///tw/dict/bible/kt/lawofmoses]])

Baptism and the Holy Spirit

Those who were listening to Peter received the Holy Spirit even as he was speaking to them. This showed the Jewish believers that Gentiles could believe the word of God and receive the Holy Spirit just as the Jewish believers had. After that, the Gentiles were baptized.

Acts 10:1

Now 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. (See: **Introduction of New and Old Participants (p.1167)**)

Cornelius

Cornelius is the name of a man. (See: **How to Translate Names (p.1148)**)

a centurion

A **centurion** was an officer in the Roman army who was in charge of a group of 100 soldiers. Such a group was called a “century.” Alternate translation: [an army officer in charge of 100 soldiers] (See: **Translate Unknowns (p. 1252)**)

the regiment called Italian

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the regiment people called Italian] or [the regiment whose name was Italian] or [the Italian Regiment] (See: **Active or Passive (p.1080)**)

the regiment

A **regiment** was a military unit consisting of six centuries or 600 soldiers. You may have a term in your language that you can use for a unit of about this size. (See: **Translate Unknowns (p.1252)**)

Italian

Italian is the name of a military unit. The name indicates that although the soldiers in it were stationed in Syria, they came from Italy and thus were native Romans. This made them more reliable protection for the high-ranking Roman officials whose residence was in Caesarea. (See: **How to Translate Names (p.1148)**)

Acts 10:2

devout and fearing God

The word **devout** and the phrase **fearing God** mean similar things. (In this context, the word **fearing** has the sense of deep respect and awe.) Luke may be using them together for emphasis. Alternate translation: [sincerely devoted to God] or see next note for another possibility. (See: **Doublet (p.1120)**)

devout and fearing God

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel, attended the synagogue, prayed at regular times, and supported the needs of the Jewish community. Luke may be using the expression in this way and assuming that his readers will recognize it. Alternate translation: [a Gentile who sincerely worshiped the God of Israel] (See: **Idiom (p.1156)**)

to the people

Luke assumes that his readers will know that **the people** refers to Jewish people who were in need. Alternate translation: [to Jewish people in need] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

through all

The phrase **through all** is an ellipsis for “through all times.” See how you translated it in 2:25. Alternate translation: [always] or [at all times] (See: **Ellipsis (p.1122)**)

praying to God through all

The phrase **through all**, meaning “at all times,” is a generalization for emphasis. Alternate translation: [often] (See: **Hyperbole (p.1152)**)

Acts 10:3

the ninth hour

This was the normal afternoon prayer time for Jews. Cornelius, as a Gentile who worshiped the God of Israel, would have praying at this time. Alternate translation: [during his afternoon prayer time] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the ninth 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 clearer in your language, you could express this in the way the people of your culture reckon time. (See: **Idiom (p.1156)**)

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 could use a cardinal number here. Alternate translation: [around hour nine] (See: **Ordinal Numbers (p.1202)**)

Acts 10:4

But he, staring at him

The pronoun **he** stands for Cornelius, and the pronoun **him** stands for the angel. Alternate translation: [But Cornelius, staring at the angel] (See: **Pronouns — When to Use Them (p.1222)**)

What is it, lord

Cornelius uses the respectful title **lord** because he recognizes that he is speaking to a messenger from God. See how you translated the similar term in 9:5. (See: **Politeness (p.1212)**)

And he said to him

The pronoun **he** stands for the angel, and the pronoun **him** stands for Cornelius. Alternate translation: [And the angel said to Cornelius] (See: **Pronouns — When to Use Them (p.1222)**)

Your prayers and your alms have gone up for a memorial offering before God

A **memorial offering** was the portion of an offering brought to the priests for their support that was burned on the altar as a pleasing aroma for God, to give God an occasion to remember the worshiper. The angel is using this offering to tell Cornelius that God is aware of his devotion and generosity and that God is pleased with those things. You could translate this metaphor as a simile, or you could explain its meaning. Alternate translation: [Your prayers and your alms have gone up like a memorial offering before God] or [God is aware of your prayers and your alms, and he is pleased with them] (See: **Metaphor (p.1187)**)

before God

Here, **before** means “in the presence of.” Alternate translation: [into the presence of God] (See: **Idiom (p.1156)**)

Acts 10:5

who is called Peter

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people call Peter] (See: **Active or Passive (p.1080)**)

Acts 10:6

is being hosted by

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [is the guest of] (See: **Active or Passive (p.1080)**)

a tanner

See how you translated the term **tanner** in 9:43. (See: **Translate Unknowns (p.1252)**)

Acts 10:7

And when the angel speaking to him left

Alternate translation: [And when Cornelius' vision of the angel had ended]

devout

The adjective **devout** describes a person who worships God and serves him. Alternate translation: [sincerely religious]

Acts 10:8

everything

By **everything**, Luke means the details of the vision that Cornelius had. Alternate translation: [how an angel had spoken to him in a vision and what the angel had said] (See: **Hyperbole (p.1152)**)

Acts 10:9

as those were traveling

The demonstrative pronoun **those** refers to Cornelius' two servants and the soldier under Cornelius' command. Alternate translation: [as the men whom Cornelius had sent were traveling] (See: **Pronouns — When to Use Them (p.1222)**)

at 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 clearer in your language, you could express this in the way the people of your culture reckon time. Alternate translation: [at around noon] (See: **Translate Unknowns (p.1252)**)

at 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 could use a cardinal number here. Alternate translation: [at around hour six] (See: **Ordinal Numbers (p.1202)**)

Acts 10:10

a vision came upon him

Luke speaks of this **vision** as if it were a living thing that could come onto someone. Alternate translation: [he had a vision] (See: **Personification (p.1207)**)

Acts 10:11

he sees the sky opened

To call attention to a development in the story, here 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. It may be helpful to start a new sentence here. Alternate translation: [And he saw] or [And Peter saw] (See: **Irregular Use of Tenses (p.1173)**)

the sky opened

If your language does not use the passive form **opened**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the sky break open] (See: **Active or Passive (p.1080)**)

being let down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [It appeared as if someone was letting it down] (See: **Active or Passive (p.1080)**)

Acts 10:12

all the

The word **all** is likely a generalization for emphasis, although since this was a vision, it is possible that the container Peter saw did contain every kind of these creatures. Alternate translation: [various] (See: **Hyperbole (p.1152)**)

and birds of the sky

From Peter's response in 10:14, the implication is that the law of Moses commanded the Jews not to eat some of the creatures in the container. Alternate translation: [and birds of the sky, including some that the law of Moses commanded Jews not to eat] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 10:13

a voice came to him

Luke speaks of this **voice** as if it were a living thing that could come to someone. Alternate translation: [he heard a voice] (See: **Personification (p.1207)**)

arising

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation, as in UST: [Go ahead] (See: **Idiom (p.1156)**)

Acts 10:14

Not at all

Not at all is an exclamation that communicates a strong refusal to do or even to consider something. Use an exclamation that is natural in your language for communicating this. Alternate translation: [No, never] (See: **Exclamations (p.1129)**)

I have never eaten anything common and unclean

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of word **never** and the negative terms **common** and **unclean**. Alternate translation: [I have only ever eaten things that are holy and clean] (See: **Double Negatives (p.1117)**)

common and unclean

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: [that our Jewish laws forbid us to eat] (See: **Doublet (p.1120)**)

I have never eaten anything common and unclean

The implication is that some the animals in the container were forbidden for Jews to eat. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [common and unclean, like some of those animals] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 10:15

the voice {came} to him again

The implied verb here is **came**, and so Luke is speaking once again of this **voice** as if it were a living thing that could come to someone. Alternate translation: [he heard the voice speaking to him again] (See: **Personification (p. 1207)**)

What God has cleansed

If God is the speaker, he is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [What I, God, have cleansed] (See: **First, Second or Third Person (p.1133)**)

you, do not make common

The voice is adding the pronoun **you** for emphasis. If your language does not ordinarily use a pronoun with the imperative but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: [you must not make common] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 10:16

this happened three times

This could mean: (1) that the voice told Peter three times to kill and eat, Peter refused three times, and each time the voice told him not to call unclean what God had cleansed. Alternate translation: [Peter had this exchange with the voice three times]; (2) that after Peter first refused, the voice said to him three times, “What God has cleansed, you must not make common.” Alternate translation: [the voice said this three times] You may find it simplest to say, [This happened three times] as UST does. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the container was & taken back up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it appeared as if someone was pulling the container back up] (See: **Active or Passive (p.1080)**)

Acts 10:17

Peter was doubting within himself what the vision that he had seen might mean

Alternate translation: [Peter was wondering how God could have given him a vision like that]

behold, the men

Luke is using the term **behold** to focus readers' attention on how suddenly these **men** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: [just then the men] (See: **Metaphor (p.1187)**)

sent by Cornelius

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom Cornelius had sent] (See: **Active or Passive (p.1080)**)

the & stood before & gate

The implication is that the house of Simon the tanner had a wall around it and that there was a **gate** in the wall that people could use to enter the property. Alternate translation: [stood before the gate to the house] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 10:18

called Peter

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people called Peter] (See: **Active or Passive (p.1080)**)

was being hosted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [was a guest] (See: **Active or Passive (p.1080)**)

Acts 10:19

Behold, three men

The Spirit is using the term **behold** to focus Peter's attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. Alternate translation: [Pay attention, this is important: Three men] (See: **Metaphor (p.1187)**)

three men

Cornelius sent two of his servants and one soldier. Some ancient texts say "two men" or "some men." If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST. (See: **Textual Variants (p.1247)**)

Acts 10:20

arising

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation: [Go ahead] (See: **Idiom (p.1156)**)

go down

The implication is that Peter is to **go down** from the roof of the house and greet the men. Alternate translation: [go down from the roof of the house] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

go with them

It would be natural for Peter not to want to go with the men, because they were Gentiles. Alternate translation: [go with them, even though they are Gentiles] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

not hesitating

This could mean: (1) that the Spirit did not want Peter to have any doubts or worries about going with the men, even though they were Gentiles. Alternate translation: [without worrying about it]; (2) that the Spirit did not want Peter to feel that he should not be in the company of these men, because they were Gentiles. Alternate translation: [not making a distinction between these men and others you would associate with] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 10:21

(There are no notes for this verse.)

Acts 10:22

they said, “Cornelius, a centurion, a man righteous and fearing God and attested by the whole nation of the Jews, was directed by a holy angel to summon you to his house and to hear words from you

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: [they told Peter that Cornelius, a centurion, a man righteous and fearing God and attested by the whole nation of the Jews, was directed by a holy angel to summon him to his house and to hear words from him] (See: **Quotes within Quotes (p.1228)**)

they said

The pronoun **they** refers to the two servants and the soldier whom Cornelius sent. Alternate translation: [The messengers from Cornelius replied] (See: **Pronouns — When to Use Them (p.1222)**)

they said

One of the messengers probably spoke these words on behalf of all three of them. Alternate translation: [one of them said] (See: **Synecdoche (p.1245)**)

fearing God

The word **righteous** and the phrase **fearing God** mean similar things. (In this context, the word **fearing** has the sense of deep respect and awe.) Luke may be using them together for emphasis. Alternate translation: [a man sincerely devoted to God] or see next note for another possibility. (See: **Doublet (p.1120)**)

a man righteous and fearing God

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel. Luke may be using the expression in this way. See how you translated it in 10:2. Alternate translation: [a Gentile who sincerely worships the God of Israel] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

and attested by the whole nation of the Jews, was directed by a holy angel

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [about whom the whole nation of the Jews testifies, received instructions from a holy angel] (See: **Active or Passive (p.1080)**)

the whole nation of the Jews

Luke says **whole** as a generalization for emphasis. Alternate translation: [the Jewish people] (See: **Hyperbole (p. 1152)**)

words

The messengers are using the term **words** to mean what Peter would say to Cornelius by using words. Alternate translation: [a message] (See: **Metonymy (p.1193)**)

Acts 10:23

Therefore, having invited them, he hosted them

The implication is that the journey to Caesarea was too long for them to begin that afternoon. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [But since the journey to Caesarea was too long for them to make that day, Peter invited the men into Simon's house and hosted them there overnight] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

arising

Here the word **arising** means that Peter took action to prepare, not that he stood up from a seated or lying position. Alternate translation: [after packing for a journey] (See: **Idiom (p.1156)**)

some of the brothers

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [some fellow believers] (See: **Metaphor (p.1187)**)

Acts 10:24

on the next day

The **next day** means the day after they left Joppa. The journey to Caesarea took longer than one day. Alternate translation: [on the following day]

Acts 10:25

and} falling down at {his} feet

Be sure that it is clear in your translation that Cornelius did not fall down accidentally. He knelt down at Peter’s feet as a gesture to honor him. Alternate translation: [kneeling down and putting his face close to Peter’s feet to honor him] (See: **Symbolic Action (p.1243)**)

Acts 10:26

Arise! I too am a man myself

Peter is using the statement form to give a mild rebuke or correction to Cornelius. It may be clearer for your readers if you translate this as an imperative. Alternate translation: [Stop doing that! I am only a man, as you are] (See: **Statements — Other Uses (p.1241)**)

Acts 10:27

talking with him, he went in

The pronoun **him** refers to Cornelius, and the pronoun **he** refers to Peter. Alternate translation: [talking with Cornelius, Peter went in] (See: **Pronouns — When to Use Them (p.1222)**)

finds

To call attention to a development in the story, here 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: [found] (See also: **Pronouns — When to Use Them (p.1222)**) (See: **Irregular Use of Tenses (p.1173)**)

many gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [many people whom Cornelius had gathered together] (See: **Active or Passive (p.1080)**)

Acts 10:28

how unlawful it is for a Jewish man

This phrase refers to the requirements of the Jewish religious law. Alternate translation: [that the Jewish law forbids a Jewish man] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

with a foreigner

Here, the term **foreigner** refers to people who are not Jews. It is not a reference to where they live. Alternate translation: [a Gentile] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

man

Although the term **man** is masculine, Peter is using the word in a generic sense that includes both men and women. Alternate translation: [person] (See: **When Masculine Words Include Women (p.1261)**)

common or unclean

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: [unacceptable to God] (See: **Doublet (p.1120)**)

Acts 10:29

having been summoned

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when you summoned me] (See: **Active or Passive (p.1080)**)

did you summon

The word **you** is plural. Peter is speaking to everyone who has gathered in the home of Cornelius. Use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1140)**)

Acts 10:30

Four days ago, at this hour, I was praying at the ninth {hour} in my house

Some ancient texts say, “From the fourth day until this hour, I was fasting, and at the ninth hour I was praying in my house.” If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT. (See: **Textual Variants (p.1247)**)

Four days ago

In the idiom of this culture, today was the “first day,” yesterday was the “second day,” the day before yesterday was the “third day,” and the day before that was the “fourth day” or **Four days ago**. You may wish to express this in your translation in the way your own culture reckons time. Alternate translation, as in UST: [Three days ago] (See: **Idiom (p.1156)**)

this hour

Cornelius is using the term **hour** to mean a particular time. Alternate translation: [this time] (See: **Idiom (p.1156)**)

at the ninth {hour

Cornelius is using the adjective **ninth** as a noun. ULT adds **hour** to show this. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. See how you translated this expression in 10:3. (See: **Nominal Adjectives (p.1195)**)

at the ninth {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 clearer in your language, you could express this in the way the people of your culture reckon time. See how you translated this expression in 10:3. (See: **Idiom (p.1156)**)

at 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 could use a cardinal number here. Alternate translation: [hour nine] (See: **Ordinal Numbers (p.1202)**)

at the ninth {hour

This was the normal afternoon prayer time for Jews. Cornelius, as a Gentile who worshiped the God of Israel, would have praying at this time. Alternate translation: [during my usual afternoon prayer time] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

behold, a man

Cornelius is using the term **behold** to focus Peter’s attention on how suddenly this **man** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: [just then a man] (See: **Metaphor (p.1187)**)

a man

Luke says in 10:3 that Cornelius saw an angel. Cornelius calls him **a man** here because the angel appeared to him in human form. you could state that explicitly in your translation if your readers might be confused otherwise. Alternate translation: [an angel in human form] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 10:31

he says, ‘Cornelius, your prayer has been heard, and your alms have been remembered before God

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [he told me that my prayer had been heard and that my alms had been remembered before God] (See: **Quotes within Quotes (p.1228)**)

he says

To call attention to a development in the story, here Cornelius 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: [he said] (See: **Irregular Use of Tenses (p.1173)**)

your prayer has been heard, and your alms have been remembered before God

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [God has heard your prayer and has remembered your alms] (See: **Active or Passive (p.1080)**)

have been remembered before God

The word **remembered** does not imply that God had forgotten about these **alms**. Rather, it means that God is aware of Cornelius’s devotion and generosity and is pleased with them. See how you translated the similar expression in 10:4. Alternate translation: [God is aware of your alms and is pleased with them] (See: **Idiom (p. 1156)**)

before

Here the word **before** is being used. Alternate translation: [in the presence of] (See: **Idiom (p.1156)**)

Acts 10:32

Therefore, send to Joppa and summon Simon who is called Peter. He is being hosted in the house of Simon, a tanner, by the sea

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He said I should therefore send to Joppa and summon Simon who is called Peter, who was being hosted in the house of Simon, a tanner, by the sea] (See: **Quotes within Quotes (p.1228)**)

who is called Peter

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people call Peter] (See: **Active or Passive (p.1080)**)

He is being hosted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [He is a guest] (See: **Active or Passive (p.1080)**)

summon Simon & by the sea

Some ancient manuscripts add at the end of this verse, “When he comes, he will speak to you.” If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT. (See: **Textual Variants (p.1247)**)

Acts 10:33

you, & you & you

The word **you** is singular in each of these instances. Even though Peter came with other believers, Cornelius is addressing Peter directly. So use the singular form of “you” in your translation if your language makes that distinction. (See: **Forms of ‘You’ — Singular (p.1140)**)

and you did well {in} coming

This expression is a polite way of thanking Peter for coming. Alternate translation: [and we are grateful to you for coming] (See: **Politeness (p.1212)**)

we

Cornelius is using the word **we** to refer to himself and to his guests, but not to Peter and the believers who came with him, so use the exclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

before God

Cornelius is using the word **before**. Alternate translation: [in the presence of God] (See: **Idiom (p.1156)**)

the things you have been instructed by the Lord {to say

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things that the Lord has told you to say] (See: **Active or Passive (p.1080)**)

the things you have been instructed by the Lord {to say

Some ancient manuscripts read “instructed by the Lord.” ULT follows that reading. Other ancient manuscripts read “instructed by God to say.” If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the reading of ULT. (See: **Textual Variants (p.1247)**)

Acts 10:34

opening {his} mouth, Peter said

It might seem that the expression **opening his mouth ... said** contains redundant information that would be unnatural to express in your language. If so, you could abbreviate it. Alternate translation: [Peter replied] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

a favoritism-shower

Alternate translation: [one who shows favoritism]

God is not a favoritism-shower

As the next verse shows, Peter means implicitly that God does not favor Jewish people above people of other nations. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [God does not favor Jewish people above people of other nations] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 10:35

the one fearing him and working righteousness

Here, **fearing** has the sense of deep respect and awe. Alternate translation: [anyone who sincerely worships him and works righteousness]

the one fearing him and working righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [anyone who worships him and does righteous deeds] or [anyone who worships him and does what is right] (See: **Abstract Nouns (p.1078)**)

Acts 10:36

The word

Here Peter is implicitly saying to Cornelius and his guests that they know about this **word**; he says that explicitly in the next verse. If it would be helpful to your readers, you could state “You know the word” in this verse as well. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

The word

Peter is using the term **word** to mean what God said to the Israelites by using words. Alternate translation: [The message] (See: **Metonymy (p.1193)**)

to the sons of Israel

Peter is using the word **sons** to mean “descendants.” He is speaking of the Israelites, who were descendants of the patriarch Jacob, also known as Israel. Alternate translation: [to the people of Israel] (See: **Metaphor (p.1187)**)

proclaiming peace through Jesus Christ

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [proclaiming that Jesus Christ reconciles us to God] (See: **Abstract Nouns (p.1078)**)

of all

The word **all** could mean: (1) all people groups, both Jewish and non-Jewish. Alternate translation: [of all people, whether or not they are Jews]; (2) all created things. Alternate translation: [of everything in God’s creation]

Acts 10:37

you know the word

Peter is using the term **word** to mean the things that happened through the life and ministry of Jesus. It may be helpful to begin a new sentence here. Alternate translation: [You know the things] (See: **Metonymy (p.1193)**)

throughout all Judea

Peter says **all** as a generalization for emphasis. Alternate translation: [in many places in Judea] (See: **Hyperbole (p. 1152)**)

after the baptism that John announced

Alternate translation: [after John preached to the people that they should repent and then baptized them]

Acts 10:38

Jesus, the one from Nazareth, how God anointed him

It may be helpful to put the information about God anointing before the information that it was Jesus whom God anointed. Alternate translation: [how God anointed Jesus, the one from Nazareth,] (See: **Information Structure (p. 1162)**)

Jesus, the one from Nazareth, how God anointed him

Peter is once again saying implicitly that Cornelius and his guests know about the things he is describing. If it would be helpful to your readers, you could indicate that explicitly. It may be helpful to begin a new sentence here. Alternate translation: [You know how God anointed Jesus, the one from Nazareth,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

God anointed him with the Holy Spirit and with power

Peter speaks of the Holy Spirit and of God's power as if they could be poured over someone like oil. Alternate translation: [God enabled him to do powerful works through the Holy Spirit] (See: **Metaphor (p.1187)**)

doing good

If your language does not use an abstract noun for the idea of **good**, you could express the same idea in another way. Alternate translation: [doing good things] or [helping people] (See: **Abstract Nouns (p.1078)**)

all the ones being oppressed by the devil

Peter says **all** as a generalization for emphasis. Alternate translation: [those who were oppressed by the devil] or [many people who were oppressed by the devil] (See: **Hyperbole (p.1152)**)

God was with him

The expression **was with him** is an idiom. See how you translated it in 7:9. Alternate translation: [God was helping him] (See: **Idiom (p.1156)**)

Acts 10:39

we {are} witnesses

Here, **we** refers to Peter and the apostles and believers who were with Jesus when he was on earth, not to Cornelius and his guests. So use the exclusive form of “we” if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

whom they also killed

The pronoun **whom** refers to Jesus, and the pronoun **they** refers to the enemies of Jesus, the Jewish leaders who conspired against him and the Romans who ordered and carried out his execution. It may be helpful to begin a new sentence here. Alternate translation: [Also, the enemies of Jesus killed him] (See: **Pronouns — When to Use Them (p.1222)**)

hanging him on a tree

This expression refers to crucifixion. Peter says **tree** to mean a wooden cross. Alternate translation: [crucifying him] (See: **Metonymy (p.1193)**)

Acts 10:40

this one

The demonstrative pronoun **this** refers to Jesus. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

God raised this one up

Here, **raised ... up** is an idiom that refers to causing someone who has died to become alive again. Alternate translation: [God caused Jesus to become alive again] (See: **Idiom (p.1156)**)

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.” You may wish to express this in your translation in the way your own culture reckons time. Alternate translation: [two days after he died] (See: **Idiom (p.1156)**)

caused him to be seen

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [permitted many people to see him] (See: **Active or Passive (p. 1080)**)

Acts 10:41

not by all the people, but by witnesses chosen beforehand by God—by us who ate and drank with him after he rose from the dead

If you used an active form instead of “caused him to be seen” in the previous verse, you could adjust the language here to fit. It may be helpful to make this two new sentences. Alternate translation: [All the people did not see him, but witnesses chosen beforehand by God saw him. We who ate and drank with him after he rose from the dead saw him] (See: **Active or Passive (p.1080)**)

by all the people

By **the people**, Peter means the Jewish people. Alternate translation: [by all the Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

chosen beforehand by God

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom God chose beforehand] (See: **Active or Passive (p.1080)**)

who ate and drank with him

Peter is using one activity that he and the other apostles did with Jesus after he rose from the dead, eating and drinking (that is, sharing meals), to mean spending time with him personally. Alternate translation: [who spend time with him personally] (See: **Synecdoche (p.1245)**)

from the dead

Peter is using the adjective **dead** as a noun. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [those who have died] (See: **Nominal Adjectives (p.1195)**)

Acts 10:42

us

Here, **us** refers to Peter and the other apostles whom Jesus chose, not to Cornelius and his guests. So use the exclusive form of "us" if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

to the people

Connecting Statement:

By **the people**, Peter means the Jewish people. Alternate translation: [to the Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the one chosen by God

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one whom God has chosen] (See: **Active or Passive (p.1080)**)

of the living and the dead

Peter is using the adjectives **living** and **dead** as nouns. (The word **living** is actually a participle, but it functions here as an adjective.) Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [of those who are alive and of those who have died] (See: **Nominal Adjectives (p.1195)**)

Acts 10:43

To this one

The demonstrative pronoun **this** refers to Jesus. Alternate translation: [To Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

through his name

Peter is speaking of the **name** of Jesus. It could mean: (1) his actions. Alternate translation: [through what Jesus has done for them]; (2) his authority. Alternate translation: [by his authority] (See: **Metonymy (p.1193)**)

Acts 10:44

the Holy Spirit fell on all the ones listening to {his} word

Luke is speaking of the Holy Spirit as if it could fall on Cornelius and his guests. See how you translated the similar expression in 8:16. Alternate translation: [all the ones listening to his word received the Holy Spirit] (See: **Metaphor (p.1187)**)

all the ones listening to

While the believers who came with Peter from Joppa were also **listening** to his message, the word **all** refers to the Gentiles who were present. Alternate translation: [Cornelius and his guests, who were listening] (See: **Hyperbole (p.1152)**)

his} word

Luke is using the term **word** to mean what Peter was saying by using words. Alternate translation: [his message] (See: **Metonymy (p.1193)**)

Acts 10:45

the faithful

Luke is using the adjective **faithful** as a noun, to mean people who have faith in Jesus. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the faithful men] (See: **Nominal Adjectives (p.1195)**)

from the circumcision

Luke is using the term **circumcision** by association to identify these **faithful** people as Jewish. Alternate translation: [who were Jewish] (See: **Metonymy (p.1193)**)

the gift of the Holy Spirit was poured out

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God was pouring out the gift of the Holy Spirit] (See: **Active or Passive (p.1080)**)

was poured out

Luke is speaking of the Holy Spirit as if he were a liquid that could be poured on people. This image implies a generous amount. Alternate translation: [was generously given] (See: **Metaphor (p.1187)**)

the gift of the Holy Spirit

Luke is using a possessive form to identify **the Holy Spirit** as a **gift** from God. Alternate translation: [the Holy Spirit as a gift] (See: **Possession (p.1216)**)

also on the Gentiles

Here, **also** refers to the fact that the Holy Spirit had already been given to the Jewish believers. Alternate translation: [on the Gentiles, as it had been on Jewish believers] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 10:46

speaking in languages

The implication is that at least some of these **languages** were ones that the Jews recognized and could understand, but which Cornelius and his guests had not learned. This caused the Jews to acknowledge that the Holy Spirit was giving them the ability to speak these languages. Alternate translation: [speaking in languages they had not learned] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 10:47

No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did

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: [Is anyone able to withhold water so that these are not baptized who have received the Holy Spirit as we also did] (See: **Double Negatives (p. 1117)**)

No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did

Peter is using the question form to convince the Jewish Christians that the Gentile believers should be baptized. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [No one should withhold water so that these are not baptized who have received the Holy Spirit as we also did!] (See: **Rhetorical Question (p.1234)**)

No one is able to withhold water, is he, so that these are not baptized who have received the Holy Spirit as we also {did

Even if the negative question is turned into a positive statement, a double negative still remains, the negative verb **withhold** and the negative particle **not**. This double negative can also be stated in positive form. Alternate translation: [We should make water available so that these can be baptized who have received the Holy Spirit as we also did!] (See: **Double Negatives (p.1117)**)

water

Peter is using **water**, one thing necessary for baptism, to signify all the means and permission necessary for baptism. Alternate translation: [the means and permission] (See: **Synecdoche (p.1245)**)

so that these are not baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that these do not receive baptism] (See: **Active or Passive (p. 1080)**)

Acts 10:48

he commanded them to be baptized

The implication is that Peter and the believers who accompanied him from Joppa would be the ones to baptize the Gentile believers. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [Peter told the Gentile believers to allow the Jewish Christians to baptize them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

he commanded them to be baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he commanded them to receive baptism] (See: **Active or Passive (p.1080)**)

to be baptized in the name of Jesus Christ

Here, **in the name** is an idiomatic way of saying “on the basis of naming.” Peter commanded Cornelius and his guests to acknowledge Jesus as the Messiah as the basis of their baptism for the forgiveness of their sins, as described in 10:43. See how you translated the similar expression in 2:48. Alternate translation: [on the basis of naming Jesus as the Christ] or [upon acknowledging that Jesus is the Messiah] (See: **Idiom (p.1156)**)

Acts 11

Acts 11 Chapter Introduction

Religious and Cultural Concepts in This Chapter

“The Gentiles also had received the word of God”

Almost all of the first believers were Jewish. Luke writes in this chapter that many Gentiles started to believe in Jesus. They believed that the message about Jesus was true and so began to “receive the word of God.” Some of the believers in Jerusalem did not believe that Gentiles could truly follow Jesus, so Peter went to them and told them what had happened to him and how he had seen the Gentiles receive the Word of God and receive the Holy Spirit.

Translation Issues in This Chapter

“the Lord”

In verse 16, Peter refers to Jesus by a respectful title, “the Lord.” Luke refers to Jesus the same way in the second instance of the phrase in verse 21 and in verses 23 and 24. In your translation, you may wish to clarify that this means “the Lord Jesus.” Or you could state “Jesus,” as UST does. (See: **Politeness (p.1212)**)

Translation Issues in This Chapter

Peter’s summary of his visit to Cornelius

In Acts 11:5–17, Peter summarizes the events that are described in greater detail in 10:9–47. Very similar language is used throughout both passages. As you translate 11:5–17, in order to ensure that your translation is consistent, compare how you translated specific terms and phrases in 10:9–47.

Acts 11:1

Now

Luke uses the word translated **Now** 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.1164)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation, as in UST: [the other believers] (See: **Metaphor (p.1187)**)

the word of God

Luke is using the term **word** to mean the message about Jesus that Peter, by using words, shared with Cornelius and his guests. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

Acts 11:2

came up to Jerusalem

Luke says that Peter **came up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Alternate translation: [returned to Jerusalem] (See: **Idiom (p.1156)**)

those from the circumcision

As in 10:45, Luke is using the term **circumcision** by association to identify as Jewish these believers who disputed with Peter. They were likely to have been strictly observant Jews who followed the teaching of the Pharisees about Jews visiting with Gentiles. See the discussion of this in the introduction to Chapter 10. Alternate translation: [some believers who were strictly observant Jews] (See: **Metonymy (p.1193)**)

Acts 11:3

saying that he went in to men having foreskins and ate with them

It may be more natural in your language to have a direct quotation here. Alternate translation: [saying, “You went in to men having foreskins and ate with them!”] (See: **Direct and Indirect Quotations (p.1115)**)

he went in to

This expression implicitly means that Peter went in to the home of these **men**. Alternate translation: [he went into the home of] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

men having foreskins

The phrase **men having foreskins** refers to men who are not Jewish. It is a crude and dismissive expression, and it shows that these Jewish believers still regarded Gentiles with disdain. Alternate translation: [uncircumcised men] or [Gentiles] (See: **Metonymy (p.1193)**)

Acts 11:4

Peter, beginning, was explaining to them

Luke is using the word **beginning** to indicate that Peter had been doing something else (listening to the complaints against him) but then began to do something new when he had the opportunity to speak. It might not be necessary to translate the word **began**, since it may seem to convey redundant information that would be not be natural to express in your language. Alternate translation: [Peter explained to them] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

Acts 11:5

being let down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [It appeared as if someone was letting it down] (See: **Active or Passive (p.1080)**)

Acts 11:6

and the birds of the sky

From Peter's response in 11:8, the implication is that the law of Moses commanded the Jews not to eat some of the creatures in the container. See how you translated this in 10:12. Alternate translation: [... and the birds of the sky, including some that the law of Moses commanded Jews not to eat] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 11:7

a voice saying to me

Peter speaks of this **voice** as if it were a living thing that could speak on its own. Alternate translation: [someone saying to me] (See: **Personification (p.1207)**)

arising

Here the term **arising** means that the voice wanted Peter to take action, not that the voice wanted him to stand up from a seated position. Alternate translation, as in UST: [Go ahead] (See: **Idiom (p.1156)**)

saying to me, ‘Peter, arising, kill and eat

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [telling me to arise and kill and eat] (See: **Quotes within Quotes (p.1228)**)

Acts 11:8

But I said, ‘By no means, Lord; for the common or unclean has never entered into my mouth

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But I told the Lord that I would certainly not do that, since the common or unclean had never entered my mouth] (See: **Quotes within Quotes (p.1228)**)

By no means

By no means is an exclamation that communicates a strong refusal to do or even to consider something. Use an exclamation that is natural in your language for communicating this. See how you translated this in 10:14. Alternate translation: [No, never] (See: **Exclamations (p.1129)**)

the common or unclean

The words **common** and **unclean** mean similar things. Peter may be using them together for emphasis. Alternate translation: [food that our Jewish laws forbid us to eat] (See: **Doublet (p.1120)**)

the common or unclean has never entered into my mouth

The implication is that some the animals in the container were forbidden for Jews to eat. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the common or unclean, like some of those animals, has never entered into my mouth] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the common or unclean has never entered into my mouth

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the word **never** and the negative terms **common** and **unclean**. Alternate translation: [only what is holy and clean has ever entered into my mouth] (See: **Double Negatives (p.1117)**)

the common or unclean has never entered into my mouth

Peter is using one part of the eating process to represent the entire process. If it would be clearer for your readers, you could use an equivalent expression from your culture or plain language. Alternate translation: [I have never eaten anything that is common or unclean] (See: **Synecdoche (p.1245)**)

Acts 11:9

from heaven, ‘What God has cleansed, you, do not make common

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [from heaven and told me that I must not make common what God had cleansed] (See: **Quotes within Quotes (p.1228)**)

What God has cleansed

If God is the speaker, he is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [What I, God, have cleansed] (See: **First, Second or Third Person (p.1133)**)

you, do not make common

The voice is adding the pronoun **you** for emphasis. If your language does not ordinarily use a pronoun with the imperative but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: [you must not make common] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 11:10

this happened three times

This could mean: (1) that the voice told Peter three times to kill and eat, Peter refused three times, and each time the voice told him not to call unclean what God had cleansed. Alternate translation: [Peter had this exchange with the voice three times]; (2) that after Peter first refused, the voice said to him three times, “What God has cleansed, you must not make common.” Alternate translation: [the voice said this three times] See how you translated this in 10:16. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

everything was pulled up

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [it appeared as if someone was pulling everything up] (See: **Active or Passive (p.1080)**)

Acts 11:11

we were

The term **we** refers to Peter and the others in the house in Joppa. It does not include his current audience in Jerusalem. So use the exclusive form of “we” if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

behold, immediately

Peter is using the term **behold** to focus his listeners’ attention on how soon after his vision ended these **three men** arrived. Your language may have a comparable expression that you can use in your translation. Alternate translation: [right then] (See: **Metaphor (p.1187)**)

immediately

Alternate translation: [immediately] or [at that exact moment]

having been sent

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [Someone had sent them] (See: **Active or Passive (p.1080)**)

Acts 11:12

not hesitating

This could mean: (1) that the Spirit did not want Peter to have any doubts or worries about going with the men, even though they were Gentiles. Alternate translation: [not worrying about it]; (2) that the Spirit did not want Peter to feel that he should not be in the company of these men, because they were Gentiles. Alternate translation: [not making a distinction between these men and others you would associate with] See how you translated this in 10:20. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

these six brothers

Peter is using the term **brothers** to mean people who share the same faith. Alternate translation: [these six fellow believers] (See: **Metaphor (p.1187)**)

the house of the man

Peter implicitly means the **house** of Cornelius. Alternate translation: [the house of the man who had sent the messengers to me] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 11:13

to us

The term **us** refers to Peter and the believers who came with him to Caesarea. It does not include his current audience in Jerusalem. So use the exclusive form of “us” if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

Simon, called Peter

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated the same phrase in 10:32. Alternate translation: [whom people call Peter] (See: **Active or Passive (p.1080)**)

Acts 11:14

words

The angel is using the term **words** to mean what Peter would say to Cornelius by using words. Alternate translation: [a message] (See: **Metonymy (p.1193)**)

you & you will be saved—you & your

All the instances of the words **you** and **your** in this verse are singular, since they refer to Cornelius. So use the singular forms of those word in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1140)**)

you will be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God will do the action. Alternate translation, as in UST: [God will save you] (See: **Active or Passive (p.1080)**)

all your house

Here, **house** refers to an entire household living together. Alternate translation: [all the people living in your house] (See: **Metonymy (p.1193)**)

Acts 11:15

as I began to speak

Peter is using the word **began** to indicate that he had been doing something else (listening to Cornelius tell why he had summoned him) but then began to do something new when Cornelius finished speaking. It might not be necessary to translate the word **began**, since it may seem to convey redundant information that would be not be natural to express in your language. Alternate translation: [as I was speaking] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

the Holy Spirit fell on them, just as also on us in the beginning

Peter is speaking of the Holy Spirit as if it **fell** on Cornelius and his guests. See how you translated the similar expressions in 8:16 and 10:44. Alternate translation: [they received the Holy Spirit, just as we did in the beginning] (See: **Metaphor (p.1187)**)

them

The pronoun **them** refers to Cornelius and his guests. Alternate translation: [the man who had sent for me and the others in his house] (See: **Pronouns — When to Use Them (p.1222)**)

just as also on us

Here the word **us** refers to Peter himself and to the believers to whom he is speaking in Jerusalem, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

in the beginning

By **in the beginning**, Peter means the day of Pentecost. Alternate translation: [on the day of Pentecost] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 11:16

the word

Peter is using the term **word** to mean what Jesus said by using words. Alternate translation: [the statement] (See: **Metonymy (p.1193)**)

of the Lord

As the introduction to this chapter discusses, Peter is referring to Jesus here by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [of the Lord Jesus] (See: **Politeness (p. 1212)**)

you will be baptized in the Holy Spirit

After first describing how John baptized people literally, Jesus uses baptism in this second instance as a metaphor. See the discussion in the introduction to Chapter 1, and see how you translated this in 1:5. Alternate translation: [the Holy Spirit will come and empower you] (See: **Metaphor (p.1187)**)

you will be baptized

You may wish to retain the metaphor of baptism in your translation. If you do, if it would be clearer in your language, you could state this with an active form, and you can say who will do the action. Alternate translation, as in UST: [God will baptize you] (See: **Active or Passive (p.1080)**)

Acts 11:17

to us

Here the word **us** refers to Peter himself and to the believers to whom he is speaking in Jerusalem, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

God gave to them the same gift as also to us having believed

Peter is referring to the **gift** of the Holy Spirit. Alternate translation: [the gift of the Holy Spirit, just as he did to us when we believed] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

I, who was I {to be} able to hinder God

Peter is using the question form to convince his listeners that God wanted him to accept the Gentile believers. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I could not hinder God!] (See: **Rhetorical Question (p.1234)**)

I, who was I {to be} able to hinder God

For emphasis, Peter is adding the pronoun **I**, which is not required with the verb. If your language does not ordinarily use a pronoun with verbs but can do so for emphasis, it would be appropriate to do that here. You could also express the emphasis in another way. Alternate translation: [I certainly could not hinder God!] (See: **Pronouns — When to Use Them (p.1222)**)

to hinder God

It may be helpful to indicate in what way Peter thought he might be able to **hinder** God. Alternate translation: [to hinder God by refusing to welcome and baptize people to whom he had given his own Spirit] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 11:18

they became quiet

The pronoun **they** refers to the Jewish believers to whom Peter was speaking. Alternate translation: [the Jewish believers became quiet] (See: **Pronouns — When to Use Them (p.1222)**)

they became quiet

This is an idiom that means they no longer argued. Alternate translation: [they no longer argued with Peter] (See: **Idiom (p.1156)**)

to the Gentiles also God has given repentance unto life

If your language does not use abstract nouns for the ideas of **repentance** and **life**, you could express the same idea in other ways. Here the term **life** refers to everlasting life. Alternate translation: [God has allowed the Gentiles as well to repent and live forever] (See: **Abstract Nouns (p.1078)**)

Acts 11:19

Then

Luke uses the word translated **Then** 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.1164)**)

the ones having been scattered from

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. This is a reference to the **persecution** that Luke describes in 8:1, which began after the trial and death of Stephen. See how you translated the similar expression in that verse. Alternate translation: [those who had scattered because of] (See: **Active or Passive (p.1080)**)

Phoenicia

The word **Phoenicia** is the name of a region. (See: **How to Translate Names (p.1148)**)

Cyprus

The word ** Cyprus** is the name of an island. See how you translated it in 4:36. (See: **How to Translate Names (p.1148)**)

the word

Luke is using the term **word** to mean the message about Jesus that these scattered believers proclaimed by using words. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

speaking the word to no one except only to Jews

Since Luke says here that the scattered believers spoke about Jesus **only to Jews**, but he says in the next verse that some of them spoke to “Greeks” (that is, Gentiles), it might appear in your language that Luke was contradicting himself. If so, you could reword this to avoid using an exception clause. It may be helpful to begin a new sentence here. Alternate translation: [Most of them believed they should speak the message about Jesus only to Jews, so that is what they did] (See: **Connect — Exception Clauses (p.1100)**)

Acts 11:20

men, Cypriots and Cyrenians

Luke is describing these **men** in an idiomatic way. Alternate translation: [Cypriot and Cyrenian men] (See: **Idiom (p. 1156)**)

Cypriots

The word **Cypriots** is the name for people who come from the island of Cyprus. (See: **How to Translate Names (p. 1148)**)

Cyrenians

The word **Cyrenians** is the name for people who come from the city of Cyrene. (See: **How to Translate Names (p. 1148)**)

the Greeks

Luke assumes that his readers will know that these people he calls **Greeks** were not necessarily from Greece; rather, they were Greek-speaking people who were also Gentiles, not Jews. Alternate translation: [Gentiles who spoke Greek] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 11:21

the hand of the Lord

In this instance, Luke seems to mean God the Father when he says **the Lord**. In 4:29–30, the believers pray, “Lord ... stretch out your hand to heal and for signs and wonders to happen through the name of your holy Servant Jesus.” Luke seems to be describing these events as part of the answer to that prayer. Alternate translation: [the hand of God the Lord] (See: **Politeness (p.1212)**)

the hand

Here, the **hand** represents power, since hands give people the capability to do things. Alternate translation: [the power] (See: **Metonymy (p.1193)**)

was with them

When Luke says that God **was with** the men from Cyprus and Cyrene who were proclaiming the gospel, this is an idiom that means God was working through them. Alternate translation: [was working through them] (See: **Idiom (p.1156)**)

turned to the Lord

Luke speaks of these Gentiles in Antioch as if they physically **turned to the Lord**. He means that they stopped living in one way and began to live in another way. They believed in Jesus and started to obey him. Alternate translation: [became disciples of Jesus] (See: **Metaphor (p.1187)**)

to the Lord

In this instance, Luke is referring to Jesus by a respectful title, as the introduction to this chapter discusses. Use a form for addressing someone respectfully in your language. Alternate translation: [to the Lord Jesus] (See: **Politeness (p.1212)**)

Acts 11:22

the report about them came to the ears of the church that was in Jerusalem

In your language, the expression **was heard in the ears** might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: [the word about them was heard by the church being in Jerusalem] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

And the report about them came to the ears of the church that was in Jerusalem

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God will do the action. Alternate translation: [The church being in Jerusalem heard the word about them] (See: **Active or Passive (p.1080)**)

the report

Luke is using the term **word** to mean a report about the Gentile believers in Antioch. Alternate translation: [a report] (See: **Metonymy (p.1193)**)

them & they sent out

The pronoun **them** refers to the Gentile believers in Antioch, and the pronoun **they** refers to the leaders of the church in Jerusalem. It may be helpful to your readers to clarify this. Alternate translation: [these Gentile believers ... its leaders sent] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 11:23

the grace of God

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [how gracious God had been to them] (See: **Abstract Nouns (p.1078)**)

with purpose of heart

Here the **heart** represents the will and desires of a person. Alternate translation: [with firm determination] (See: **Metonymy (p.1193)**)

Acts 11:24

For

Luke is using the word **For** to introduce the reason why Barnabas encouraged the new believers in Antioch so well. Alternate translation: [He was able to do this because] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

full of the Holy Spirit and of faith

Luke speaks of Barnabas as if he were a container that was **full** of the **Holy Spirit** and of **faith**. Alternate translation: [who was inspired by the Holy Spirit and who had strong faith] (See: **Metaphor (p.1187)**)

and full of the Holy Spirit and of faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [who was inspired by the Holy Spirit and who believed firmly in Jesus] (See: **Abstract Nouns (p.1078)**)

a considerable crowd was added

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It is clear from the context that God did the action. Alternate translation: [God added a considerable crowd] (See: **Active or Passive (p.1080)**)

to the Lord

Luke says **the Lord** (a title for Jesus) to mean the community of believers in Jesus. Alternate translation: [to the community of believers in Jesus] (See: **Metonymy (p.1193)**)

Acts 11:25

he went out

The pronoun **he** refers to Barnabas. Alternate translation: [Barnabas went out] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 11:26

having found him, he brought him

The pronoun **he** refers to Barnabas, and the pronoun **him** refers to Saul. Alternate translation: [and having found Saul, Barnabas brought him] (See: **Pronouns — When to Use Them (p.1222)**)

And it happened to them that for even a whole year they were gathered together with the church

This wording suggests that Barnabas and Saul did not know initially how long they would be meeting with the church in Antioch, but in the end it amounted to a whole year. If it would be clearer in your language, you could express it that way. Alternate translation: [in the end they were gathered together with the church for an entire year]

to them & they were gathered together with the church

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they gathered together with the church] (See: **Active or Passive (p.1080)**)

the disciples were first called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people first called the disciples] (See: **Active or Passive (p.1080)**)

Christians

The word **Christians** is a name for people who believe that Jesus is the Christ, that is, the Messiah. (See: **How to Translate Names (p.1148)**)

first & in Antioch

Alternate translation: [for the first time in Antioch]

Acts 11:27

Now

Luke is using the word translated **Now** 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.1164)**)

in these days

Luke is using the word **days** to describe a specific time. Alternate translation: [at this time] (See: **Idiom (p.1156)**)

came down

Luke says that these prophets **came down** from Jerusalem because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Alternate translation: [traveled] (See: **Idiom (p.1156)**)

Acts 11:28

having arisen

Here, **having arisen** means that Agabus stood up as a symbolic action to indicate that he had something important to say. Alternate translation: [having stood up to show that he had something important to say] (See: **Symbolic Action (p.1243)**)

over the whole world

The term **whole** is a generalization for emphasis. Alternate translation: [throughout the world] (See: **Hyperbole (p. 1152)**)

the & world

Luke assumes that his readers will know that by **world**, he means the part of the world that they were familiar with. Alternate translation: [the ... Roman Empire] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

upon Claudius

The expression **upon Claudius** refers to the time during the reign of Claudius. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [during the reign of Claudius] (See: **Idiom (p. 1156)**)

Claudius

The word **Claudius** is the name of a man. (See: **How to Translate Names (p.1148)**)

Acts 11:29

they determined, just as any of the disciples was prospering, each of them to send {something

The implication is that while some of the disciples were **prospering** greatly but others were struggling financially, every one of them resolved to send something according to his own means. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [while some of the believers in Antioch were rich and others were poor, every one of them resolved to send what they could afford] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

to the brothers

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [to their fellow believers] (See: **Metaphor (p.1187)**)

Acts 11:30

to the elders

Luke assumes that his readers will know that he is referring to the **elders** who were the leaders of the church in Jerusalem. Alternate translation: [to the elders in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

by the hand of Barnabas and Saul

Here, the **hand**, one part of a person, represents the action of the whole person. Alternate translation: [by having Barnabas and Saul take it to them] (See: **Synecdoche (p.1245)**)

by the hand of Barnabas and Saul

If you retain the figurative word **hand** in your translation, it may be more natural in your language to use the plural form of that word, if you would not ordinarily speak of two people having one hand. Alternate translation: [by the hands of Barnabas and Saul] (See: **Collective Nouns (p.1092)**)

Acts 12

Acts 12 Chapter Introduction

Structure and Formatting

Chapter 12 tells what happened to King Herod while Barnabas and Saul were delivering money from Antioch to Jerusalem, as described in 11:25–30. Herod killed one of the apostles, James, and he put Peter in prison. God helped Peter escape from the prison, so Herod executed the prison guards, but God then killed Herod.

Acts 12:1

Now

Luke is using the word translated **Now** 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.1164)**)

at that time

The phrase **that time** implicitly refers to the time that Luke has just described, when the church in Antioch sent Barnabas and Saul to Jerusalem with money to help the believers there. Alternate translation: [at the time when the church in Antioch sent assistance to the believers in Jerusalem,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

laid on hands to harm some from the church

The expression **laid on hands** means to arrest someone by association with the way that arresting officers might physically take hold of a person with their **hands**. See how you translated it in 5:18. Alternate translation: [arrested some from the church, intending to harm them] (See: **Metonymy (p.1193)**)

laid on hands to harm some from the church

Herod most likely did not do this himself, Rather, as a ruler, he ordered his soldiers to arrest **some from the church**. Luke is speaking of Herod, one person who was involved in this action, to mean everyone who was involved. Alternate translation: [had his soldiers arrest some from the church, intending to harm them] (See: **Synecdoche (p.1245)**)

Acts 12:2

he killed James

It was probably not Herod himself who **killed James**. Rather, he most likely ordered his soldiers to do this.
Alternate translation: [he ordered his soldiers to execute James] (See: **Synecdoche (p.1245)**)

Acts 12:3

to the Jews

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [to the leaders of the Jews] (See: **Synecdoche (p.1245)**)

the days of Unleavened Bread

The phrase **Unleavened Bread** is the name of a Jewish religious observance that took place over several **days**. If your readers would not be familiar with the food known as “bread” or the substance known as “leaven,” you could translate this with a general expression. Alternate translation: [the days of Special Food] (See: **How to Translate Names (p.1148)**)

Acts 12:4

and whom, having arrested, he put in prison

The pronouns **whom** refers to Peter, and the pronoun **he** refers to Herod. It may be helpful to begin a new sentence here. Alternate translation: [After Herod had arrested Peter, he put him in prison] (See: **Pronouns — When to Use Them (p.1222)**)

to four quaternions of soldiers

These **quaternions** were groups of four **soldiers** each. They would have taken turns guarding Peter in six-hour shifts throughout the day and night. Two soldiers would have been at Peter's side and the other two soldiers by the entrance. Your language and culture may have a term for a group of four soldiers that you can use in your translation. You could also explain the meaning of the term "quaternion," as UST does. Alternate translation: [to four teams of soldiers] (See: **Translate Unknowns (p.1252)**)

intending to bring him out to the people

The phrase **to bring him out** means to put Peter on trial publicly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Herod planned to judge Peter in a public trial in the presence of the Jewish people] (See: **Idiom (p.1156)**)

Acts 12:5

Peter was being kept

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to specify who did the action, it is clear from the context that it was the soldiers. Alternate translation: [the soldiers were guarding Peter] (See: **Active or Passive (p.1080)**)

prayer was being made earnestly to God for him by the church

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the church was earnestly praying to God for him] (See: **Active or Passive (p.1080)**)

Acts 12:6

to bring him out

Here, the word translated **to bring him out** is slightly different from the word translated that same way in 12:4. It means to put someone on trial, and the implications, based on the fact that Herod saw that it pleased the Jewish leaders when he executed James, are that Herod planned to execute Peter after this trial. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to put Peter on trial and then execute him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

bound with two chains

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [with two chains binding him] (See: **Active or Passive (p.1080)**)

Acts 12:7

behold, an angel

Luke is using the term **behold** to focus readers' attention on how suddenly this **angel** appeared. Your language may have a comparable expression that you can use in your translation. Alternate translation: [suddenly an angel] (See: **Metaphor (p.1187)**)

Acts 12:8

(There are no notes for this verse.)

Acts 12:9

he did not know that what was being done by the angel was real, but he was thinking

It may be more natural in your language to have a direct quotation here and to add a sentence break. Alternate translation: [he did not realize, “What is being done by the angel is real!” He was thinking] (See: **Direct and Indirect Quotations (p.1115)**)

what was being done by the angel

If your language does not use this passive form, you could state this in active form or in another way that is natural in your language. Alternate translation: [what the angel was doing] (See: **Active or Passive (p.1080)**)

he was thinking he was seeing a vision

It may be more natural in your language to have a direct quotation here. Alternate translation: [he was thinking, “I am seeing a vision”] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 12:10

having passed by the first guard and the second

The implication is that the guards were not able to see Peter and the angel as they walked by. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [having passed by the first guard and the second without being noticed] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

and the second

The word **guard** can be supplied from the previous phrase. Alternate translation: [and the second guard] (See: **Ellipsis (p.1122)**)

Acts 12:11

Peter, having come to himself, said

The phrase **having come to himself** means that Peter became fully awake and realized he was not just seeing a vision. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when Peter became fully awake and alert, he said] (See: **Idiom (p.1156)**)

the hand

Here, **hand** represents the capability of a person. Alternate translation: [the power] (See: **Metonymy (p.1193)**)

all the expectation of the Jewish people

If your language does not use an abstract noun for the idea of **expectation**, you could express the same idea in another way. Alternate translation: [all that the Jewish people expected that Herod would do to me] (See: **Abstract Nouns (p.1078)**)

of the Jewish people

Luke is likely using the phrase **the Jewish people** to refer to one part of that group, its leaders. Alternate translation: [of the leaders of the Jewish people] (See: **Synecdoche (p.1245)**)

Acts 12:12

called Mark

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom people called Mark] (See: **Active or Passive (p.1080)**)

many

Luke is using the adjective **many** 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: [many people] (See: **Nominal Adjectives (p.1195)**)

Acts 12:13

when he knocked at

To “knock” at a door means to tap or 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.1252)**)

the door of the gate

Here, the word **gate** probably describes an entrance from the street to a courtyard in front of the house. If houses in your culture have a similar entrance, in your translation you could use the name for it in your language. If not, you could use a general expression. Alternate translation: [the door of the entrance from the street to the courtyard] (See: **Translate Unknowns (p.1252)**)

Rhoda

The word **Rhoda** is the name of a woman. (See: **How to Translate Names (p.1148)**)

Acts 12:14

from joy

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [because she was so joyful,] (See: **Abstract Nouns (p.1078)**)

Acts 12:15

they said

The pronoun **they** refers to the people who were inside the house praying. Alternate translation: [the people who were inside the house praying said] (See: **Pronouns — When to Use Them (p.1222)**)

It is his angel

Some Jews believed in guardian angels, and the people inside the house may have thought that Peter's **angel** had come to them. Alternate translation: [What you saw was Peter's guardian angel] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 12:16

and opening, they saw him

While the word **they** refers to the people in the house as in the previous verse, it is likely that only some of them came to the door. Alternate translation: [so some of the people in the house came and opened the door, and they saw him] (See: **Synecdoche (p.1245)**)

Acts 12:17

to James

Peter assumes that his listeners will know that by **James**, he means the brother of Jesus who was the leader of the church in Jerusalem. UST models one way to express this implicit information. However, since this is something that Peter assumes his listeners will know, you may find it preferable to explain this in a footnote rather than add information to the text. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. Alternate translation: [the other believers] (See: **Metaphor (p.1187)**)

Acts 12:18

Now

Luke is using the word translated **Now** to introduce a significant development in this story. Use a word, phrase, or other method in your language that is natural for introducing a new development. (See: **Introduction of a New Event (p.1164)**)

no small disturbance

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: [a great disturbance] (See: **Litotes (p.1181)**)

among the soldiers, what then had Peter become

It may be more natural in your language to have a direct quotation here. Alternate translation: [among the soldiers: “What then had Peter become?”] (See: **Direct and Indirect Quotations (p.1115)**)

what then had Peter become

The word translated **become** can be used to indicate that a person has entered a new condition, and in this context it indicates that Peter has changed his location. Alternate translation: [where then Peter had gone]

Acts 12:19

for him

The pronoun **him** refers to Peter. Alternate translation: [Peter] (See: **Pronouns — When to Use Them (p.1222)**)

having searched for him

It was probably not Herod himself who **searched for** Peter. Rather, he most likely ordered his soldiers to do this. Alternate translation: [having ordered a search for him] (See: **Synecdoche (p.1245)**)

having gone down

Luke speaks of Herod **having gone down** to Caesarea because that city is lower in elevation than Judea. Alternate translation: [traveled] (See: **Idiom (p.1156)**)

Acts 12:20

Now

Luke is using the word translated **Now** 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.1164)**)

he was quarreling

The pronoun **he** refers to Herod. Alternate translation: [Herod was quarreling] (See: **Pronouns — When to Use Them (p.1222)**)

with the Tyrians & Sidonians

Tyrians is the name for people from the city of Tyre, and **Sidonians** is the name for people from the city of Sidon. (See: **How to Translate Names (p.1148)**)

they came to him unanimously

Your language may say “went” rather than **came** in contexts such as this. Use whichever is more natural. Alternate translation: [they went to him unanimously] (See: **Go and Come (p.1142)**)

they came to him unanimously

It is unlikely that all the people of Tyre and Sidon came to Herod. Instead, they sent representatives. Luke is using the names of their groups to refer to one part of those groups, these representatives. Alternate translation: [they sent representatives to him unanimously] (See: **Synecdoche (p.1245)**)

they came to him unanimously

The word **unanimously** indicates that the Tyrians and Sidonians recognized that they had a common interest and that they agreed to act together to pursue that interest. See how you translated the same word in 1:14. Alternate translation: [they agreed together to send representatives to him]

Blastus

The word **Blastus** is the name of a man. (See: **How to Translate Names (p.1148)**)

the one over the bedchamber of the king

This phrase indicates that **Blastus** was an official whom the king trusted with important responsibilities for his personal affairs. In your translation, use the word or phrase for the most comparable role in your culture. Alternate translation: [the king’s chamberlain] (See: **Translate Unknowns (p.1252)**)

they were requesting peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [they were asking the king to restore peaceful relations] (See: **Abstract Nouns (p.1078)**)

their country was nourished from the king’s country

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [their country depended on the king’s country for its food supply] (See: **Active or Passive (p.1080)**)

their country was nourished from the king’s country

The implication is that Herod had stopped supplying food to the people of Tyre and Sidon because he was angry with them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [their country depended on the king’s country for its food supply, and Herod had cut off that supply because he was angry with them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 12:21

on the appointed day

The implication is that this was the **day** on which Herod had agreed to meet with the representatives of the Tyrians and Sidonians. Alternate translation: [on the day when Herod had agreed to meet with them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having put on royal clothing and having sat on the throne

Putting on this **royal clothing**, which was visibly expensive, and sitting on the **throne** were symbolic actions by which Herod demonstrated that he was a wealthy and powerful king. He did these things to impress and intimidate the Tyrians and Sidonians as they negotiated. Alternate translation: [having put on royal clothing and having sat on the throne to show what a wealthy and powerful king he was] (See: **Symbolic Action (p.1243)**)

having sat on the throne

The **throne** was where Herod formally addressed people who came to see him.

Acts 12:22

The voice of a god and not of a man

The people are using one part of Herod, his **voice**, to represent all of him in the act of speaking. If it would be helpful to your readers, you could use an equivalent expression from your culture or plain language. Alternate translation: [This person who is speaking to us is a god, not a man] (See: **Synecdoche (p.1245)**)

Acts 12:23

because he did not give the glory to God

If it would be clearer in your language, you could put this reason before the result it led to (the angel striking Herod), as UST does. (See: **Connect — Reason-and-Result Relationship (p.1107)**)

having become worm-eaten, he died

The word translated **worm-eaten** is an adjective, so this is not a passive verbal form. However, if your language does not use passive forms, it might be clearer for your readers if you use an expression that does not seem to be a passive verbal form. The word **worm-eaten** expresses the result of action by a different agent, so you can use an active form with that agent as the subject. It may be helpful to begin a new sentence here. UST models one way to do this. (See: **Active or Passive (p.1080)**)

having become worm-eaten, he died

It is not clear exactly what this means, and you might choose to say nothing further in your translation. However, this could mean: (1) that when the angel **struck** Herod, this caused a deep wound, and by the time Herod died of this wound, it was already infested with maggots. Alternate translation: [he died after his wound became so infected that it was infested with maggots]; (2) that the word **struck** is figurative and it refers to an illness, a severe case of intestinal worms. Alternate translation: [he got such a severe case of intestinal worms that he died] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 12:24

the word of God was increasing and was being multiplied

Luke is expressing a single idea by using two verbs connected with **and.** The verb **being multiplied** tells in what way the word of God was **increasing**, that is, very rapidly. If it would be clearer in your language, you could express this same idea with an equivalent phrase. Alternate translation: [the word of God was increasing very rapidly] (See: **Hendiadys (p.1144)**)

the word of God was increasing and was being multiplied

Luke is speaking of the way the message about Jesus was becoming more widespread as if the word of God itself were **increasing** and **being multiplied**. Alternate translation: [more and more people were hearing and believing the word of God] (See: **Personification (p.1207)**)

the word of God

Luke is using the term **word** to mean the message about Jesus that God told the believers to spread by using words. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

was being multiplied

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God was multiplying it] (See: **Active or Passive (p.1080)**)

Acts 12:25

Then

Luke uses the word translated **Then** to introduce information about what happened after Herod died. This is the end of the part of the story about him. Your language may have its own way of indicating how such information relates to a significant part of a larger story. (See: **End of Story (p.1125)**)

Then Barnabas and Saul returned to Jerusalem,having completed their service

This can also be translated, “Then Barnabas and Saul returned, having completed their service in Jerusalem.” If that is the correct translation, then Luke is saying implicitly that they **returned** to Antioch. Alternate translation: [Then Barnabas and Saul returned to Antioch, having completed their service in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Then Barnabas and Saul returned to Jerusalem

Some ancient copies say that Barnabas and Saul returned “from” Jerusalem, which makes sense, since in the next verse, Barnabas and Saul are back in Antioch. If the reading **to** is correct, this verse may be indicating that they went somewhere else in Judea and then returned to Jerusalem before going back to Antioch. If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST. (See: **Textual Variants (p.1247)**)

having completed their service

This refers implicitly to the trip that Barnabas and Saul made to Jerusalem to deliver money from the believers in Antioch, which Luke describes in 11:29–30. Alternate translation: [having delivered to the church leaders in Jerusalem the money that the believers in Antioch had collected] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

John, called Mark

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. See how you translated it in 12:12. Alternate translation: [John, whom people called Mark] (See: **Active or Passive (p.1080)**)

Acts 13

Acts 13 Chapter Introduction

Structure and Formatting

Verses 1–4 describe how the Holy Spirit called Barnabas and Paul to go on a special mission to share the gospel of Jesus. Verses 5–12 describe how they shared the gospel on the island of Cyprus. Verses 13–52 describe how they shared the gospel in the city of Antioch in the province of Pamphylia.

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the three quotations from Psalms in 13:33–35.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 13:41.

The chapter is where the second half of the Book of Acts begins. Luke writes more about Paul than about Peter, and he describes how the believers told the message about Jesus to Gentiles. Luke begins to tell about the mission trips on which the church at Antioch sent Barnabas and Saul.

Religious and Cultural Concepts in This Chapter

A light for the Gentiles

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if light were what enables sinful people to understand that what they are doing is wrong and begin to obey God. The Jews considered all Gentiles to be walking in darkness, but Paul and Barnabas spoke of telling the Gentiles about Jesus as if they were going to bring them physical light. (See: [[rc:///*ta/man/translate/figs-metaphor]] and [[rc:///*tw/dict/bible/kt/righteous]])

Translation Issues in This Chapter

“the Lord”

In verses 2, 12, 48, and 49, Luke refers to Jesus by a respectful title, “the Lord.” Paul refers to Jesus the same way in verses 10 and 11. In your translation, you may wish to clarify that this means “the Lord Jesus.” Or you could state “Jesus,” as UST does. (See: **Politeness (p.1212)**)

Translation Issues in This Chapter

“our” in Paul’s sermon in Antioch of Pisidia

In verses 17, 32, and 33, Paul uses the term **our** to refer to himself and the other Jews who are present in the synagogue; the term does not include the Gentiles who are also present. If your language marks the distinction between inclusive and exclusive “our,” use the form that would be natural in such a situation. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

Acts 13:1

Now

Luke is using the word translated **Now** 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.1164)**)

Simeon called Niger

The word **Simeon** is the name of a man. The word **Niger** is another name by which he was known. This is not a racial epithet; it is the Latin word for “black,” and it probably indicates that he was African. Alternate translation: [Simeon the African] (See: **How to Translate Names (p.1148)**)

Simeon called Niger

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Simeon, whom people called Niger] (See: **Active or Passive (p. 1080)**)

Manaen

The word **Manaen** is the name of a man. (See: **How to Translate Names (p.1148)**)

Lucius the Cyrenian

The word **Lucius** is the name of a man. The word **Cyrenian** is the name for someone who comes from the city of Cyrene. See how you translated it in 11:20. (See: **How to Translate Names (p.1148)**)

the foster brother

In this culture, rulers would sometimes bring the children of other parents into their homes to be raised and educated with their own children. This gave their children playmates and friends, and it was also a way of honoring or thanking the parents of the other children. A boy who was raised with the son of a ruler would be considered the **foster brother** of that son. There may be a similar role in your culture, and your language may have a term for it that you can use in your translation. You could also explain the meaning of the term “foster brother,” as UST does. Alternate translation: [the childhood playmate] or [the boyhood friend] (See: **Translate Unknowns (p.1252)**)

of Herod the tetrarch

In the Roman Empire, a **tetrarch** was the governor of one of four divisions of a country or province. **Herod the tetrarch** ruled over Galilee, one of four areas that the kingdom of his father, Herod the Great, was divided into after his death. (The Herod described in Chapter 12 was a different man, the grandson of Herod the Great and the nephew of Herod the tetrarch.) If it would be clearer in your language, you could use a general term instead of “tetrarch.” Alternate translation: [the ruler Herod] (See: **Translate Unknowns (p.1252)**)

Acts 13:2

while they were ministering to the Lord

The expression **ministering to** means that the believers in Antioch were worshiping God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [while they were worshiping the Lord] (See: **Idiom (p.1156)**)

to the Lord

As the introduction to this chapter discusses, Peter is referring to Jesus here by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [of the Lord Jesus] (See: **Politeness (p. 1212)**)

Separate

Alternate translation: [Set apart]

for the work to which I have called them

The Holy Spirit is referring implicitly to the **work** of proclaiming the gospel of Jesus in new areas, Cyprus and Asia Minor. Since Luke describes Barnabas and Paul doing this work in the rest of this chapter and in Chapter 14, you do not need to explain its meaning further here. (See: **When to Keep Information Implicit (p.1263)**)

Acts 13:3

having fasted and prayed, and having laid {their} hands on them, they released them

The pronouns **their** and **they** refer to the believers in Antioch, and the pronoun **them** refers to Barnabas and Saul. The phrase **having fasted and prayed** refers to all of them. It may be helpful to clarify this for your readers. Alternate translation: [after they had all fasted and prayed together, the believers in Antioch laid their hands on Barnabas and Saul, and then the believers released them] (See: **Pronouns — When to Use Them (p.1222)**)

having laid {their} hands on them

The believers in Antioch **laid their hands** on Barnabas and Saul as a symbolic action to show that they were sending them on their mission with the blessing and support of the whole church and that they were entrusting them to God's care. Alternate translation: [placed their hands on them as a sign of blessing and support and as a way of entrusting them to God's care] (See: **Symbolic Action (p.1243)**)

they released them

While in this context the term **released** basically means "sent off," the implication is that the believers in Antioch were freeing Barnabas and Saul of all of their responsibilities in the church so that they could go on the mission on which the Holy Spirit was sending them. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [they gave them the freedom to go on their new mission] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 13:4

they, having been sent out

The pronoun **they** refers to Barnabas and Saul. Alternate translation: [Barnabas and Saul] (See: **Pronouns — When to Use Them (p.1222)**)

having been sent out by the Holy Spirit

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [because the Holy Spirit had sent them out] (See: **Active or Passive (p.1080)**)

went down

Luke says that Barnabas and Saul **went down** to Caesarea because that city is lower in elevation than Judea. Alternate translation: [traveled] (See: **Idiom (p.1156)**)

Seleucia

The word **Seleucia** is the name of a city that is on the seacoast. (See: **How to Translate Names (p.1148)**)

Acts 13:5

Salamis

The word **Salamis** is the name of a city on the island of Cyprus. (See: **How to Translate Names (p.1148)**)

the word of God

Luke is using the term **word** to mean the message that the Holy Spirit wanted Barnabas and Saul to share by using words. Alternate translation: [the message from God] (See: **Metonymy (p.1193)**)

Acts 13:6

Paphos

The word **Paphos** is the name of a major city on the island of Cyprus. It was where the Roman proconsul lived. (See: **How to Translate Names (p.1148)**)

they found

The word **found** does not mean that Barnabas, Saul, and Mark were intentionally searching for a certain man. They happened to meet him. Alternate translation: [they happened to meet] (See: **Idiom (p.1156)**)

a certain man, a magician

The word **magician** here does not mean someone who entertains others with tricks based on slight of hand and optical illusions. It means someone who practices witchcraft or supernatural magic arts. Your language and culture may have a term for such a person that you can use in your translation. (See: **Translate Unknowns (p.1252)**)

whose name {was} Bar Jesus

The words **Bar Jesus** are a name that means “Son of Jesus.” However, there was no relation between this man and Jesus Christ. **Jesus** was a common name at that time. (See: **How to Translate Names (p.1148)**)

Acts 13:7

the proconsul

A **proconsul** was a governor in charge of a Roman province. Alternate translation, as in UST: [the governor] (See: **Translate Unknowns (p.1252)**)

Sergius Paulus

The words **Sergius** and **Paulus** are the names of a man. (See: **How to Translate Names (p.1148)**)

an intelligent man

Luke provides this background information about Sergius Paulus to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

Acts 13:8

Elymas, “the Magician

The word **Elymas** is an Arabic word that Bar-Jesus was using as another name. Luke spells it out using Greek letters so his readers will know how it sounds, and then he says what it means, **the Magician**. In your translation you can spell it the way it sounds in your language and then explain its meaning. (See: **Copy or Borrow Words (p.1113)**)

for thus is his name translated

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [for that is how one translates his name] (See: **Active or Passive (p. 1080)**)

seeking to turn the proconsul away from the faith

Here, **to turn** someone **away from** something is a metaphor for convincing someone to not do something. Alternate translation: [he attempted to persuade the governor not to believe the gospel message] (See: **Metaphor (p.1187)**)

Acts 13:9

being filled with the Holy Spirit

Luke is speaking of Paul as if he were a container that the Holy Spirit **filled**. Alternate translation: [inspired by the Holy Spirit] (See: **Metaphor (p.1187)**)

being filled with the Holy Spirit

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom the Holy Spirit was inspiring] (See: **Active or Passive (p. 1080)**)

Acts 13:10

O full of all deceit and all trickery

Paul is using the adjective **full** as a noun to identify Elymas as a person who is full of the negative qualities he describes. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [O you who are full of all deceit and all trickery] (See: **Nominal Adjectives (p.1195)**)

O full of all deceit and all trickery

If your language does not use an abstract noun for the ideas of **deceit** and **trickery**, you could express the same idea in another way. Alternate translation: [O you who are always deceiving and tricking other people] (See: **Abstract Nouns (p.1078)**)

O full of all deceit and all trickery

Paul is speaking of Elymas as if he were a container that was **full** of negative qualities. Alternate translation: [O you who practice all deceit and all trickery] (See: **Metaphor (p.1187)**)

of all deceit and all trickery

The terms **deceit** and **wickedness** mean similar things. Paul may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [of all evil treachery] (See: **Doublet (p.1120)**)

of all deceit and all trickery

Paul says **all** in these two instances as a generalization for emphasis. (But when he calls Elymas the **enemy of all righteousness**, that may be understood more literally.) Alternate translation: [of great deceit and great trickery] (See: **Hyperbole (p.1152)**)

son of the devil

The expression **son of** describes a person who shares the qualities of something or someone else. Paul is saying that Elymas is acting like the devil in trying to keep Sergius Paulus from believing in Jesus. Alternate translation: [you who are acting like the devil] (See: **Idiom (p.1156)**)

son of the devil

Paul is drawing an implicit contrast between Elymas' claim to be the "son of Jesus" (Bar Jesus) and his actual character as a **son of the devil**. If you retain the "son of" idiom in your translation, you could bring out this contrast explicitly. If you do, it may be helpful to make this a separate sentence. Alternate translation: [You are not the son of Jesus—you are the son of the devil!] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

enemy of all righteousness

Paul is speaking of **righteousness** as if it were a person who could have an **enemy**. If your language would not use this figure of speech, you could express the meaning in another way. Alternate translation: [opposed to all righteousness] (See: **Personification (p.1207)**)

enemy of all righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [enemy of everything that is right] or [opposed to everything that is right] (See: **Abstract Nouns (p.1078)**)

will you not stop turning aside the straight paths of the Lord

Paul is using the question form to rebuke Elymas for opposing God. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [you must stop turning aside the straight paths of the Lord!] (See: **Rhetorical Question (p.1234)**)

turning aside the straight paths of the Lord

Paul is speaking of Elymas as if he were physically redirecting **paths** that God wanted people to follow so that these paths no longer went **straight**. He means that if people believe in God and obey him, they live in the right way, and that Elymas is trying to keep people, especially Sergius Paulus, from doing that. Alternate translation: [preventing people from believing in God, obeying him, and living right] (See: **Metaphor (p.1187)**)

Acts 13:11

behold

Paul is using the term **behold** to focus Elymas' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.1187)**)

the hand of the Lord {is} upon you

Here the word **hand** represents the power of God, and the phrase **upon you** indicates punishment. Alternate translation: [the Lord is going to punish you] (See: **Metonymy (p.1193)**)

blind, not seeing the sun

Paul is using a word and a phrase together to express a single idea. The phrase **not seeing the sun** tells to what degree Elymas will be **blind**. If it would be more natural in your language, you could express this meaning with an equivalent phrase. Alternate translation: [so blind that you will not be able to tell whether it is day or night] (See: **Hendiadys (p.1144)**)

a mist and darkness fell upon him

Paul is speaking of this **mist** and **darkness** as if they were going to **fall** on Elymas. Alternate translation: [what Elymas could see became blurry and then dark] or see the next note for another possibility. (See: **Metaphor (p. 1187)**)

a mist and darkness fell upon him

Luke may be using the two words **mist** and **darkness** together to express a single idea. The word **mist** may tell what kind of **darkness** was all that Elymas could see. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: [a misty darkness was all that Elymas could see] (See: **Hendiadys (p.1144)**)

Acts 13:12

the proconsul

A **proconsul** was a governor in charge of a Roman province. Alternate translation: [the governor]

being astonished at the teaching of the Lord

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [The teaching of the Lord astonished him] (See: **Active or Passive (p.1080)**)

the teaching of the Lord

Luke is using the word **teaching** to mean the truth and power associated with the teaching about Jesus. Alternate translation: [the truth and power that accompanied the teaching of the Lord] (See: **Metonymy (p.1193)**)

the teaching of the Lord

In this possessive form, **the Lord** is the object rather than the subject of **teaching**. That is, this does not mean “what the Lord taught,” it means “what Barnabas and Paul taught about the Lord.” you could state that as an alternate translation. (See: **Possession (p.1216)**)

Acts 13:13

Now

Luke is using the word translated **Now** 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.1164)**)

the ones around Paul

The phrase **those around Paul** refers to Barnabas and John (who is also called John Mark). This phrase provides some background to the rest of the story by indicating that Paul had become the leader of the group. It is important to communicate this by keeping Paul's name first when he is mentioned with others, for example, in 13:46, 13:50, etc. The order of names is important. (See: **Background Information (p.1087)**)

the ones around Paul

Alternate translation: [Paul and his traveling companions]

Perga of Pamphylia

The word **Perga** is the name of a city, and the word **Pamphylia** is the name of the province in which that city was located. (See: **How to Translate Names (p.1148)**)

Acts 13:14

they

The pronoun **they** refers to Paul and Barnabas. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Barnabas] (See: **Pronouns — When to Use Them (p.1222)**)

they sat down

Paul and Barnabas may have **sat down** in the place where rabbis would sit, or in the way that rabbis would sit, as a way of asking permission to speak to the congregation. The fact that they were invited to speak (13:15) suggests that this is the case. Alternate translation: [sat down as rabbis would, to ask permission to speak to the congregation] (See: **Symbolic Action (p.1243)**)

Acts 13:15

of the Law and the Prophets

The word **Law** is the name for one part of the Hebrew Scriptures, and the word **Prophets** is the name for another part of the Hebrew Scriptures. Even though these are common nouns, Luke is using them to mean specific things. Show this in your translation in the way that is natural in your language. (See: **How to Translate Names (p.1148)**)

Men, brothers

This is an idiomatic form of address. Alternate translation: [Our brothers] or [You brothers of ours] (See: **Idiom (p. 1156)**)

brothers

The synagogue leaders are using the term **brothers** to mean people who share the same faith. Alternate translation: [Our fellow believers] (See: **Metaphor (p.1187)**)

if any word of exhortation for the people is in you

The synagogue leaders are using the term **word** to mean what Barnabas or Paul would want to say using words. Alternate translation: [if you want to say anything to encourage our people] (See: **Metonymy (p.1193)**)

speak

This is an imperative, but it communicates an invitation rather than a command. Use a form in your language that communicates an invitation. Alternate translation: [we invite you to speak it now] (See: **Imperatives — Other Uses (p.1159)**)

Acts 13:16

arising

Here the term **arising** means that Paul stood up to show that he indeed wanted to speak, as he had been invited to do. See how you translated the similar expression in 2:14. Alternate translation: [standing up to show that he wanted to speak] (See: **Symbolic Action (p.1243)**)

motioning with {his} hand

This likely means that Paul waved his hand to get the attention of the audience and signal that he was about to speak. He wanted everyone in the synagogue to hear what he had to say from the very first word, so he did this to quiet them. Alternate translation: [waving his hand to signal that he was about to speak] (See: **Symbolic Action (p. 1243)**)

Men, Israelites and ones fearing God

This is an idiomatic form of address. Alternate translation: [You Israelites and you who fear God] (See: **Idiom (p. 1156)**)

ones fearing God

Jews in the time of the New Testament used the expression **fearing God** to describe Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. That is what Paul means here. See how you translated the similar expression in 10:2. Alternate translation: [you Gentiles who sincerely worship the God of Israel] (See: **Idiom (p.1156)**)

listen

This is an imperative, but it communicates a request rather than a command. Use a form in your language that communicates a request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please listen to what I am about to say] (See: **Imperatives — Other Uses (p.1159)**)

Acts 13:17

The God of this people Israel

Alternate translation: [The God whom the people of Israel worship]

our

See the discussion in the introduction to this chapter to decide whether to use an inclusive or exclusive form of the word **our** here and in verses 32 and 33. (See: **Exclusive and Inclusive 'We' (p.1131)**)

fathers

Paul is using the term **fathers** to mean "ancestors." Alternate translation: [ancestors] (See: **Metaphor (p.1187)**)

exalted the people

When Paul says that God **exalted the people** of Israel when they were in Egypt, he is referring to the way God made them great in number and strength even while they were still slaves. Alternate translation: [greatly enlarged their population] (See: **Metonymy (p.1193)**)

with an uplifted arm

Here, **an uplifted arm** describes God's mighty power. Alternate translation: [with great power] (See: **Metonymy (p. 1193)**)

Acts 13:18

he endured them

This means “he put up with their disobedience.” Some ancient copies have a different word that means “he took care of them,” which makes sense, since in this part of his speech, Paul is listing all of the good things that God did for the Israelites. Paul would be quoting Deuteronomy 1:13 from a well-known Greek translation. If the reading **put up with them** is correct, Paul may be foreshadowing the warning he gives at the end of his speech in 13:40–41. If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST. Alternate translation: [he took care of them] (See: **Textual Variants (p.1247)**)

Acts 13:19

he gave them their land for an inheritance

The pronoun **he** refers to God, the pronoun **them** refers to the Israelites, and the pronoun **their** refers to the seven nations that God destroyed. It may be helpful to clarify this for your readers. Alternate translation: [God gave the Israelites for an inheritance the land that these seven nations had previously occupied] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 13:20

in about 450 years

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context. It may be helpful to make this a separate sentence. Alternate translation: [All these events took place over a period of about 450 years] (See: **Ellipsis (p.1122)**)

he gave them judges until Samuel the prophet

This could mean: (1) that God gave the Israelites a series of judges and Samuel was the last of them. Alternate translation: [he gave them a series of judges ending with Samuel, who was also a prophet]; (2) that the phrase ** Samuel the prophet** represents the time period associated with Samuel. Alternate translation: [until the time of Samuel the prophet] (See: **Metonymy (p.1193)**)

Acts 13:21

for 40 years

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence. Alternate translation: [to be their king for 40 years] (See: **Ellipsis (p.1122)**)

Acts 13:22

he raised up David for them for {their} king

Here, the expression **raised up** describes God giving someone an important position. See how you translated it in 3:22. Alternate translation: [made David their king] (See: **Idiom (p.1156)**)

he said, testifying, 'I have found David, {son} of Jesse, a man according to my heart, who will do all my will

In order to avoid having a second-level quotation, you could turn Paul's quotation into an indirect quotation. (Paul is quoting from 1 Samuel 13:14 and Psalm 89:20.) Alternate translation: [he said, testifying, that he had found David, son of Jesse, a man according to his heart, who would do all his will] (See: **Quotes within Quotes (p.1228)**)

I have found

While God was indeed searching for someone to replace Saul, here the word **found** does not refer to the results of that search, but rather to God's estimation of David. Alternate translation: [I have recognized that David, son of Jesse, is a man according to my heart] (See: **Idiom (p.1156)**)

a man according to my heart

This is an idiomatic expression. Alternate translation: [the kind of person who does what pleases me] (See: **Idiom (p.1156)**)

Acts 13:23

From the seed of this one

This information is placed at the beginning of the sentence to emphasize that the Savior had to be one of David's descendants. It would be appropriate to retain this order in your translation rather than say, for example, "According to promise, God brought to Israel a Savior, Jesus, from the seed of this one." (See: **Information Structure (p.1162)**)

the seed

The term **seed** means "descendants." Alternate translation: [the descendants] (See: **Metaphor (p.1187)**)

of this one

The demonstrative pronoun **this one** refers to David. It may be helpful to clarify this for your readers. Alternate translation: [of David] (See: **Pronouns — When to Use Them (p.1222)**)

to Israel

Here, **Israel** refers to the people of Israel. Alternate translation: [to the people of Israel] (See: **Metonymy (p.1193)**)

Acts 13:24

John

By **John**, Paul is referring implicitly to John the Baptist. Alternate translation: [John the Baptist] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

before the face of his entrance

In your language, the expression **before the face of his entrance**, meaning “before the appearance of his entry into ministry” (See: next two notes), might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: [before he appeared] or [before he entered into his ministry] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

before the face of his entrance

Here the term **face** means “appearance.” Alternate translation: [appearance] (See: **Metaphor (p.1187)**)

of his entrance

By **entrance**, Paul is referring to Jesus beginning his ministry. Alternate translation: [of the start of his ministry] (See: **Metaphor (p.1187)**)

of his entrance

The pronoun **his** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [of Jesus’ entrance] (See: **Pronouns — When to Use Them (p.1222)**)

a baptism of repentance to all the people of Israel

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea in another way. Alternate translation: [to all the people of Israel a baptism that people received to show that they were repenting] (See: **Abstract Nouns (p.1078)**)

Acts 13:25

his} course

Paul is speaking of John as if he had been running a race or **course**. Alternate translation: [his work] (See: **Metaphor (p.1187)**)

he was saying, 'Who do you think me to be? I am not he. But behold, one is coming after me, of whom the sandals of {his} feet I am not worthy to untie

Even if your language does not customarily put one direct quotation inside another, it might be good to present this quotation from John the Baptist as a direct quotation if possible, since it uses several figures of speech that might not sound natural in an indirect quotation. (As an indirect quotation, this would read something like this: "he asked the people who they thought him to be, and he told them he was not he and that behold, one was coming after him, the sandals of whose feet he was not worthy to untie.") You may be able to indicate the beginning of Paul's quotation from John with some punctuation or convention that your language uses. (See: **Quote Markings (p.1225)**)

Who do you think me to be

John is using the question form to challenge his listeners' idea of who he is. If you would not use a rhetorical question for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [I am not who you think I am!] (See: **Rhetorical Question (p.1234)**)

I am not he

The pronoun **he** refers to the Messiah. It may be helpful to clarify this for your readers. Alternate translation: [I am not the Messiah] (See: **Pronouns — When to Use Them (p.1222)**)

behold

John is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.1187)**)

of whom the sandals of {his} feet I am not worthy to untie

John is using the action of untying sandals symbolically to signify humble service. If it would be helpful to your readers, you could translate this with a general expression. Alternate translation: [to whom I am not even worthy to offer humble service] (See: **Symbolic Action (p.1243)**)

the sandals of {his} feet

In your language, the expression **the sandals of his feet** might seem to convey redundant information that would be not be natural to express. If so, you could abbreviate it. Alternate translation: [his sandals] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

Acts 13:26

Men, brothers, sons of the family of Abraham, and the ones among you fearing God

Paul is using an idiomatic form of address. Alternate translation: [My brothers—my fellow sons of the family of Abraham—and you others who fear God] (See: **Idiom (p.1156)**)

brothers, sons of the family of Abraham, and the ones among you fearing God

Paul is using the term **brothers** to mean people who share the same faith. Alternate translation: [My fellow believers] (See: **Metaphor (p.1187)**)

sons

Paul is using the term **sons** to mean "descendants." Alternate translation: [descendants] (See: **Metaphor (p.1187)**)

to us

Here the word **us** includes Paul and his entire audience in the synagogue, so use the inclusive form of that word if your language marks this distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

the word of this salvation has been sent

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you must state who did the action, it is clear from the context that this was God. Alternate translation: [God has sent the word about this salvation] (See: **Active or Passive (p.1080)**)

the word

Paul is using the term **word** to mean the message that God sent about Jesus by using words. Alternate translation: [the message] (See: **Metonymy (p.1193)**)

of this salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [how God is saving people] (See: **Abstract Nouns (p.1078)**)

Acts 13:27

not recognizing this one

The demonstrative pronoun **this one** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [not recognizing Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

not recognizing this one

Paul means implicitly that the people of Jerusalem and their leaders did not recognize that God had sent Jesus to be the Messiah. Alternate translation: [not recognizing that God had sent Jesus to be the Messiah] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the voices of the prophets

Paul is using the word **voices** to mean the prophecies that the prophets spoke with their voices. Alternate translation: [the prophecies of the prophets] (See: **Metonymy (p.1193)**)

being read

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that someone reads] (See: **Active or Passive (p.1080)**)

τὰς & ἀναγινωσκομένας

Paul is referring implicitly to the way that someone reads from the writings of **the prophets** on each **Sabbath** in the synagogues. Alternate translation: [that someone reads aloud in each synagogue] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 13:28

they asked Pilate for him to be killed

Here the word **they** refers to the Jewish people and their religious leaders in Jerusalem, and the pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [the Jewish leaders asked Pilate for Jesus to be killed] (See: **Pronouns — When to Use Them (p.1222)**)

for him to be killed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to execute him] (See: **Active or Passive (p.1080)**)

Acts 13:29

all the things having been written about him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all that the prophets had written about him] (See: **Active or Passive (p.1080)**)

taking him down from the tree

It may be helpful to say explicitly that Jesus had died before this happened. Alternate translation: [taking him down from the tree after he died] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the tree

The word translated **tree** can mean either an actual tree or something made of wood. Paul is using the word to refer to the cross, which was made out of wood. Alternate translation: [from the cross] (See: **Metonymy (p.1193)**)

Acts 13:30

But God raised him

Paul uses the word **But** to indicate a strong contrast between what the people did and what God did. Alternate translation: [Nevertheless] (See: **Connect — Contrast Relationship (p.1098)**)

raised him

Here, **raised** is an idiom for causing someone who has died to become alive again. Alternate translation: [caused him to live again after he had died] (See: **Idiom (p.1156)**)

raised him from the dead

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who were dead] (See: **Nominal Adjectives (p.1195)**)

Acts 13:31

who was seen for many days by the ones having come up with him from Galilee to Jerusalem

The pronoun **who** refers to Jesus. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: [Jesus was seen for many days by the ones having come up with him from Galilee to Jerusalem] (See: **Pronouns — When to Use Them (p.1222)**)

who was seen for many days by the ones having come up with him from Galilee to Jerusalem

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [The ones having come up with him from Galilee to Jerusalem saw him for many days] (See: **Active or Passive (p.1080)**)

many days

We know from the Gospels that this period was 40 days. Translate **many days** with a term that would be appropriate for that length of time. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

by the ones having come up

Paul says **having come up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Alternate translation: [by the ones who traveled] (See: **Idiom (p.1156)**)

Acts 13:32

the promise having been to {our} fathers

Paul assumes that his listeners will know that he is referring to a **promise** that God made. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the promise that God made to our fathers] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

our} fathers

Paul is using the term **fathers** to mean “ancestors.” Alternate translation: [our ancestors] (See: **Metaphor (p.1187)**)

Acts 13:33

that God has completely fulfilled this for our children

It may be helpful to create a verse bridge that combines verse 32 with the first part of verse 33. you could state something like this: “And we are proclaiming to you that by raising Jesus, God has completely fulfilled for our children the promise he made to our fathers.” (See: **Verse Bridges (p.1259)**)

this

Paul assumes that his listeners will know that by **this** he means the promise he described in the previous verse. Alternate translation: [this promise] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

for our children

Some ancient copies read, “for us, their children” which makes sense, since Paul is saying that this promise was fulfilled in his own generation, not in the next generation. If the reading **for our children** is correct, Paul may mean “for the children of us Israelites.” If a translation of the Bible already exists in your area, you could consider using the reading in that translation. If there is not already a Bible translation in your area, you may wish to follow the readings of ULT and UST. (See: **Textual Variants (p.1247)**)

for our children

If this is the correct reading, then Paul may be using the term **children** to mean “descendants.” Alternate translation: [for our descendants] (See: **Metaphor (p.1187)**)

raising up Jesus

Here, **raising up** is an idiom for causing someone who has died to become alive again. Alternate translation: [causing Jesus to live again after he had died] (See: **Idiom (p.1156)**)

As it is also written in the second Psalm

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [As we can also read in the second Psalm] (See: **Active or Passive (p.1080)**)

the second Psalm

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [Psalm 2] (See: **Ordinal Numbers (p.1202)**)

You are my Son; today I have fathered you

Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Psalm 2 as a direct quotation if possible, since God is addressing the Messiah directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does. (See: **Quote Markings (p.1225)**)

You are my Son; today I have fathered you

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [You are my Son, yes, today I have fathered you] (See: **Parallelism (p.1204)**)

Son; & have fathered you

Son is an important title that describes the relationship between Jesus and God. Be sure to retain this title in your translation. (See: **Translating Son and Father (p.1255)**)

Acts 13:34

he raised him up & he has spoken

The pronoun **he** refers to God, and the pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [God raised Jesus ... God has spoken] (See: **Pronouns — When to Use Them (p. 1222)**)

he raised him up

As in 2:24, the idiom **raised up** means that God made Jesus alive again after he died. Alternate translation: [he brought him back to life] (See: **Idiom (p.1156)**)

from the dead

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who were dead] (See: **Nominal Adjectives (p.1195)**)

I will give you the holy, trustworthy things of David

This quotation is from the prophet Isaiah. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Israelites and ultimately the Messiah directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language uses to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does. (See: **Quote Markings (p.1225)**)

the holy, trustworthy things of David

Paul is using the adjectives **holy** and **trustworthy** as nouns. ULT adds the word **things** to show this. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [the trustworthy promises that God made to David as the ancestor of the Holy One] (See: **Nominal Adjectives (p. 1195)**)

Acts 13:35

in another {place

Paul assumes that his listeners will know that by **another place**, he means another place in the Scriptures. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [in another place in the Scriptures] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

he also says

Even though David is the author of Psalm 16, from which this quotation is taken, the pronoun **he** refers to God, as in 13:34. It may be helpful to clarify this for your readers. Alternate translation: [God also says] (See: **Pronouns — When to Use Them (p.1222)**)

your Holy One

The expression **Holy One** is a title for the Messiah. If it would be helpful to your readers, you could indicate that explicitly. Alternate translation: [your Messiah] or [your holy Messiah] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

your Holy One

This is a Messianic prophecy, and the Messiah is referring to himself in the third person. If it would be helpful in your language, you could use the first person in your translation. Alternate translation: [me, your Holy One] or [me, the Messiah] (See: **First, Second or Third Person (p.1133)**)

to see decay

Paul is using the word **see** to mean “experience.” Alternate translation: [to experience decay] or [to undergo decay] (See: **Idiom (p.1156)**)

to see decay

The term **decay** refers in this context to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to experience the decomposition of his body] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 13:36

fell asleep

Paul is referring to death in a polite way by using the phrase **fell asleep**. If it would be helpful in your language, you could use a polite way of referring to this in your language or you could state this plainly. Alternate translation: [passed away] or [died] (See: **Euphemism (p.1127)**)

was laid with his fathers and saw

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people buried him with his fathers and he saw] (See: **Active or Passive (p.1080)**)

with his fathers

Paul is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with his ancestors] (See: **Metaphor (p.1187)**)

saw decay

Paul is using the word **saw** to mean “experienced.” Alternate translation: [experienced decay] or [underwent decay] (See: **Idiom (p.1156)**)

decay

Here, the term **decay** refers to the decomposition of the body after death. If it would be helpful to your readers, you could state that explicitly. Alternate translation: [the decomposition of his body] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 13:37

he whom God raised up

The pronoun **he** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [Jesus, whom God raised up,] (See: **Pronouns — When to Use Them (p.1222)**)

God raised up

The idiom **raised up** means that God made Jesus alive again after he died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God brought back to life] (See: **Idiom (p.1156)**)

did not see decay

Paul is using the word **see** to mean “experience.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [experience decay] or [undergo decay] (See: **Idiom (p.1156)**)

decay

The term **decay** refers in this context to the decomposition of the body after death. Alternate translation: [the decomposition of his body] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 13:38

let it be known to you

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may it be known to you] or [you should know] (See: **Third-Person Imperatives (p.1249)**)

men, brothers

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [my brothers] (See: **Idiom (p.1156)**)

brothers

Paul is using the term **brothers** to mean people who share the same faith. He is addressing the people in the synagogue who are his fellow-Jews and followers of Judaism. They are not Christian believers at this point. He may also be using the word **brothers** as a term of friendship for the Gentiles who are present. Alternate translation, as in UST: [my fellow Israelites and other friends] (See: **Metaphor (p.1187)**)

this one

The demonstrative pronoun **this one** refers to Jesus. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

release of sins is proclaimed to you and

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we are proclaiming forgiveness of sins to you] (See: **Active or Passive (p.1080)**)

release of sins is proclaimed to you and from everything

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context. Alternate translation: [release of sins is proclaimed to you, and release is also proclaimed to you from the guilt of everything] (See: **Ellipsis (p.1122)**)

everything of which you were not able to be justified in the law of Moses

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [everything that you were not able to do in obedience to the law of Moses] (See: **Active or Passive (p.1080)**)

Acts 13:39

In this one, everyone believing is justified

If your language does not use this passive form, you could state this in active form. Alternate translation: [God justifies everyone who believes in this one] (See: **Active or Passive (p.1080)**)

this one

The demonstrative pronoun **this one** refers to Jesus. Alternate translation: [Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 13:40

Look

Paul is using the term **Look** to mean “Be careful,” since looking around alertly is associated with being careful. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Be careful] (See: **Metonymy (p.1193)**)

the thing spoken about in the prophets

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the thing that the prophets spoke about] (See: **Active or Passive (p.1080)**)

that & may not come upon you

Paul is speaking of what the prophets spoke as if it were a living thing that could **come upon** his listeners. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that ... may not happen to you] (See: **Personification (p.1207)**)

Acts 13:41

Look, you despisers, and marvel and be destroyed! For I am doing a work in your days, a work that you would not believe at all, even if someone announced it to you

This quotation is from the prophet Habakkuk. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Habakkuk as a direct quotation if possible, since God is addressing the Israelites directly in it. You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does. (See: **Quote Markings (p.1225)**)

Look

Paul is using the term **Look** to mean “Be careful,” since looking around alertly is associated with being careful. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Be careful] (See: **Metonymy (p.1193)**)

be destroyed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [perish] (See: **Active or Passive (p.1080)**)

am doing a work & a work

God is using the word **work** to mean a judgment that he will work to bring about. Alternate translation: [I am carrying out a judgment ... a judgment] (See: **Metonymy (p.1193)**)

in your days

God is using the term **days** to refer to a specific time. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [during your lifetime] (See: **Idiom (p.1156)**)

Acts 13:42

And as they were leaving

Here the pronoun **they** refers to Paul and Barnabas. Alternate translation: [as Paul and Barnabas were leaving] (See: **Pronouns — When to Use Them (p.1222)**)

they were begging

Here the pronoun **they** refers to the people who were in the synagogue. Alternate translation: [the people in the synagogue begged them for] (See: **Pronouns — When to Use Them (p.1222)**)

these words to be spoken to them

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [them to speak these words to them] (See: **Active or Passive (p. 1080)**)

these words

Here, **words** refers to the message that Paul had spoken using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [this message] (See: **Metonymy (p.1193)**)

Acts 13:43

when the synagogue meeting was ended

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when the synagogue meeting ended] (See: **Active or Passive (p. 1080)**)

proselytes

These **proselytes** were non-Jewish people who had converted to Judaism. Alternate translation: [converts to Judaism] (See: **Translate Unknowns (p.1252)**)

followed Paul and Barnabas

In this context, to **follow** someone means to become that person's disciple or accept that person as a teacher. Alternate translation: [accepted Paul and Barnabas as their teachers] (See: **Idiom (p.1156)**)

to continue in the grace of God

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [to remain faithful to God, who had graciously saved them] (See: **Abstract Nouns (p. 1078)**)

Acts 13:44

almost the whole city

The **city** represents the people in the city. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [almost all the people of the city] (See: **Metonymy (p.1193)**)

was gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered together] (See: **Active or Passive (p.1080)**)

to hear the word of the Lord

The implication is that Paul and Barnabas were going to speak **the word of the Lord**. Alternate translation: [to hear Paul and Barnabas speak the word of the Lord] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

the word of the Lord

Luke is using the term **word** to mean the message that Paul and Barnabas were going to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message of the Lord] (See: **Metonymy (p.1193)**)

Acts 13:45

the & Jews

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [the leaders of the Jews] (See: **Synecdoche (p.1245)**)

were filled with jealousy

For emphasis, Luke is speaking of the Jewish leaders as if they were a container that jealousy **filled**. If it would be helpful in your language, you could express the emphasis another way. Alternate translation: [became very jealous] (See: **Metaphor (p.1187)**)

the things being said by Paul

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things that Paul was saying] (See: **Active or Passive (p.1080)**)

Acts 13:46

the word of God to be spoken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [for us to speak the word of God] (See: **Active or Passive (p.1080)**)

necessary for the word of God to be spoken to you first

Paul and Barnabas are using the term **word** to mean the message that God commanded them to share by using words. Alternate translation: [the message from God] (See: **Metonymy (p.1193)**)

to you first

Paul means implicitly that it was necessary to speak to the Jews first because they were God's chosen people, and God had sent the Messiah initially to them. Alternate translation: [to you Jews first because you are God's chosen people, and God sent the Messiah initially to you] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Since you reject it

Their rejection of the word of God is spoken of as if it were something they pushed away. Alternate translation: [Since you reject the word of God] (See: **Metaphor (p.1187)**)

judge yourselves not worthy of eternal life

Paul does not seriously believe that the Jewish leaders do not consider themselves worthy of eternal life. Paul actually means to communicate the opposite of the literal meaning of his words. Alternate translation: [are acting as if you judge yourselves not worthy of eternal life] (See: **Irony (p.1170)**)

behold

Paul and Barnabas are using the term **behold** to focus the attention of the Jewish leaders on what they are about to say. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p. 1187)**)

we are turning to the Gentiles

Paul and Barnabas are speaking as if they are going to be physically **turning** toward **the Gentiles**. They mean that they are going to stop preaching in the Jewish synagogue and begin preaching to gatherings of Gentiles. Alternate translation: [we will leave you and start preaching to the Gentiles] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

we are turning

By **we**, Paul and Barnabas mean themselves, but not the Jewish leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Acts 13:47

us

By **us**, Paul and Barnabas mean themselves, but not the Jewish leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

I have placed you as a light for the Gentiles, for you to be for salvation as far as the end of the earth

This quotation is from the prophet Isaiah. Even if your language does not customarily put one direct quotation inside another, it would be good to present this quotation from Isaiah as a direct quotation if possible, since God is addressing the Messiah directly in it. (Paul and Barnabas are saying that since they are disciples of the Messiah, the quotation also refers to their ministry.) You may be able to indicate its beginning with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does. (See: **Quote Markings (p.1225)**)

I have placed you as a light

Through this quotation from Isaiah, Paul and Barnabas are saying that the truth they are preaching about Jesus is like a **light** that allows people to see. You could use the same simile in your translation, or you could use a different comparison, to something else your readers would recognize that helps people to understand. (See: **Simile (p. 1238)**)

you

The word **you** is singular here because it refers to the Messiah. (See: **Forms of 'You' — Singular (p.1140)**)

for & to be for salvation as far as the end of the earth

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [should go and help people to be saved] (See: **Abstract Nouns (p.1078)**)

as far as the end of the earth

This phrase is an idiom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everywhere on earth] (See: **Idiom (p.1156)**)

Acts 13:48

the word of the Lord

Luke is using the term **word** to mean the message that Paul and Barnabas had shared by using words. Alternate translation: [the message about the Lord] (See: **Metonymy (p.1193)**)

appointed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [God had appointed] (See: **Active or Passive (p.1080)**)

Acts 13:49

the word of the Lord

Luke is using the term **word** to mean the message that Paul and Barnabas had shared by using words. Alternate translation: [the message about the Lord] (See: **Metonymy (p.1193)**)

the word of the Lord was being spread

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was those who believed in Jesus. Alternate translation: [those who believed in Jesus spread the word of the Lord] (See: **Active or Passive (p.1080)**)

Acts 13:50

the Jews

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [the leaders of the Jews] (See: **Synecdoche (p.1245)**)

stirred up

Luke says that the Jewish leaders **stirred up** these women and men, as if calm waters were being disturbed. This figurative expression means that the leaders said things to make them very upset with Paul and Barnabas. Alternate translation: [agitated] (See: **Metaphor (p.1187)**)

the influential worshiping women

Alternate translation: [the influential women among the Gentile women who worshiped in the synagogue]

the principal ones

Luke is using the adjective **principal** as a noun, to mean people who are important. (ULT adds the word **ones** to show this.) Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the most important men] (See: **Nominal Adjectives (p.1195)**)

they threw them out

The pronoun **they** refers to the influential women and important men, not to the Jewish leaders. It may be helpful to clarify this for your readers. Alternate translation: [the influential women and important men threw them out] (See: **Pronouns — When to Use Them (p.1222)**)

they threw them out from their boundaries

Luke is probably not speaking literally when he says that they **threw** them out. It is unlikely that they actually picked up Paul and Barnabas and heaved them through the air. Alternate translation: [they forced Paul and Barnabas to leave their boundaries] (See: **Metaphor (p.1187)**)

their boundaries

Luke is describing the city of Antioch in Pisidia by association with the way that it had **boundaries** and its leading citizens could determine who could be within those boundaries. Alternate translation: [their city] or [the territory they controlled] (See: **Metonymy (p.1193)**)

Acts 13:51

they

The pronoun **they** refers to Paul and Barnabas. Alternate translation: [Paul and Barnabas] (See: **Pronouns — When to Use Them (p.1222)**)

having shaken off the dust of {their} feet against them

This symbolic 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.1243)**)

Acts 13:52

the disciples

Here, **the disciples** implicitly means the new believers that Paul and Barnabas were leaving behind in Antioch of Pisidia. Alternate translation: [the new believers in Antioch of Pisidia] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

were filled with joy and the Holy Spirit

Luke is speaking of these disciples as if they were a container that **joy** and **the Holy Spirit** had **filled**. Alternate translation: [experienced great joy and a strong sense of the Holy Spirit's presence] (See: **Metaphor (p.1187)**)

Acts 14

Acts 14 Chapter Introduction

Structure and Formatting

- Verses 1–4 describe how Paul and Barnabas proclaimed the gospel in Iconium.
- Verses 5–19 describe how Paul and Barnabas proclaimed the gospel in Lystra.
- Verses 20–28 describe how Paul and Barnabas proclaimed the gospel and strengthened the believers in several cities on their way back to Antioch.

Religious and Cultural Concepts in This Chapter

“the word of his grace”

The expression “the word of his grace” refers to the message that God will graciously forgive and accept those who believe in Jesus. (See: [[rc:*///tw/dict/bible/kt/grace]] and [[rc:*///tw/dict/bible/kt/believe]])

Zeus and Hermes

In this chapter, Barnabas and Paul are mistaken for the pagan gods Zeus and Hermes. The Gentiles in the Roman Empire worshiped many different false gods that did not really exist. Paul and Barnabas told them to believe in the “living God,” that is, the one and only true God. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.1269)**)

Translation Issues in This Chapter

“We must enter into the kingdom of God through many sufferings.”

Jesus told his followers before he died that everyone who followed him would suffer persecution. Paul and Barnabas were saying the same thing using different words as they encouraged the new believers in the cities that they had visited.

Acts 14:1

And it happened that

Luke is using 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.1164)**)

spoke

It may be helpful to say explicitly that they spoke about Jesus. Alternate translation: [spoke about Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 14:2

the disobeying Jews

Alternate translation: [those Jews who did not believe the message about Jesus]

stirred up

Luke says that these Jews **stirred up** the Gentiles, as if calm waters were being disturbed. This expression means that the Jews said things to make the Gentiles very upset with Paul and Barnabas. Alternate translation: [agitated] (See: **Metaphor (p.1187)**)

the souls of the Gentiles

Luke is using one part of the Gentiles, their **souls**, to mean all of them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Gentiles] (See: **Synecdoche (p.1245)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] (See: **Metaphor (p.1187)**)

Acts 14:3

But

Luke uses the word **But** here to indicate a contrast between what the unfaithful Jews did and what Paul and Barnabas did in response. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [Nevertheless] (See: **Connect — Contrast Relationship (p.1098)**)

for the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus] (See: **Politeness (p.1212)**)

to the word

Luke is using the term **word** to mean the message that the Holy Spirit wanted Paul and Barnabas to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in support of the message] (See: **Metonymy (p.1193)**)

of his grace

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [about how God graciously saves us] (See: **Abstract Nouns (p.1078)**)

signs and wonders

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated this expression in 4:30. Alternate translation: [great miracles] (See: **Doublet (p.1120)**)

by their hands

Here, **hands** represents the capability of a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly.Alternate translation: [through them] (See: **Metonymy (p.1193)**)

Acts 14:4

the multitude of the city was divided

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the people of the city disagreed with each other] (See: **Active or Passive (p.1080)**)

with the apostles

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [were with the apostles] (See: **Ellipsis (p.1122)**)

Acts 14:5

to mistreat and stone them

Luke is expressing a single idea by using two words connected with **and**. The word **stone** tells how their opponents in Iconium wanted to **mistreat** Paul and Barnabas. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [to put them to death by stoning them] (See: **Hendiadys (p.1144)**)

Acts 14:6

of Lycaonia

The word **Lycaonia** is the name of a district in Asia Minor (See: **How to Translate Names (p.1148)**)

Derbe

The word **Derbe** is the name of a city in Asia Minor. It is south of Iconium and Lystra. (See: **How to Translate Names (p.1148)**)

Acts 14:7

(There are no notes for this verse.)

Acts 14:8

a certain man was sitting

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.1167)**)

powerless in {his} feet

Luke is referring to the strength of this man's legs by association with the way people are able to stand on their **feet** when their legs are strong. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [whose legs could not support him] (See: **Metonymy (p.1193)**)

lame from the womb of his mother

Luke is referring to the time of this man's birth by association with the way he came out of the **womb of his mother** when he was born. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [lame from the time he was born] (See: **Metonymy (p.1193)**)

Acts 14:9

He heard Paul speaking, who looked intently at him and saw that he had faith

The pronouns **he** and **him** refer to the lame man, and the pronoun **who** refers to Paul. It may be helpful to clarify this for your readers, and it may be helpful to make this two sentences. Alternate translation: [This man heard Paul speaking. Paul looked intently at the man and saw that he had faith] (See: **Pronouns (p.1220)**)

he had faith to be healed

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [he could trust in Jesus to heal him] (See: **Abstract Nouns (p.1078)**)

he had faith to be healed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be Jesus. (Here Luke is using the word that is often translated “saved” in one of its specific senses to mean **healed**.) Alternate translation: [he could trust Jesus to heal him] (See: **Active or Passive (p.1080)**)

Acts 14:10

He said & he jumped up

The first instance of the pronoun **He** refers to Paul, and the second instance refers to the man who was lame. It may be helpful to clarify this for your readers. Alternate translation: [Paul said ... the man jumped up] (See: **Pronouns — When to Use Them (p.1222)**)

Stand upright on your feet

This was not a command that the man was capable of obeying. Instead, it was a command that directly caused the man to be healed. Alternate translation: [Jesus the Messiah gives you the ability to walk] (See: **Imperatives — Other Uses (p.1159)**)

Stand upright on your feet

It might seem that the expression **Arise upon your feet** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [Get up!] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

he jumped up

The implication is that the man's legs were completely healed. You can include this information if your readers need it to understand the sentence. Alternate translation: [the man was completely healed and he jumped up] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 14:11

raised their voice

Since Luke is referring to a group of people, it might be more natural in your language to use the plural form of **voice**. Alternate translation: [they raised their voices] (See: **Collective Nouns (p.1092)**)

raised their voice

The phrase **raised up their voice** is an idiom that means that the crowds spoke loudly. Alternate translation: [they said loudly] (See: **Idiom (p.1156)**)

saying in Lycaonian, “The gods, having been made like men, have come down to us

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [saying in Lycaonian that the gods, having been made like men, had come down to them] (See: **Quotes within Quotes (p.1228)**)

in Lycaonian

The word **Lycaonian** is the name of the language that was spoken in district District of Lycaonia. (See: **How to Translate Names (p.1148)**)

having been made like men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having become like men] (See: **Active or Passive (p.1080)**)

Acts 14:12

Zeus

The word **Zeus** is the name of a pagan god who was considered to be the ruler of all the other pagan gods. (See: **How to Translate Names (p.1148)**)

Hermes

The word **Hermes** is the name of the pagan god who was thought to bring messages to people from Zeus and the other gods. (See: **How to Translate Names (p.1148)**)

and Paul “Hermes

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and they were calling Paul “Hermes,”] (See: **Ellipsis (p.1122)**)

the leader of the word

Luke is using the term **word** to mean the message about Jesus that Paul and Barnabas were sharing. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the leader of the message] (See: **Metonymy (p.1193)**)

the leader of the word

Luke is speaking of the message about Jesus as if it were a living thing that Paul could lead. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the main speaker] (See: **Personification (p.1207)**)

Acts 14:13

of Zeus, being before the city

Luke is using the name **Zeus** to mean the temple that was associated with the worship of Zeus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the temple of Zeus, which was before the city] (See: **Metonymy (p.1193)**)

of Zeus, being before the city

Here, **before** means “in front of”. Luke is referring to the temple of Zeus that was located right outside the entrance to the city of Iconium. You can include this information if your readers need it to understand the sentence. Alternate translation: [of the Temple of Zeus that was located right outside the entrance to the city] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

oxen and wreaths

The implication is that the priest had put these **wreaths** on the **oxen** because they were going to be offered as a sacrifice. That was the custom in this culture. You can include this information if your readers need it to understand the sentence. Alternate translation: [oxen that were wearing wreaths as sacrificial animals] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

was wanting to sacrifice with the crowds

Luke means implicitly that the priest of Zeus wanted to offer the oxen as sacrifices to Paul and Barnabas, whom the people thought were the gods Zeus and Hermes. You can include this information if your readers need it to understand the sentence. Alternate translation: [was wanting to offer sacrifice with the crowds to Paul and Barnabas as the gods Zeus and Hermes] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 14:14

tearing their clothing

Barnabas and Paul tore their clothes as a symbolic action to show that they were deeply distressed and upset that the crowd wanted to sacrifice to them. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [tearing their clothing to show how distressed they were that the crowd wanted to sacrifice to them] (See: **Symbolic Action (p.1243)**)

crying out

Together with the word “saying” in the next verse, the phrase “crying out” expresses a single idea. The phrase **crying out** tells how Barnabas and Paul were **saying** what they said. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [saying loudly] (See: **Hendiadys (p.1144)**)

Acts 14:15

Men

Although the term **men** is masculine, Paul and Barnabas are likely using the term in a generic sense that includes both men and women, since both men and women of Lystra were probably in the crowd that wanted to sacrifice to them. To make this clear to your readers, you could use a term in your language that includes both men and women. Alternate translation: [You people] (See: **When Masculine Words Include Women (p.1261)**)

Men, why are you doing these things

Barnabas and Paul are rebuking the people for trying to sacrifice to them. If it would be helpful in your language, you would express this question as a statement or an exclamation. Alternate translation: [People, you must not do these things!] (See: **Rhetorical Question (p.1234)**)

We also are men, like-passioned to you

People in this culture believed that the gods did not have passions as humans do. So the implication of this statement is that Paul and Barnabas are human beings and not gods. You can include this information in your translation if your readers need it to understand the sentence. Alternate translation: [We are human beings just like you. We are not gods!] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

to turn you from these useless things to the living God

Paul and Barnabas are speaking as if they want the people in Lystra physically to **turn** from idol worship and believe in the one true God. They mean that the people should stop living in one way and should start living in another way. If it would be helpful in your language, you could state this meaning plainly. Alternate translation: [to get you to stop worshiping these false gods and lead you to worship the living God instead] (See: **Metaphor (p. 1187)**)

these useless things

Paul and Barnabas are using the adjective **useless** as a noun to mean the false gods that the people of Lystra had been worshiping. ULT adds the word **things** to show this. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent phrase. Alternate translation: [these false gods] (See: **Nominal Adjectives (p.1195)**)

the living God

This expression is an idiom. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the one God who truly exists] (See: **Idiom (p.1156)**)

who made the heaven and the earth and the sea and everything in them

Paul and Barnabas are referring to all of creation by naming its components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [all of creation] (See: **Merism (p.1185)**)

Acts 14:16

to go their own ways

This is a metaphor that refers to how people live their lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to live their lives the way they wanted to] or [to do what they wanted to do] (See: **Metaphor (p.1187)**)

Acts 14:17

he did not leave himself without witness

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative preposition **without**. Alternate translation: [he left himself a witness] or [he showed you what he was like] (See: **Double Negatives (p.1117)**)

giving you rains from the sky

It might seem that the expression **rains from the sky** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [providing rain] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

filling your hearts

Paul and Barnabas are using one part of these people, their **hearts**, meaning their desires, to mean their entire beings. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [satisfying you] (See: **Synecdoche (p.1245)**)

with food and gladness

This phrase expresses a single idea by using two words connected with **and**. The word **gladness** tells how the food that God provided made these people feel. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [enjoyable food] (See: **Hendiadys (p.1144)**)

Acts 14:18

(There are no notes for this verse.)

Acts 14:19

having persuaded the crowds

It may be helpful to state explicitly what they **persuaded the crowds** to do. Alternate translation: [persuaded the crowds not to believe Paul and Barnabas and to turn violently against them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 14:20

him, & he entered & he went

The pronouns **him** and **he** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul ... he entered ... Paul went] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 14:21

having made many disciples

Luke is using the adjective **many** as a noun to mean the people who became disciples. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [having helped many people to become disciples] (See: **Nominal Adjectives (p.1195)**)

Acts 14:22

strengthening the souls of the disciples

Luke is using one part of the disciples, their **souls**, to represent their entire beings as believers in Jesus. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [They were strengthening the disciples] (See: **Synecdoche (p.1245)**)

encouraging them to continue in the faith

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [encouraging them to keep believing in Jesus] (See: **Abstract Nouns (p.1078)**)

and {saying}, “It is necessary for us to enter into the kingdom of God through many afflictions

You may want to have an indirect quotation here, if that would be more natural in your language. Alternate translation: [and saying that it was necessary for all of them to enter into the kingdom of God through many afflictions] (See: **Direct and Indirect Quotations (p.1115)**)

It is necessary for us to enter into the kingdom of God

See the discussion of the concept of the **kingdom of God** in Part 2 of the General Introduction to Acts. If it would be clearer in your language, you could express the idea behind the abstract noun **kingdom** with a noun such as “king.” Alternate translation: [It is necessary for us to endure many afflictions in order to live in allegiance to God as our true king] (See: **Abstract Nouns (p.1078)**)

It is necessary for us to enter

By **us**, Paul and Barnabas mean both themselves and the believers to whom they were speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

Acts 14:23

having appointed & they entrusted & they had believed

The pronoun **them** refers to the new believers in the cities of Lystra, Iconium, and Antioch, and the pronoun **they** refer to Paul and Barnabas. It may be helpful to clarify this for your readers. Alternate translation: [for the new believers in these cities ... Paul and Barnabas entrusted these believers] (See: **Pronouns — When to Use Them (p. 1222)**)

by church

Alternate translation: [in each new group of believers]

to the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [to the Lord Jesus] (See: **Politeness (p.1212)**)

Acts 14:24

(There are no notes for this verse.)

Acts 14:25

the word

Luke is using the term **word** to mean the message about Jesus that the Holy Spirit wanted Paul and Barnabas to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

they went down to Attalia

Luke says that Paul and Barnabas **went down** to Attalia because that city is lower in elevation than Perga. Alternate translation: [traveled to Attalia] (See: **Idiom (p.1156)**)

Acts 14:26

where they had been commended to the grace of God

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [where the believers had commended them to the grace of God] (See: **Active or Passive (p.1080)**)

where they had been commended to the grace of God

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [where the believers had asked God to care for them graciously] (See: **Abstract Nouns (p.1078)**)

Acts 14:27

they were reporting & them & he had opened

The pronouns **they** and **them** refer to Paul and Barnabas, and the pronoun **he** refers to God. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Barnabas were reporting ... them ... God had opened] (See: **Pronouns — When to Use Them (p.1222)**)

how much God had done with them

In many languages it would be an idiom to say that God **had done** something with Paul and Barnabas. It would mean that they had been the objects of God's action. But the expression is not an idiom here. It means that Paul and Barnabas had been able to work in partnership **with** God. Alternate translation: [how much they had been able to do by working together with God] (See: **Idiom (p.1156)**)

he had opened a door of faith for the Gentiles

Here, the possessive form describes not a **door** consisting of **faith** but a door that leads to faith. Alternate translation: [a door leading to faith] (See: **Possession (p.1216)**)

he had opened a door of faith for the Gentiles

Here the expression **opened a door** means that God created an opportunity, as if a door that gave access to this opportunity had previously been closed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he had given the Gentiles an opportunity for faith] (See: **Metaphor (p.1187)**)

he had opened a door of faith for the Gentiles

If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: [he had given the Gentiles the opportunity to believe in Jesus] (See: **Abstract Nouns (p. 1078)**)

Acts 14:28

for not a little time

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. If it would be helpful in your language, you could take the meaning plainly. Alternate translation, as in UST: [for a long time] (See: **Litotes (p.1181)**)

Acts 15

Acts 15 Chapter Introduction

Structure and Formatting

Verses 1–35 tell how the church resolved the question of whether Gentiles who believed in Jesus needed to keep the whole law of Moses. Verses 36–41 tell how Paul began a new journey to proclaim the gospel, bringing Silas with him.

Some translations set each line of poetry farther to the right than the rest of the text to make it easier to read. The ULT does this with the poetry that is quoted from the Old Testament in 15:16–18.

Even if your language does not customarily put one direct quotation inside another, it would be good to present the quotation from the prophet Amos in verses 16–18 as a direct quotation if possible, since in it God is speaking directly the people of Israel. Since Amos acknowledges in verse 17 that God is speaking by saying “says the Lord,” a third-level quotation actually starts in verse 16. ULT uses second-level and third-level quotation marks within the first-level quotation from James to identify the various speakers. But it may not be necessary to do this in your translation. You could just use second-level quotation marks or some other punctuation or convention available in your language to indicate the beginning and ending of the second-level quotation from Amos. (See: **Quote Markings (p.1225)**)

Religious and Cultural Concepts in This Chapter

Did Gentiles have to obey the law of Moses?

Some believers wanted the Gentiles to be circumcised because God had told Abraham and Moses that everyone who wanted to belong to him had to be circumcised, so this was a law that would always exist. But Paul and Barnabas had seen God give uncircumcised Gentiles the gift of the Holy Spirit, so they did not believe that the Gentiles needed to be circumcised. Both groups went to Jerusalem to have the church leaders decide what they should do. The meeting that the apostles and elders held to decide about this issue is commonly called the “Jerusalem Council.”

Acts 15:1

certain ones

Luke assumes that his readers will recognize that these were Jews who believed in Jesus. You can include this information if your readers will need it to understand this sentence. Alternate translation: [certain Jews who believed in Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

coming down from Judea

Luke speaks of these Jews ** coming down** to Antioch because that city is lower in elevation than Judea. Alternate translation: [who had traveled] (See: **Idiom (p.1156)**)

were teaching the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [were teaching the believers] (See: **Metaphor (p.1187)**)

Unless you are circumcised

If your language does not use this passive form, you could state this in active form. Alternate translation: [Unless someone circumcises you] (See: **Active or Passive (p.1080)**)

you are not able to be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, it is clear from the context that it would be God. Alternate translation, as in UST: [God will not save you] (See: **Active or Passive (p.1080)**)

Acts 15:2

no little dispute and debate

Luke is using a figure of speech that expresses a positive meaning by using a negative word, **not**, together with a word, **little**, that is the opposite of the intended meaning. If it would be helpful in your language, you could states the meaning plainly. Alternate translation: [a great dispute and debate] (See: **Litotes (p.1181)**)

dispute and debate

The terms **dispute** and **debate** mean similar things. Luke may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single word or phrase. Alternate translation: [controversy] (See: **Doublet (p.1120)**)

with them & they appointed & from among them

The first instance of the pronoun **them** refers to the Jewish believers from Judea, and the pronoun **they** and the second instance of the pronoun **them** refers to the believers in the church in Antioch. It may be helpful to clarify this for your readers. Alternate translation: [with the Jewish believers from Judea ... the believers in Antioch appointed ... from the church there] (See: **Pronouns — When to Use Them (p.1222)**)

to go up & in Jerusalem

Luke says **to go up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain.. Use a natural way in your language of referring to traveling to a higher elevation. (See: **Idiom (p.1156)**)

Acts 15:3

the ones having been sent out by the church

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the ones the church had sent out] (See: **Active or Passive (p. 1080)**)

the church

Luke is using the phrase **the church** to mean the people who were associated with the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of the church] (See: **Metonymy (p.1193)**)

describing the conversion of the Gentiles

If your language does not use an abstract noun for the idea of **conversion**, you could express the same idea in another way. Alternate translation: [describing how some of the Gentiles had stopped worshiping false gods and were now worshiping the true God] (See: **Abstract Nouns (p.1078)**)

producing great joy in all the brothers

If your language does not use an abstract noun for the idea of **joy**, you could express the same idea in another way. Alternate translation: [making all the brothers very happy] (See: **Abstract Nouns (p.1078)**)

in all the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in all the believers] (See: **Metaphor (p.1187)**)

in all the brothers

The word **all** here may be a generalization for emphasis. If it would be helpful in your language, use a different way to convey this general statement. Alternate translation: [in the believers in those places] (See: **Hyperbole (p.1152)**)

Acts 15:4

they were welcomed by the church and the apostles and the elders

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the church the apostles and the elders welcome them] (See: **Active or Passive (p.1080)**)

the church and the apostles and the elders

Luke is using the phrase **the church** to mean the people who were associated with the church. Since he mentions the **apostles** and **elders** separately, here means the ordinary members of the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the members of the church] (See: **Metonymy (p.1193)**)

how much God had done with them

See how you translated this same expression in 14:27. Alternate translation: [how much they had been able to do working together with God] (See: **Idiom (p.1156)**)

Acts 15:5

having believed

Alternate translation: [who had believed in Jesus]

stood up

These believers **stood up** to indicate that they had something important to say. Alternate translation: [stood up to show that they had something important to say] (See: **Symbolic Action (p.1243)**)

them & command them

Both instances of the pronoun **them** refer to the Gentiles who had converted to belief in the true God, as described in 15:3. It may be helpful to clarify this for your readers. Alternate translation: [these Gentiles who have converted ... command them] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 15:6

were gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [gathered together] (See: **Active or Passive (p.1080)**)

to see about

Here the phrase **to see about** is an idiom that means “to consider.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to consider] (See: **Idiom (p.1156)**)

this word

Luke is using the term **word** to mean the claim that the Jewish believers who were Pharisees had made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the claim that the Jewish believers who were Pharisees had made] (See: **Metonymy (p.1193)**)

Acts 15:7

Peter, arising

Peter stood up to indicate that he had something important to say. If your readers might not understand the significance of this action, you could explain it in your translation. Alternate translation: [Peter, standing up to show that he had something important to say] (See: **Symbolic Action (p.1243)**)

them

The pronoun **them** refers to the apostles and elders. It may be helpful to clarify this for your readers. Alternate translation: [the apostles and elders] (See: **Pronouns — When to Use Them (p.1222)**)

Men, brothers

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [My brothers] (See: **Idiom (p.1156)**)

brothers

Peter is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation, as in UST: [fellow believers] (See: **Metaphor (p.1187)**)

you & you

Both occurrences of **you** are plural since they refer to the apostles and elders. So use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1140)**)

you know

For emphasis, Peter is stating the pronoun **you**, whose meaning is already present in the verb **know**. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [you know very well] (See: **Pronouns — When to Use Them (p.1222)**)

from original days

Peter is using an idiom that refers to the time when something began or had its origin. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at the time when the Gentiles would first begin to believe in Jesus,] (See: **Idiom (p.1156)**)

By my mouth

Peter is using one part of himself, his **mouth**, to represent all of himself in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or plain language. Alternate translation: [From me] (See: **Synecdoche (p.1245)**)

the word

Peter is using the term **word** to mean the message that he shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message] (See: **Metonymy (p.1193)**)

Acts 15:8

the heart-knower

Here, the word **heart** refers to a person's character and intentions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [who understands each person's character and intentions] (See: **Metonymy (p.1193)**)

testified to them

The implication is not that God testified to the Gentiles about Jesus, but that by giving the Gentiles the Holy Spirit, God testified to Peter and his companions that they could have genuine faith. You can include this information if your readers need it to understand the sentence. Alternate translation: [testified to their genuine faith] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

just as also to us

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [just as he also gave the Holy Spirit to us] (See: **Ellipsis (p.1122)**)

to us

Peter is using the word **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Acts 15:9

he did not distinguish between us and them

If it would be clearer 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 **distinguish**, which in this context means “discriminate.” Alternate translation: [he regarded them in the same way he regarded us] (See: **Double Negatives (p.1117)**)

us

Peter is using the word **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

having cleansed their hearts by faith

Peter speaks of God forgiving the Gentile believers’ sins as though God literally **cleansed** their hearts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having made them innocent because they believed in Jesus] (See: **Metaphor (p.1187)**)

having cleansed their hearts by faith

Here, the word **hearts** represents the inner beings of the Gentiles. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having forgiven them because they believed in Jesus] (See: **Metonymy (p.1193)**)

Acts 15:10

Now, therefore, why

Now in this context does not mean “at this moment.” Peter is using the word to draw attention to the important point that follows. Alternate translation: [So tell me, therefore: Why]

why are you testing God, putting a yoke upon the neck of the disciples that neither our fathers nor we have been able to bear

Peter is using the question form to challenge the believers who are Pharisees about what they want the Gentiles to do. If you would not use the question form for this purpose in your language, you could translate this as a statement, ending the verse with a period or exclamation point. Alternate translation: [you must not test God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear!] (See: **Rhetorical Question (p.1234)**)

our & we

Peter is using the words **our** and **we** to refer to himself and his listeners, so use the inclusive form of those words if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

why are you testing God

Here the word **testing** means **challenging**. Peter is saying that God has accepted the Gentiles without requiring them to be circumcised or keep the law, but the believers who are Pharisees are challenging God’s judgment that the Gentiles should be accepted on that basis. See how you translated the similar expression in 5:9. Alternate translation: [why are you challenging God]

putting a yoke upon the neck of the disciples that neither our fathers nor we have been able to bear

Peter is speaking as if the believers who are Pharisees literally want to put a **yoke** on the necks of the Gentile believers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [requiring the disciples to meet an onerous obligation that neither our fathers nor we have been able to fulfill] (See: **Metaphor (p.1187)**)

the neck

Since Peter is referring to a group of people, it might be more natural in your language to use the plural form of **neck**. Alternate translation: [the necks] (See: **Collective Nouns (p.1092)**)

our fathers

Peter is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our ancestors] (See: **Metaphor (p.1187)**)

Acts 15:11

we believe ourselves to be saved

Peter is using a construction in which the object is implied. Since the object is the same as the subject of the verb, the construction calls for the relative pronoun **ourselves**. Your language may have its own way of expressing the same meaning. Alternate translation: [we believe that we will be saved] (See: **Reflexive Pronouns (p.1231)**)

we believe ourselves to be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who will do the action, it is clear from the context that it will be God. Alternate translation: [we believe that God will save us] (See: **Active or Passive (p.1080)**)

we believe ourselves to be saved

Peter is using the pronoun **we** and the implied pronoun **ourselves** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

through the grace of the Lord Jesus

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [through what God has graciously done for us through the Lord Jesus] (See: **Abstract Nouns (p.1078)**)

through the grace of the Lord Jesus

Peter means implicitly that we are saved through the grace of the Lord Jesus and not by obeying the law of Moses. You can include this information if your readers need it to understand the sentence. Alternate translation: [through the grace of the Lord Jesus and not by obeying the law of Moses] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

according to the way they also

Peter is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [according to the way they also will be saved] (See: **Ellipsis (p.1122)**)

they also

Peter assumes that his listeners will know that he is using the pronoun **they** to refer to the Gentiles. You can include this information if your readers need it to understand this sentence. Alternate translation: [the Gentiles also will be saved] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 15:12

signs and wonders

The terms **signs** and **wonders** mean similar things. Luke is using them together for emphasis. See how you translated the similar expression in 2:43. Alternate translation, as in UST: [great miracles] (See: **Doublet (p.1120)**)

Acts 15:13

James answered, saying

Together the words **answered** and **saying** mean that James responded to what everyone in the meeting had said to that point. Alternate translation: [James responded] (See: **Hendiadys (p.1144)**)

Men, brothers

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [My fellow believers] (See: **Idiom (p.1156)**)

Acts 15:14

Simeon

The word **Simeon** is the name of a man. It is the Hebrew form of the name whose Greek form is Simon. James is referring to Peter by his Hebrew name. If this might be confusing for your readers, you could use either the name Simon or the name Peter here in your translation. (See: **How to Translate Names (p.1148)**)

God & looked

James is speaking of the way God showed concern for the Gentiles by association with the way someone would look carefully at a situation he was concerned about. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God concerned himself] (See: **Metonymy (p.1193)**)

a people for his name

This could mean: (1) that God chose the Gentiles for himself. James would be using the term **name** to refer to a person, God, by association with the way that each person has a name. Alternate translation: [a people who would belong to him]; (2) that God chose the Gentiles to worship him. James would be using the term **name** to refer to worship by association with the way that worshipers call upon the name of God. Alternate translation: [a people who would worship him] (See: **Metonymy (p.1193)**)

Acts 15:15

the words of the prophets

James is using the term **words** to mean the message that God spoke through the prophets. (This is a quotation from the prophet Amos.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message of the prophets] (See: **Metonymy (p.1193)**)

as it is written

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as one of the prophets wrote] or [as the prophet Amos wrote] (See: **Active or Passive (p.1080)**)

Acts 15:16

After these things I will return

See the discussion in the introduction to this chapter about whether to represent this as the beginning of a third-level quotation or a second-level quotation, or whether to use some other punctuation or convention that is available in your language to indicate who the various speakers are in verses 16–18. (See: **Quote Markings (p. 1225)**)

I will return, & I will rebuild & I will rebuild

The pronoun **I** refers to God, who is speaking through the prophet Amos. It may be helpful to clarify this for your readers. Alternate translation: [I, God, will return] (See: **Pronouns — When to Use Them (p.1222)**)

I will return

God is speaking of showing favor to the Israelites once again as if he had gone somewhere else but will now **return**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will show favor to the Israelites once again] (See: **Metaphor (p.1187)**)

I will rebuild the fallen tent of David, and I will rebuild its ruins and restore it

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. Hebrew poetry was based on this kind of repetition, and it would be good to show this to your readers by including both phrases in your translation rather than combining them. However, if the repetition might be confusing, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [I will rebuild the fallen tent of David, yes, I will rebuild its ruins and restore it] (See: **Parallelism (p.1204)**)

I will rebuild the fallen tent of David, and I will rebuild its ruins and restore it

God is speaking of the royal dynasty of David as if it were a **tent** that had **fallen** down. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will restore the dynasty of David, which is no longer ruling over the people of Israel, yes, I will make one of David's descendants king again and restore his dynasty] (See: **Metaphor (p.1187)**)

the fallen tent of David

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the tent of David that has fallen] (See: **Active or Passive (p.1080)**)

Acts 15:17

remnant of men

Although the term **men** is masculine, God is using the word in a generic sense that includes both men and women. You may wish to indicate this in your translation. Alternate translation: [the remnant of humanity] (See: **When Masculine Words Include Women (p.1261)**)

may seek the Lord

God is speaking about himself in the third person. Alternate translation: [may seek me, the Lord] (See: **First, Second or Third Person (p.1133)**)

may seek the Lord

God is speaking as if the Gentiles would literally **seek** or look for him. The expression means that the Gentiles will begin to worship God. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [may begin to worship the Lord] (See: **Metaphor (p.1187)**)

upon whom my name has been called upon them

It might seem that this phrase contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [upon whom my name has been called] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

upon whom my name has been called upon them

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom I have called by my name] (See: **Active or Passive (p.1080)**)

upon whom my name has been called upon them

See how you translated the similar expression in 15:14. (1) Alternate translation: [who will belong to me]; (2) Alternate translation: [who will worship me] (See: **Metonymy (p.1193)**)

Acts 15:18

known

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that people have known] (See: **Active or Passive (p.1080)**)

Acts 15:19

not to trouble the ones from the Gentiles turning to God

In your translation, you could make explicit in what way James does not want to **trouble** these **Gentiles**. Alternate translation: [that we should not require the Gentiles who are believing in God to be circumcised and obey the laws of Moses] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

turning to God

James is speaking of these Gentiles as if they are physically **turning** to God. He means that they are believing in the true God and starting to live in a way that pleases him. If it would be helpful in your language, you could state the meaning of this expression plainly. Alternate translation: [believing in God and obeying him] (See: **Metaphor (p. 1187)**)

Acts 15:20

James lists four regulations in this verse and he gives the reason for them in the next verse. To put the reason before the result, you could create a verse bridge for verses 19–21. It might say something like this: “Therefore, I judge that we should not trouble the Gentiles who are turning to God. However, since Moses has had those proclaiming him in every city from ancient generations—he is read in the synagogues on every Sabbath—we should write to the Gentiles to abstain from the pollution of idols and sexual immorality and strangled things and blood.” (See: **Verse Bridges (p.1259)**)

from the pollution of idols

If your language does not use an abstract noun for the idea of **pollution**, you could express the same idea in another way. Alternate translation: [from things that idols have polluted] (See: **Abstract Nouns (p.1078)**)

from the pollution of idols

If your language would not use a possessive form here, you could express the same idea in another way. Alternate translation: [from things that idols have polluted] (See: **Possession (p.1216)**)

from the pollution of idols

James is likely talking about food that has been offered to **idols**, and he is speaking as if being offered to idols has polluted this food. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from eating food that has been offered to idols] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the strangled and blood

God did not allow the Jews to consume blood in any form. Therefore, for one thing, they could not eat the meat from an animal that had been **strangled**, because the blood would not have been properly drained from the body of the animal. For another thing, while James is not saying that the Gentiles should have no contact at all with blood, he is saying implicitly that they should not consume blood. You can include this information if your readers need it to understand the sentence. Alternate translation: [from eating the meat of animals that have been killed by strangulation, because this meat still contains blood, and from consuming blood] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

and the strangled

James is using the adjective **strangled** as a noun to mean animals that have been killed by strangulation. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [animals that have been killed by strangulation] (See: **Nominal Adjectives (p.1195)**)

the strangled

James is referring by association to meat from animals that have been killed by strangulation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from eating the meat of animals that have been killed by strangulation] (See: **Metonymy (p.1193)**)

Acts 15:21

For Moses has by city, from ancient generations, ones proclaiming him, being read in the synagogues on every Sabbath

James is saying implicitly that Gentile believers should observe at least the four regulations he has listed because they embody essential aspects of the law of Moses (not worshiping idols, not practicing sexual immorality, and respecting the blood of sacrifices), and the law of Moses is well known because it is read aloud regularly in the Jewish synagogues. If the Gentiles did not observe even these regulations, that would upset Jewish believers and make Jews who were not yet believers more hostile to Christianity. You can include this information if your readers need it to understand what James is saying. UST models one way to do this. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Moses has by city, from ancient generations, ones proclaiming him, being read

James is using the name **Moses** to mean the law associated with Moses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [people have been proclaiming the law of Moses by city from ancient generations; it is read] (See: **Metonymy (p.1193)**)

being read

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [People read him] or [People read from the law of Moses] (See: **Active or Passive (p.1080)**)

by city

The expression **by city** means “in every city,” and James implicitly means every city in which there are Jews. You can include this information if your readers need it to understand the sentence. Alternate translation: [in every city in which there are Jews] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 15:22

the whole church

Here the word **church** describes the people who were part of the church. Alternate translation: [all the people of the church] (See: **Metonymy (p.1193)**)

the whole church

Luke assumes that his readers will know that he is referring to the **church** in Jerusalem. You can include this information if your readers need it to understand this sentence. Alternate translation: [the church in Jerusalem] or [all the people of the church in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Judas called Barsabbas

The words **Judas** and **Barsabbas** are the names of men. **Barsabbas** was another name by which **Judas** was known. **Barsabbas** is probably a patronymic, that is, an indication of who his father was. If your language and culture identify people by patronymics, it may be helpful to translate this name as “the son of Sabbas,” as UST does. See how you translated this same name for another man in 1:23. (See: **How to Translate Names (p.1148)**)

Judas called Barsabbas

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Judas, whom people called Barsabbas] (See: **Active or Passive (p. 1080)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the members of the church] (See: **Metaphor (p.1187)**)

Acts 15:23

writing by their hand

Luke does not mean that the apostles and elders ask Judas and Silas to write out this letter for them. Rather, Luke is using the word **hand** to mean that Judas and Silas carried the letter and delivered it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [sending the following letter with them] (See: **Metonymy (p.1193)**)

their hand

Since Luke is referring to two people, it might be more natural in your language to use the dual or plural form here, as your language may require. Alternate translation: [their hands] (See: **Forms of 'You' — Dual/Plural (p. 1136)**)

The apostles and the elders, brothers, to the brothers among the Gentiles throughout Antioch and Syria and Cilicia: Greetings

This is the introduction of the letter. In the culture of this time, letter writers would give their own names first. Your language and culture may have its own way of introducing the author of a letter and saying to whom it is written. Alternate translation: [This letter is from your brothers, the apostles and elders. We are writing to you Gentile believers in Antioch, Syria, and Cilicia. Greetings to you] or [To our Gentile brothers in Antioch, Syria, and Cilicia. Greetings from the apostles and elders, your brothers]

brothers, to the brothers

The apostles and elders are using the term **brothers** to mean people who share the same faith. By doing this, they are assuring the Gentile believers that they accept them as fellow believers. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to our fellow believers] (See: **Metaphor (p.1187)**)

Acts 15:24

we have heard & us, & we did not commission

Here and in the rest of the letter, by **we** and **us** (and “our”), the apostles and elders mean themselves and probably the rest of the church in Jerusalem, but not the Gentiles to whom they are writing, so use the exclusive forms of those words in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p. 1131)**)

from us

The apostles and elders seem to mean implicitly that these people have gone out from their community, but not from among themselves. That is, the word **some** refers to people who were part of the church in Jerusalem, but who were not apostles or elders. You can include this information if your readers need it to understand the sentence. Alternate translation: [from our community] or [from here in Judea] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

with words

The apostles and elders are using the term **words** to mean what the people who have gone out from them have been teaching by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by what they have been teaching] (See: **Metonymy (p.1193)**)

upsetting your souls

The apostles and elders are using one part of the people to whom they are writing, their **souls**, to mean the people themselves. Alternate translation: [upsetting you] (See: **Synecdoche (p.1245)**)

Acts 15:25

(There are no notes for this verse.)

Acts 15:26

men having handed over

By **men**, the letter implicitly means Paul and Barnabas. You can include this information if your readers need it to understand the sentence. It may be helpful to begin a new sentence here. Alternate translation: [Those two men have handed over] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having handed over their souls

The letter is using the term **souls** to mean the lives of Paul and Barnabas, by association with the way a living person has a soul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having handed over their lives] (See: **Metonymy (p.1193)**)

having handed over their souls

The letter is speaking as if Paul and Barnabas have literally **handed over** their lives. This means that they have been willing to risk their lives. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having put their lives at risk] (See: **Metaphor (p.1187)**)

for the name of our Lord Jesus Christ

This is a figurative expression. If it would be helpful in your language, you could state the meaning plainly. This could mean: (1) that the **name** of Jesus represents his person. Alternate translation: [out of loyalty to our Lord Jesus Christ]; (2) that the **name** of Jesus represents his cause in the world. Alternate translation: [for the cause of our Lord Jesus Christ] (See: **Metonymy (p.1193)**)

Acts 15:27

reporting the same thing

The letter is using the adjective **same** as a noun to mean the details of the decision that the apostles and elders have reached. ULT adds **thing** to show this. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [confirming that this is our decision] (See: **Nominal Adjectives (p.1195)**)

by word

The letter is using the term **word** to mean “by word of mouth,” that is, “in person.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [in person] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 15:28

no greater burden

The letter is speaking of the restrictions it describes as if they were a physical **burden** that the Gentiles would need to carry. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [no greater obligation] (See: **Metaphor (p.1187)**)

for no greater burden to be laid upon you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to lay no greater burden upon you] (See: **Active or Passive (p. 1080)**)

Acts 15:29

from things sacrificed to idols

The letter is using the adjective **sacrificed**, with the qualifier **to idols**, as a noun to mean the meat of animals that have been sacrificed to idols. (ULT adds **things** to show this.) Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [the meat of animals that have been sacrificed to idols] (See: **Nominal Adjectives (p.1195)**)

blood

See how you translated **blood** in 15:20. Alternate translation: [consuming blood] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the strangled

See how you translated **the strangled** in 15:20. Alternate translation: [the meat of animals that have been killed by strangulation] (See: **Nominal Adjectives (p.1195)**)

Farewell

This is an imperative, but it communicates a friendly wish rather than a command. This was the customary way of ending a letter in this culture. Your language may have its own way of ending a letter that you can use in your translation. (See: **Imperatives — Other Uses (p.1159)**)

Acts 15:30

they, having been dismissed, & came down

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [once the apostles and elders had dismissed them, they came down] (See: **Active or Passive (p.1080)**)

they

The pronoun **they** refers to Paul, Barnabas, Judas, and Silas. It may be helpful to clarify this for your readers. Alternate translation: [Paul, Barnabas, Judas, and Silas] (See: **Pronouns (p.1220)**)

came down

Luke says that these four men **came down** to Antioch because that city is lower in elevation than Judea. Alternate translation: [traveled] (See: **Idiom (p.1156)**)

came down

You may wish to retain the idiom for travel to a lower elevation, and if so, your language might say “went” instead of **came**. Alternate translation: [went down] (See: **Go and Come (p.1142)**)

the crowd

Luke assumes that his readers will know that by **the crowd**, he means the people of the church in Antioch. You can include this information if your readers need it to understand this sentence. Alternate translation: [the people of the church in Antioch] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 15:31

they rejoiced

The pronoun **they** refers to the believers in Antioch. It may be helpful to clarify this for your readers. Alternate translation: [the believers in Antioch rejoiced] (See: **Pronouns — When to Use Them (p.1222)**)

at the encouragement

If your language does not use an abstract noun for the idea of **encouragement**, you could express the same idea in another way. Alternate translation: [because they were so encouraged] (See: **Abstract Nouns (p.1078)**)

Acts 15:32

also being prophets themselves

When Luke says **also**, he means implicitly that Judas and Silas were prophets as Paul and Barnabas were 13:1. You can include this information if your readers need it to understand the sentence. Alternate translation: [who were prophets as Paul and Barnabas were prophets] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [their fellow believers] (See: **Metaphor (p.1187)**)

with many a word and strengthened them

Luke is using the term **word** to mean a message of encouragement that Judas and Silas spoke to the believers in Antioch by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by speaking to them at length to strengthen them] (See: **Metonymy (p.1193)**)

strengthened them

Luke does not mean that Judas and Silas strengthened the believers physically but that they strengthened them spiritually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [strengthened them in their faith] (See: **Metaphor (p.1187)**)

Acts 15:33

they were sent away with peace from the brothers

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the brothers sent them away with peace] (See: **Active or Passive (p.1080)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] (See: **Metaphor (p.1187)**)

to the ones having sent them

Luke is referring implicitly to the apostles and elders in Jerusalem, who had sent Judas and Silas to Antioch. You can include this information if your readers need it to understand the sentence. Alternate translation: [back to the apostles and elders in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 15:34

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote. (See: **Textual Variants (p. 1247)**)

Acts 15:35

But

Luke uses the word **But** to introduce information about what happened once the church resolved the question about whether the Gentiles needed to obey all the laws of Moses. Your language may have its own way of indicating how such information relates to a story. (See: **End of Story (p.1125)**)

the word of the Lord

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message of the Lord] (See: **Metonymy (p.1193)**)

of the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus] (See: **Politeness (p.1212)**)

Acts 15:36

days

Luke is using the term **days** to mean “time.” Alternate translation: [time] (See: **Idiom (p.1156)**)

the brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people who believed in Jesus] (See: **Metaphor (p. 1187)**)

the word of the Lord

Paul is using the term **word** to mean the message that he and Barnabas shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message of the Lord] (See: **Metonymy (p.1193)**)

of the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus] (See: **Politeness (p.1212)**)

how they are

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation, with no comma preceding: [to see how they are doing] (See: **Ellipsis (p.1122)**)

Acts 15:37

(There are no notes for this verse.)

Acts 15:38

Paul was thinking it wise not to take with them this

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: [Paul was thinking it would be foolish to take him with them] (See: **Litotes (p.1181)**)

Acts 15:39

so as for them to be separated from each other and for Barnabas, taking Mark with him, to sail away to Cyprus

If your language does not use the passive form **to be separated**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [so that they separated from each other and Barnabas, taking Mark with him, sailed away to Cyprus] (See: **Active or Passive (p.1080)**)

Acts 15:40

having been commended by the brothers

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [after the brothers had commended him] (See: **Active or Passive (p.1080)**)

to the grace

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [to the gracious care] (See: **Abstract Nouns (p.1078)**)

of the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [of the Lord Jesus] (See: **Politeness (p.1212)**)

Acts 15:41

he was going through

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul was going through] (See: **Pronouns — When to Use Them (p.1222)**)

he was going through

Luke says **he**, meaning Paul, to refer both to Paul and to Silas, who was traveling with him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they went through] or [Paul and Silas went through] (See: **Synecdoche (p.1245)**)

strengthening the churches

Luke is using the term **churches** to refer to the people associated with the churches. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [strengthening the people of the churches] (See: **Metonymy (p.1193)**)

strengthening the churches

Luke does not mean that Paul and Silas strengthened the people of the churches physically but that they strengthened them spiritually. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [strengthening the people of the churches in their faith] (See: **Metaphor (p.1187)**)

Acts 16

Acts 16 Chapter Introduction

Structure and Formatting

- Verses 1–5 describe how Paul began his second missionary journey and met Timothy and brought him along with him.
- Verses 6–12 describe how the Holy Spirit led Paul and his companions to share the gospel in the city of Philippi
- Verses 13–40 describe how Paul and Silas made disciples in Philippi, delivered a young woman from an evil spirit, and were imprisoned but miraculously released. Acts 16:5 is a summary statement that Luke uses to mark the transition into the fourth major part of the book.

Religious and Cultural Concepts in This Chapter

Timothy’s circumcision

Paul circumcised Timothy because he and Silas were telling the message of Jesus to Jews as well as to Gentiles. Many Jews would have been so offended that Timothy was not circumcised, even though his mother was Jewish, that they would not have listened to the message. Paul felt that he could have Timothy circumcised as a discretionary matter to remove an offense to hearing the gospel, even though the church leaders in Jerusalem had decided that Gentile believers did not have to be circumcised.

Acts 16:1

he also came down

Luke says **he**, meaning Paul, to refer both to Paul and to Silas, who was traveling with him. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Paul and Silas also came down] (See: **Synecdoche (p.1245)**)

he also came down

Luke says that Paul **came down** to Derbe and Lystra because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Paul likely travel by sea from Syria to Cilicia, and Luke is saying that he then also went to Derbe and to Lystra. Alternate translation: [he also traveled] (See: **Idiom (p. 1156)**)

he also came down

If you retain the idiom, it may be more natural in your language to say “went” rather than **came**. Alternate translation: [he also went down] (See: **Go and Come (p.1142)**)

behold

Luke is using the term **behold** to focus readers’ attention on the new character he is about to introduce. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.1187)**)

a certain disciple was there, Timothy by name, the son of a believing Jewish woman but of a father, a Greek

Luke is using the phrase **a certain disciple** to introduce **Timothy** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a disciple there named Timothy] (See: **Introduction of New and Old Participants (p.1167)**)

there

By **there**, Luke means the city of Lystra. You can include this information if your readers need it to understand the sentence. Alternate translation: [in Lystra] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

of a believing Jewish woman

By **believing**, Luke means believing in Jesus. You can include this information if your readers need it to understand the sentence. Alternate translation: [a Jewish woman who believed in Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

but of a father, a Greek

Luke is describing Timothy’s father in an idiomatic way. Use a way that is natural in your language to refer to a particular kind of person. Alternate translation: [but whose father was Greek] (See: **Idiom (p.1156)**)

Acts 16:2

who was being well attested by the brothers in Lystra and Iconium

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [The brothers in Lystra and Iconium spoke well of him] (See: **Active or Passive (p.1080)**)

by the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] (See: **Metaphor (p.1187)**)

Acts 16:3

he circumcised him

It is possible that Paul himself **circumcised** Timothy, but it is more likely that he had someone else circumcise him.You can include that information if your readers need it to understand the sentence. Alternate translation: [he had him circumcised] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

this one

The demonstrative pronoun **this one** refers to Timothy. It may be helpful to clarify this for your readers. Alternate translation: [Timothy] (See: **Pronouns — When to Use Them (p.1222)**)

because of the Jews being in those places

By **those places**, Luke means the areas where Paul and Timothy would be traveling. You can include this information if your readers need it to understand the sentence. Alternate translation: [in the areas where Paul and Timothy would be traveling] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

for they all knew that his father was a Greek

Luke assumes that his readers will know that **Greek** men did not have their sons circumcised, and so the Jews would have known that Timothy had not been circumcised. As a result, they would have rejected Paul and Timothy before hearing their message about Christ. See the discussion of this in the introduction to this chapter. Alternate translation: [for they all knew that his father was a Greek and that he therefore had not been circumcised] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they all knew

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, use a different way to express the emphasis. Alternate translation: [they knew very well] (See: **Hyperbole (p.1152)**)

Acts 16:4

they were going through & they were delivering to them

The pronoun **they** refers to Paul, Silas, and Timothy, and the pronoun **them** refers to the believers in the cities they were visiting. It may be helpful to clarify this for your readers. Alternate translation: [Paul, Silas, and Timothy were going ... they were delivering to the believers in those cities] (See: **Pronouns — When to Use Them (p.1222)**)

to them to keep

Luke is writing in a compact way. You can explain his meaning more fully if that would be helpful to your readers. Alternate translation: [to the believers the decrees that had been decided by the apostles and elders in Jerusalem, and they were instructing the believers to keep] (See: **Ellipsis (p.1122)**)

that had been decided by the apostles and elders in Jerusalem

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the apostles and elders in Jerusalem had decided] (See: **Active or Passive (p.1080)**)

Acts 16:5

the churches were being strengthened in the faith

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was Paul, Silas, and Timothy. Alternate translation: [Paul, Silas, and Timothy were strengthening the churches in the faith] (See: **Active or Passive (p.1080)**)

Acts 16:6

they went through Phrygia and the Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia

If it would be more natural 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: [having been forbidden by the Holy Spirit to speak the word in Asia, they went through Phrygia and the Galatian region] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

Phrygia & the Galatian region, & Asia

The word **Phrygia** is the name of a region in northwestern Asia Minor. See how you translated this name in 2:10. The word **Galatian** describes the region of Galatia in central Asia Minor. The word **Asia** is the name of a Roman province in western Asia Minor. (See: **How to Translate Names (p.1148)**)

Phrygia and the Galatian region

Paul, Silas, and Timothy actually had to go through Galatia in order to reach Phrygia, so it might be more natural to put the information about Galatia first. Alternate translation: [the Galatian region and Phrygia] (See: **Order of Events (p.1200)**)

having been forbidden by the Holy Spirit

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [because the Holy Spirit had forbidden them] or [because the Holy Spirit did not permit them] (See: **Active or Passive (p.1080)**)

having been forbidden by the Holy Spirit

Since Luke explains shortly after this that the Holy Spirit actually wanted Paul, Silas, and Timothy to share the good news about Jesus in two other regions, you do not need to explain here why the Holy Spirit forbade them to share the good news at this time in the province of Asia. (See: **When to Keep Information Implicit (p.1263)**)

the word

Luke is using the term **word** to mean the message that God wanted the believers to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

Acts 16:7

Mysia, & Bithynia

The words **Mysia** and **Bithynia** are the names of two more regions in Asia Minor. (See: **How to Translate Names (p.1148)**)

the Spirit of Jesus

Luke assumes that his readers will know that by **the Spirit of Jesus**, he means the Holy Spirit. You can use that name instead if it would be clearer in your language. Alternate translation: [the Holy Spirit] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 16:8

they came down

Luke says that Paul, Silas, and Timothy **came down** to Troas because that city is lower in elevation than Mysia. Alternate translation: [they traveled] (See: **Idiom (p.1156)**)

they came down

In a context such as this, if you retain the idiom, your language might say “went” instead of **came**. Alternate translation: [they went down] (See: **Go and Come (p.1142)**)

Acts 16:9

Coming over

The man in the vision uses the phrase **coming over** because **Macedonia** is across the sea from Troas. Alternate translation: [across the sea] (See: **Idiom (p.1156)**)

A man, a certain Macedonian

Luke is describing this man in an idiomatic way. Use a way that is natural in your language to refer to a particular kind of person. Alternate translation: [A certain man of Macedonia] (See: **Idiom (p.1156)**)

Acts 16:10

he had seen

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul had seen] (See: **Pronouns — When to Use Them (p.1222)**)

we sought & God had summoned us

Luke assumes that his readers will understand that he says **we** and **us** because he joined Paul and his other companions at this point in the story. You can include this information if your readers need it to understand what is happening. UST models a way to do this. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

we sought & God had summoned us

Luke is using the pronouns **we** and **us** to refer to himself and his traveling companions, but not to his readers, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p. 1131)**)

to them

The pronoun **them** refers to the people of Macedonia. It may be helpful to clarify this for your readers. Alternate translation: [to the people of Macedonia] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 16:11

Samothrace, & Neapolis

The word **Samothrace** is the name of an island, and the word **Neapolis** is the name of a city. (See: **How to Translate Names (p.1148)**)

and the next day to Neapolis

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and the next day we sailed to Neapolis] (See: **Ellipsis (p.1122)**)

Acts 16:12

and from there to Philippi

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation: [and from there we traveled overland to Philippi] (See: **Ellipsis (p.1122)**)

a colony

Luke assumes that his readers will know that by **colony** he means a Roman colony. You can include this information if your readers need it to understand this sentence. It may be helpful to begin a new sentence here. Alternate translation: [Philippi is a Roman colony] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

a colony

In the Roman empire, a **colony** was a city outside of Italy where many people who came from Rome lived. The people there had the same rights and freedoms as people who lived in cities in Italy. They could govern themselves and they did not have to pay taxes. This information will become important later in the story. Alternate translation: [a Roman colony, where Roman citizens had special rights] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 16:13

(There are no notes for this verse.)

Acts 16:14

a certain woman, Lydia by name, & was listening

Luke is using the phrase **a certain woman** to introduce **Lydia** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a woman named Lydia ... who was listening] (See: **Introduction of New and Old Participants (p.1167)**)

Lydia

The word **Lydia** is the name of a woman. (See: **How to Translate Names (p.1148)**)

a seller of purple

Luke is using the color of **purple** cloth to mean the cloth itself by association. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a seller of purple cloth] (See: **Metonymy (p. 1193)**)

of Thyatira

The word **Thyatira** is the name of a city. (See: **How to Translate Names (p.1148)**)

worshiping God

Here the expression **worshiping God** means the same thing as the expression “fearing God,” which Jews in the time of the New Testament used to describe Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. See how you translated “fearing God” in 10:2. Alternate translation: [a Gentile who sincerely worshiped the God of Israel] (See: **Idiom (p.1156)**)

whose heart the Lord opened

Luke is speaking as if the Lord physically **opened** Lydia’s heart to receive the message that Paul was sharing. Alternate translation: [whom the Lord made disposed] (See: **Metaphor (p.1187)**)

whose heart the Lord opened

Here, the **heart** represents a person’s will and disposition. Alternate translation: [whom the Lord made disposed] (See: **Metonymy (p.1193)**)

to the things being said by Paul

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things that Paul was saying] (See: **Active or Passive (p.1080)**)

Acts 16:15

when she was baptized

The implication is that Lydia believed in Jesus and then was baptized. You can include this information if that would be helpful to your readers. Alternate translation: [when she believed in Jesus and was baptized] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

And when she was baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is likely from the context that it was Paul. Alternate translation: [when Paul baptized her] (See: **Active or Passive (p.1080)**)

and her household

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and her household was also baptized] (See: **Ellipsis (p.1122)**)

her household

Here, **her household** refers to all the people who lived in Lydia's house. Alternate translation: [the members of her household] or [her family and household servants] (See: **Metonymy (p.1193)**)

you have judged

The word **you** is plural here. Lydia is addressing Paul and his companions. So use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1140)**)

to the Lord

Lydia is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [to the Lord Jesus] (See: **Politeness (p.1212)**)

entering into my house, stay

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [please come to my house and stay with me as my guests] (See: **Imperatives — Other Uses (p.1159)**)

us

Luke is using the pronoun **us** to refer to himself and his traveling companions, but not to his readers, so use the exclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Acts 16:16

And it happened that

Luke is using 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.1164)**)

a certain young female slave having a Python spirit met us

Luke is using the phrase **a certain young female slave** to introduce this woman as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a certain young female slave who had a Python spirit and who met us] (See: **Introduction of New and Old Participants (p.1167)**)

a Python spirit

Luke is describing the **spirit** that enabled this woman to tell fortunes by association with the Pythian serpent that the ancient Greeks believed to have guarded the oracle at Delphi. This was not an actual god named Python; it was a demonic spirit. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a spirit of divination] or [a demonic spirit that enabled her to tell fortunes] (See: **Metonymy (p.1193)**)

Python

The word **Python** is the name of a pagan god. However, Luke is using the name here by association to mean a demonic spirit of divination. (See: **How to Translate Names (p.1148)**)

Acts 16:17

the way of salvation

This woman is speaking as if **salvation** were a **way** or path that people walked on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [how you can receive salvation] (See: **Metaphor (p.1187)**)

the way of salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation, as in UST: [how God can save you] (See: **Abstract Nouns (p.1078)**)

Acts 16:18

But Paul, having become annoyed and having turned, said

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [she greatly annoyed Paul, so he turned and said] (See: **Active or Passive (p.1080)**)

in the name of Jesus Christ

Here the **name** of Jesus represents his authority. Alternate translation: [by the authority of Jesus Christ] (See: **Metonymy (p.1193)**)

it came out in the same hour

In the ancient world, an **hour** was the shortest time span that people envisioned. In this context, the term does not mean a literal hour of 60 minutes; it means the shortest time imaginable. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [it came out that instant] (See: **Idiom (p.1156)**)

Acts 16:19

their hope of profit had gone

The implication is that the **masters** could no longer **profit** from the woman because she could no longer tell fortunes. You can include this information if that would be helpful to your readers. Alternate translation: [their hope of profit had gone because their young female slave could no longer tell fortunes] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

into the marketplace

The **marketplace** was a public area for business where the buying and selling of goods and services took place. If you have a term in your language for such an area, you could use it in your translation. Alternate translation: [into the public square] (See: **Translate Unknowns (p.1252)**)

to the rulers

The implication is that the masters of the young female slave brought Paul and Silas **to the rulers** in order to charge them with a crime and have them punished. You can include this information if that would be helpful to your readers. Alternate translation: [to the rulers so that they would judge and punish them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 16:20

our city

The masters of the slave girl are referring to the people of the city by association with the city itself. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of our city] (See: **Metonymy (p.1193)**)

These men are greatly troubling our city

The masters of the slave girl are using the pronoun **our** to refer to themselves and to their listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Acts 16:21

to accept nor to practice

The terms **accept** and **practice** mean similar things. The crowd in Philippi is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [practice at all] (See: **Doublet (p.1120)**)

Acts 16:22

the crowd rose up together

Luke is speaking as if the crowd in Philippi literally **rose up** against Paul and Silas. He means that the people in the crowd became hostile to them and began shouting their own accusations against them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the crowd became hostile and shouted further accusations] (See: **Metaphor (p.1187)**)

them, & their & commanded them

The pronouns **them** and **their** refer to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Silas ... their ... commanded Paul and Silas] (See: **Pronouns — When to Use Them (p.1222)**)

commanded them to be beaten with rods

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [commanded soldiers to beat them with rods] (See: **Active or Passive (p.1080)**)

Acts 16:23

having laid many blows upon them

This is an idiomatic expression. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having hit them many times with the rods] (See: **Idiom (p.1156)**)

they threw them into prison

Luke is speaking when he says that the rulers **threw them into prison**. They did not pick up Paul and Silas and heave them through the air. Alternate translation: [they confined Paul and Silas in prison] (See: **Metaphor (p.1187)**)

Acts 16:24

stocks

The word **stocks** describes a wooden frame with holes to hold a person's feet and prevent them from moving. UST models a good way of describing **stocks** for readers who are not familiar with them. (See: **Translate Unknowns (p. 1252)**)

threw them into the inner prison

Luke is speaking when he says that the jailer **threw them into the inner prison**. He did not pick up Paul and Silas and heave them through the air. Alternate translation: [confined Paul and Silas to the inner prison] (See: **Metaphor (p.1187)**)

Acts 16:25

(There are no notes for this verse.)

Acts 16:26

a great earthquake happened, so that the foundations of the prison were shaken

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a severe earthquake shook the foundations of the prison] (See: **Active or Passive (p.1080)**)

the foundations of the prison were shaken

Luke is using one part of the prison, its **foundations**, to refer to the entire prison in the state of being **shaken**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a shaking that began in the prison's foundations shook the entire prison] (See: **Synecdoche (p.1245)**)

all the doors were opened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all the doors opened] (See: **Active or Passive (p.1080)**)

the chains of all were unfastened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the chains of all came loose] (See: **Active or Passive (p.1080)**)

of all

Luke assumes that his readers will know that by **all** he means all the prisoners. You can include this information if your readers need it to understand this sentence. Alternate translation: [all the prisoners] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 16:27

he was about to kill himself, thinking the prisoners to have escaped

Luke assumes that his readers will know that death was the punishment in the Roman Empire for allowing prisoners to escape. The jailer thought his prisoners had escaped, and he preferred to commit suicide rather than face trial and execution. You can include this information if your readers need it to understand this sentence. Alternate translation: [he was about to kill himself, because he thought that his prisoners had escaped and he knew that he would be tried and executed for allowing them to escape] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the prison doors having been opened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the prison doors were open] (See: **Active or Passive (p.1080)**)

Acts 16:28

we are

By **we**, Paul means himself and the other prisoners but not the jailer, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Do not do harm to yourself

This is an imperative, but it communicates an urgent request rather than a command. Use a form in your language that communicates such a request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [Please do not hurt yourself] (See: **Imperatives — Other Uses (p.1159)**)

Acts 16:29

having called for lights

Luke assumes that his readers will understand that the jailer **called for lights** because it was midnight and dark, and he wanted to be sure that his prisoners were still in the prison. You can include this information if your readers need it to understand this sentence. UST models a way to do this. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

he fell down to Paul and Silas

Be sure that it is clear in your translation that the jailer did not fall down accidentally. He knelt down at the feet of Paul and Silas as a gesture to honor them. Alternate translation: [he knelt down respectfully in front of Paul and Silas] (See: **Symbolic Action (p.1243)**)

Acts 16:30

in order to be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [in order for God to save me] (See: **Active or Passive (p.1080)**)

Acts 16:31

they

The pronoun **they** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Silas] (See: **Pronouns — When to Use Them (p.1222)**)

Believe in the Lord Jesus, and you will be saved

This is an imperative, but it communicates an encouraging invitation rather than a command. Use a form in your language that communicates such an invitation. Alternate translation: [If you believe in the Lord Jesus, you will be saved] (See: **Imperatives — Other Uses (p.1159)**)

you will be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [God will save you] (See: **Active or Passive (p.1080)**)

your household

Here, **your household** refers to all the people who lived in the jailer's house. Alternate translation: [all the members of your household] or [your family] (See: **Metonymy (p.1193)**)

Acts 16:32

the word

Luke is using the term **word** to mean the message that Paul and Silas had come to Philippi to share by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message] (See: **Metonymy (p.1193)**)

of the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus] (See: **Politeness (p.1212)**)

Acts 16:33

at that hour of the night

Luke is using the term **hour** to mean a particular time. Alternate translation: [at that time in the night] (See: **Idiom (p.1156)**)

he was baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was Paul and Silas who baptized the jailer and his family. Alternate translation: [Paul and Silas baptized him] (See: **Active or Passive (p. 1080)**)

Acts 16:34

he set a table before them

Luke is referring to a meal by association with the way, in this culture, a meal was served at a **table**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he set a meal before them] or [he served them a meal] (See: **Metonymy (p.1193)**)

Acts 16:35

Now

Luke is using the word translated **Now** to introduce a significant development in this story. Here Luke tells the last part of the story that started in 16:16. Use a word, phrase, or other method in your language that is natural for introducing a new development in a story. (See: **Introduction of a New Event (p.1164)**)

Acts 16:36

the words

Luke is using the term **words** to mean the message that the officers whom the magistrates sent communicated by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message] (See: **Metonymy (p.1193)**)

coming out, go in peace

The word **go** is an imperative, but it communicates permission rather than a command. Use a form in your language that communicates permission. Alternate translation: [you may come out of the jail and go in peace] (See: **Imperatives — Other Uses (p.1159)**)

go in peace

If your language does not use an abstract noun for the idea of **peace**, you could express the same idea in another way. Alternate translation: [go peacefully] or [go without being concerned that the authorities will trouble you any further] (See: **Abstract Nouns (p.1078)**)

Acts 16:37

to them

The implication is that the officers whom the magistrates sent had come into the prison with the jailer. That is why Luke says **them** and not just **him**, meaning the jailer. You can include this information if that would be helpful to your readers. Alternate translation: [to the officers] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

them, “& they threw us & they cast us out & let them lead us out

The first instance of the pronoun **them** refers to the officers whom the magistrates sent to the prison, and the pronoun **they** and the second instance of the pronoun **them** refer to the magistrates. It may be helpful to clarify this for your readers. Alternate translation: [the officers … the magistrates threw us … they cast us out … let the magistrates lead us out] (See: **Pronouns — When to Use Them (p.1222)**)

us & they threw us & us & us

By **us**, Paul means himself and Silas but not the officers to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

Having beaten us in public without trial, men being Romans, they threw us into prison, and now they cast us out secretly

Paul is using the question form to protest that what the magistrates want to do is not just or fair. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [The magistrates beat us in public without trial, men being Romans, and then they threw us into prison; I will not allow them, after doing that, to cast us out secretly!] (See: **Rhetorical Question (p.1234)**)

Having beaten us in public

The magistrates did not do this themselves. They ordered soldiers to do it. Paul is speaking of the magistrates, some of the people who were involved in this action, to mean everyone who was involved. Alternate translation: [having ordered their soldiers to beat us in public] (See: **Metonymy (p.1193)**)

For not

Paul is using an expression that leaves out some of the words that in many languages a sentence would need in order to be complete. You can supply these words if it would be clearer in your language. Alternate translation: [No, for they will not do that] (See: **Ellipsis (p.1122)**)

coming themselves, let them lead us out

Paul is using the reflexive pronoun **themselves** for emphasis. It may be more natural in your language to express this emphasis in another way. Alternate translation: [let them come in person and lead us out] (See: **Reflexive Pronouns (p.1231)**)

let them lead us out

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may they lead us out] or [they should lead us out] (See: **Third-Person Imperatives (p.1249)**)

let them lead us out

It is likely that Paul wanted the magistrates to bring him and Silas out of prison, which would effectively be an apology for mistreatment, so that the believers in Philippi would have the protection of the law even after Paul and his companions left the city. However, this is more a matter of interpretation than of implied information, so it would probably be best not to put an explanation of it in your translation. You can leave it to teachers and preachers of the Bible to explain. (See: **When to Keep Information Implicit (p.1263)**)

Acts 16:38

these words

Luke is using the term **words** to mean what Paul said to the officers by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [what Paul had said] (See: **Metonymy (p. 1193)**)

they were terrified, hearing that they were Romans

Roman citizenship provided freedom from torture and the right to a fair trial. So the implication is that the magistrates were **terrified** that more important Roman authorities might learn how they had mistreated Paul and Silas. You can include this information if that would be helpful to your readers. Alternate translation: [they were terrified when they heard that they were Roman citizens, because as magistrates they were supposed to make sure that citizens were not tortured and received fair trials, and they were concerned that more important authorities would punish them for the way they had treated Paul and Silas] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they were terrified, hearing that they were Romans

It may be more natural in your language to have a direct quotation here. Alternate translation: [they were terrified when they heard, “They are Romans!”] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 16:39

they entreated them, & bringing them out, they were asking them

The pronoun **they** refers to the magistrates, and the pronoun **them** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: [the magistrates entreated Paul and Silas ... bringing them out, the magistrates were asking Paul and Silas] (See: **Pronouns — When to Use Them (p.1222)**)

they entreated them

Luke means implicitly that the magistrates **entreated** or begged Paul and Silas not to make any protest about how they had been treated. In effect, they apologized to them and asked them to overlook the offense. Alternate translation: [they apologized to them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 16:40

So

Luke uses the word **So** to introduce information about what happened at the end of the story of the imprisonment of Paul and Silas. Your language may have its own way of presenting such information. (See: **End of Story (p.1125)**)

Lydia

Luke is referring to the house of **Lydia** by association with the name of the woman who lived there. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they came to the house of Lydia] (See: **Metonymy (p.1193)**)

they came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [they went] (See: **Go and Come (p.1142)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] (See: **Metaphor (p.1187)**)

and went out

Luke says that **they ... went out**, meaning Paul and Silas, to refer to those two men and to Timothy, who was still traveling with them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and then Paul and Silas and Timothy left Philippi] (See: **Synecdoche (p.1245)**)

and went out

Since Luke says **they ... went out**, not “we went out,” the implication is that Luke remained in Philippi for a time, likely to strengthen and encourage the new believers there. If it would be helpful in your language, you could state the meaning plainly. UST models one way to do this. (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

Acts 17

Acts 17 Chapter Introduction

Structure and Formatting

- Verses 1–9 describe how Paul, Silas, and Timothy proclaimed the gospel in the city of Thessalonica.
- Verses 10–14 describe how Paul, Silas, and Timothy proclaimed the gospel in the city of Berea. Verses 15–34 describe how Paul proclaimed the gospel in the city of Athens.

Religious and Cultural Concepts in This Chapter

The religion of Athens

Paul said that the people in the city of Athens were “religious,” but this did not mean that they worshiped the true God. They worshiped many different false gods. In the past they had conquered other peoples, and they had begun to worship the gods of the peoples they had conquered. (See: **god, false god, goddess, idol, idolater, idolatrous, idolatry (p.1269)**)

As Paul spoke to the philosophers in Athens, he told the message of Christ for the first time to people who knew nothing of the Old Testament.

Acts 17:1

Now

Luke is using the word translated **Now** 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.1164)**)

Amphipolis and Apollonia

The words **Amphipolis** and **Apollonia** are the names of coastal cities in the Roman province of Macedonia. (See: **How to Translate Names (p.1148)**)

a synagogue of the Jews

It might seem that the expression **a synagogue of the Jews** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [a synagogue] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

Acts 17:2

them, & with them

The pronoun **them** refers the Jews who attended the synagogue in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: [the Jews in the synagogue] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 17:3

fully opening them and demonstrating

This phrase expresses a single idea by using two expressions connected with **and**. The phrase **fully opening them** tells how Paul was **demonstrating** from the Scriptures that Jesus is the Messiah. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [by opening the Scriptures fully, demonstrating] (See: **Hendiadys (p.1144)**)

fully opening them

Luke is speaking as if Paul had been literally **opening** the Scriptures **fully**, as by unrolling a scroll, so that the Jews in the synagogue could understand them. Luke means that Paul was explaining the Scriptures thoroughly. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [explaining them thoroughly] (See: **Metaphor (p.1187)**)

to rise

Luke is using the word **rise** to mean that Jesus came back to life again after he died. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to come back to life] (See: **Idiom (p.1156)**)

from the dead

Luke is using the adjective **dead** as a noun. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [from among those who have died] (See: **Nominal Adjectives (p.1195)**)

Acts 17:4

some from them were persuaded

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [some of the Jews believed] or [some of the Jews understood] (See: **Active or Passive (p.1080)**)

of worshiping Greeks

Here the expression **worshiping Greeks** describes Gentiles (non-Jews) who worshiped the God of Israel and attended the synagogue. See how you translated the expression in 16:14. Alternate translation: [Greeks who sincerely worshiped the God of Israel] (See: **Idiom (p.1156)**)

not a few

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: [many] (See: **Litotes (p.1181)**)

Acts 17:5

the Jews

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. Alternate translation: [the leaders of the Jews] (See: **Synecdoche (p.1245)**)

from the marketplace

The **marketplace** was a public area for business where the buying and selling of goods and services took place. See how you translated this term in 16:20. (See: **Translate Unknowns (p.1252)**)

the city

The word **city** represents the people of the city. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the people of the city] (See: **Metonymy (p.1193)**)

of Jason

Luke does not tell us anything further about this **Jason**, but the implication is that the Jewish leaders believed that Paul and Silas were staying in his home. You can include this information if that would be helpful to your readers. Alternate translation: [of Jason, where they believed Paul and Silas were staying,] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

of Jason

The word **Jason** is the name of a man. (See: **How to Translate Names (p.1148)**)

them

The pronoun **them** refers to Paul and Silas. It may be helpful to clarify this for your readers. Alternate translation: [Paul and Silas] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 17:6

certain brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [some other believers] (See: **Metaphor (p.1187)**)

The ones having turned the world upside down

The Jewish leaders are exaggerating the influence of Paul and Silas and their teaching. Alternate translation: [These men who have caused trouble wherever they have gone] (See: **Hyperbole (p.1152)**)

Acts 17:7

(There are no notes for this verse.)

Acts 17:8

they agitated

The pronoun **they** refers to the Jewish leaders in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: [the Jewish leaders] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 17:9

a bond

A **bond** was an amount of money that the city officials required Jason and the rest of the believers to pay as a guarantee of good behavior. The city officials would return the money if those men did not cause any further trouble. Your language and culture may have a term that you can use in your translation for this kind of monetary guarantee. (See: **Translate Unknowns (p.1252)**)

they released them

The pronoun **they** refers to the city officials, and the pronoun **them** refers to Jason and the other believers. It may be helpful to clarify this for your readers. Alternate translation: [the city officials released them] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 17:10

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] (See: **Metaphor (p.1187)**)

the synagogue of the Jews

It might seem that the expression **the synagogue of the Jews** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [the synagogue] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

Acts 17:11

Now

Luke uses the word **Now** to introduce background information about the Jews in Berea to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

these & those} in Thessalonica

Luke is using the demonstrative pronoun **these** to refer to the Jews in Berea and the demonstrative pronoun **those** to refer to the Jews in Thessalonica. It may be helpful to clarify this for your readers. Alternate translation: [the Jews in Berea ... the Jews in Thessalonica] (See: **Pronouns — When to Use Them (p.1222)**)

more noble than

Luke is using the word **noble**, which literally describes a person of a certain lineage, to mean the gracious behavior that should characterize people of that lineage. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [more gracious] or [more considerate] (See: **Metonymy (p.1193)**)

the word

Luke is using the term **word** to mean the message about Jesus that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message about Jesus] (See: **Metonymy (p.1193)**)

with all readiness

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [with great readiness] (See: **Hyperbole (p.1152)**)

these things

Luke assumes that his readers will understand that Paul was showing the Bereans from the Scriptures that Jesus was the Messiah, just as Paul did for the Thessalonians. You can include this information if that would be helpful to your readers. Alternate translation: [the things that Paul was teaching about Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

whether these things might be so

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [to find out whether these things might be so] (See: **Ellipsis (p.1122)**)

Acts 17:12

not a few men

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: [many men] (See: **Litotes (p.1181)**)

Acts 17:13

the word of God was also being proclaimed by Paul

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Paul was also proclaiming the word of God] (See: **Active or Passive (p.1080)**)

the word of God

Luke is using the term **word** to mean the message that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message from God] (See: **Metonymy (p.1193)**)

exciting and troubling the crowds

The terms **exciting** and **troubling** mean similar things. Luke may be using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [greatly upsetting] (See: **Doublet (p.1120)**)

Acts 17:14

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] (See: **Metaphor (p.1187)**)

as far as to the sea

It might seem that the expression **as far as to the sea** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [to the seacoast] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

Acts 17:15

to Silas and Timothy that they should come to him as quickly as possible, they departed

It may be more natural in your language to have a direct quotation here. Alternate translation: [to Silas and Timothy, “Come to me as quickly as possible!” they departed] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 17:16

Now

Luke is using the word translated **Now** 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.1164)**)

them

The pronoun **them** refers to Silas and Timothy. It may be helpful to clarify this for your readers. Alternate translation: [Silas and Timothy] (See: **Pronouns — When to Use Them (p.1222)**)

his spirit was being provoked within him, seeing the city being full of idols

If it would be more natural 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: [when he saw that the city was full of idols, his spirit was provoked within him] (See: **Connect — Reason-and-Result Relationship (p. 1107)**)

his spirit was being provoked within him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this provoked his spirit within him] (See: **Active or Passive (p. 1080)**)

his spirit was being provoked within him

Here the **spirit** represents a person's feelings and sensitivities, particularly of a spiritual nature. Alternate translation: [this offended his spiritual sensitivities] (See: **Metonymy (p.1193)**)

Acts 17:17

the ones worshiping

See how you translated the similar expression in 16:14. Alternate translation: [the Greeks who sincerely worshiped the God of Israel] (See: **Idiom (p.1156)**)

in the marketplace

See how you translated the similar expression in 16:19. Alternate translation: [in the public square] (See: **Translate Unknowns (p.1252)**)

Acts 17:18

with him. & He seems & he was proclaiming

The pronouns **him**, **He**, and **he** all refer to Paul.It may be helpful to clarify this for your readers. Alternate translation: [with Paul ... He seems ... Paul was proclaiming] (See: **Pronouns — When to Use Them (p.1222)**)

of the Epicurean & philosophers

The word **Epicurean** is the name of a certain kind of philosopher. Epicureans believed that all things were formed by chance and that the gods were too busy being happy to be bothered with governing the universe. They rejected the resurrection and wanted only simple pleasures. (See: **How to Translate Names (p.1148)**)

Stoic

The word **Stoic** is the name of another kind of philosopher. Stoics believed that freedom comes from resigning oneself to fate. They rejected a personal, loving God and the resurrection. (See: **How to Translate Names (p.1148)**)

word-picker

These Athenian philosophers are using a common expression in their culture that refers negatively to a person who only knows little bits of information. The expression depicts a person picking up words or ideas the way a bird picks up seeds. The philosophers are saying that Paul has only a few bits of information that are not worth listening to. Alternate translation: [uneducated person] (See: **Idiom (p.1156)**)

of foreign gods

Luke assumes that his readers will understand that the Athenian philosophers misunderstood Paul and thought that he was introducing two new **gods**, Jesus and Anastasis (the Greek word for resurrection), about which the Greeks and Romans had not known before. You can include this information if that would be helpful to your readers. Alternate translation: [of two new gods, Jesus and Anastasis] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 17:19

Areopagus

The word **Areopagus** means “Hill of Ares” in Greek. It was named after the pagan god whose name was Ares in Greek and Mars in Latin. Luke does not explain the meaning of this word, since his readers already understand Greek. ULT spells this name the way it sounds in English. In your translation, you could spell it the way it sounds in your language. You could also translate the meaning of the word and use the name “Mars Hill,” as UST does. Or you could spell the word the way it sounds and then explain its meaning. Alternate translation: [Mars Hill] or [the Areopagus, that is, Mars Hill] (See: **Copy or Borrow Words (p.1113)**)

to the Areopagus

Luke most likely means that the philosophers from the marketplace brought Paul to meet the main group of philosophers on the Areopagus, not that they just brought Paul to the hill itself. Luke would be using the word **Areopagus** by association to mean the philosophers who gathered there. Alternate translation: [to the philosophers who met on the Areopagus] (See: **Metonymy (p.1193)**)

Are we able to know what this new teaching {is} that is being spoken by you

This is not actually a rhetorical question, since the philosophers really do want to know whether Paul is willing to explain himself more fully to the group at the Areopagus. However, if in your language it might seem to be a rhetorical question, you could translate it as a statement instead. Alternate translation: [We would like to know what this new teaching is that is being spoken by you] (See: **Rhetorical Question (p.1234)**)

Are we able

By **we**, the philosophers mean themselves but not Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

that is being spoken by you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that you are speaking] (See: **Active or Passive (p.1080)**)

Acts 17:20

you are bringing some startling things into our ears

The philosophers are speaking of Paul's teachings about Jesus and the resurrection as if they were objects that one person could bring to another person. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [you are saying some startling things] (See: **Metaphor (p.1187)**)

For you are bringing some startling things into our ears

The philosophers are referring to hearing by association with the **ears**, which people use to hear. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [we are hearing you say some startling things] (See: **Metonymy (p.1193)**)

our & we wish

By **our** and **we**, the philosophers mean themselves but not Paul, to whom they are speaking, so use the exclusive form of those words in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

what these things want to be

The philosophers are using an idiom. Your language may have a similar idiom that you could use in your translation. Or, if it would be clearer in your language, you could state the meaning plainly. Alternate translation: [what these things mean] (See: **Idiom (p.1156)**)

Acts 17:21

Now

Luke is using the word translated **Now** to introduce background information about the people of Athens that will help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

all the Athenians and the sojourning foreigners were devoting their leisure

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the Athenians and the sojourning foreigners loved to devote their leisure] (See: **Hyperbole (p.1152)**)

the Athenians

The word ** Athenians** is the name for people who live in or come from the city of Athens. (See: **How to Translate Names (p.1148)**)

were devoting their leisure to nothing other than

Here, Luke says **nothing other** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [made it their favorite leisure activity] (See: **Hyperbole (p.1152)**)

something newer

This could mean: (1) that the implication is that the Athenians were looking for something **newer** than the last new thing they had said or heard. You can include this information if that would be helpful to your readers. Alternate translation: [something newer than the last new thing they had said or heard]; (2) that Luke may be using the comparative form **newer** with simple positive meaning. Alternate translation: [something new] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 17:22

And Paul, having been stood in the middle of the Areopagus, was saying

If your language does not use the passive form **having been stood**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Once the philosophers had stood Paul in the middle of the Areopagus, he was saying] (See: **Active or Passive (p.1080)**)

in the middle of the Areopagus

As in 17:19, Luke uses the word **Areopagus** by association to mean the philosophers who gathered there. He does not mean that the philosophers placed Paul in the middle of the hill known as the Areopagus. Alternate translation: [in the middle of the group of philosophers who met on the Areopagus] or [in the middle of the group of philosophers who met on Mars Hill] (See: **Metonymy (p.1193)**)

Men, Athenians

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [You Athenians] (See: **Idiom (p.1156)**)

more religious

Paul is using the comparative form **more religious** for emphasis. Your language may use comparative forms in the same way. If not, you could convey the emphasis in another way. Alternate translation: [very religious]

in everything

Paul says **everything** here as a generalization for emphasis. He is referring to the Athenians' public display of honoring the gods through prayers, building altars, and offering sacrifices. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in many different ways] (See: **Hyperbole (p.1152)**)

Acts 17:23

an altar on which had been inscribed, ‘To an Unknown God

While it would be preferable to present this as a direct quotation (See: next note), you could translate this as an indirect quotation so that there is not one direct quotation within another. Alternate translation: [an altar whose inscription dedicated it to an unknown god] (See: **Quotes within Quotes (p.1228)**)

an altar on which had been inscribed, ‘To an Unknown God

Even if your language does not customarily put one direct quotation inside another, it would be good to present this as a direct quotation if possible, since it is the inscription on the altar that Paul is describing. You may be able to enclose this quotation in second-level quotation marks or use some other punctuation or convention that is available in your language to indicate a second-level quotation. (See: **Quote Markings (p.1225)**)

on which had been inscribed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [on which someone had inscribed] (See: **Active or Passive (p.1080)**)

Acts 17:24

of heaven and earth

Paul is referring to all of creation by naming its two major components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of everything that exists] (See: **Merism (p.1185)**)

hand-built temples

Paul is using one part of a person, the **hand**, to represent all of a person in the act of building. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [temples that humans have made] (See: **Synecdoche (p.1245)**)

Acts 17:25

is he cared for by hands of men

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [do hands of men care for him] (See: **Active or Passive (p.1080)**)

needing anything

Alternate translation: [as if he needed anything]

by hands of men

Paul is using one part of a person, the **hands**, to represent all of a person in the act of supposedly caring for God. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [by people] (See: **Synecdoche (p.1245)**)

himself giving

Paul is using the word **himself** for emphasis. Alternate translation: [because he himself gives] (See: **Reflexive Pronouns (p.1231)**)

life and breath

The terms **life** and **breath** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [existence itself] (See: **Doublet (p.1120)**)

to all

By **all**, Paul implicitly means “all people.” You can include this information if that would be helpful to your readers. Alternate translation: [to all people] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 17:26

one

By **one**, Paul implicitly means “one man.” He means Adam, the first person God created. You can include this information if that would be helpful to your readers. Alternate translation: [one man] or [Adam] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

every nation of men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [every nation of humanity] (See: **When Masculine Words Include Women (p. 1261)**)

Acts 17:27

to seek God

Paul means implicitly that God did the things he described in the previous verse, giving the nations of humanity particular times to live in particular places, so that they would **seek** him. You can include this information if that would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: [God did this so that people would seek him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they might feel around for him and find him

Paul is speaking as if people could **feel around for** God and **find him** that way. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they might sincerely try to know God and come to know him] (See: **Metaphor (p.1187)**)

not & far from

Paul 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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [close to] (See: **Litotes (p.1181)**)

of us

Paul is using the pronoun **us** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Acts 17:28

him & offspring

The pronouns **him** and **his** refer to God. It may be helpful to clarify this for your readers. Alternate translation: [in God ... God's offspring] (See: **Pronouns — When to Use Them (p.1222)**)

we live & are

Paul is using the pronoun **we** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

For 'in him we live and are moved and are,' and as some of your own poets have said, For we too are {his} offspring

Here Paul is quoting from the Greek philosopher-poet Epimenides and from the Greek poets Aratus and Cleanthes. While it would be preferable to present these two quotations as direct quotations (See: next note), you could translate them as indirect quotations so that there are not direct quotations within a direct quotation. Alternate translation: [For some of your own poets have said that in him we live and are moved and are and that we too are his offspring] (See: **Quotes within Quotes (p.1228)**)

For 'in him we live and are moved and are,' and as some of your own poets have said, For we too are {his} offspring

Even if your language does not customarily put one direct quotation inside another, it would be good to present these two quotations as direct quotations if possible, since that would show that Paul is quoting Greek poets as he speaks to the philosophers in Athens. You may be able to enclose these quotations within second-level quotation marks or use some other punctuation or convention that is available in your language to indicate second-level quotations. (See: **Quote Markings (p.1225)**)

For 'in him we live and are moved and are

The expressions **live** and **are moved** and **are** mean similar things. Epimenides is using the three terms together for poetic effect. It would be good to preserve that effect if possible, but it would be clearer for your readers, you could express the same idea with a single phrase. Alternate translation: [For he is the source of our entire existence] (See: **Doublet (p.1120)**)

For 'in him we live and are moved and are

If your language does not use the passive form **are moved**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [For 'he is the one in whom we live and who moves us and in whom we exist] (See: **Active or Passive (p.1080)**)

For we too are {his} offspring

Aratus and Cleanthes do not mean that people are literally God's **offspring** or children. They are speaking and poetically. It would be good to preserve the poetic effect if possible, but it would be clearer for your readers, you could express this metaphor as a simile. Alternate translation: [For it is as if we too are his offspring] (See: **Metaphor (p.1187)**)

Acts 17:29

being offspring of God

Paul is speaking as if people were literally God's **offspring** or children. He means that God created people, and they are his creatures. If it would be clearer in your language, you could express this metaphor as a simile. Alternate translation: [being like God's children] (See: **Metaphor (p.1187)**)

the Divine

Paul is using the adjective **Divine** as a noun to mean God, who is divine. ULT capitalizes the word to show this. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [God] (See: **Nominal Adjectives (p.1195)**)

to gold or silver or stone

Paul is referring to idols by association with the materials out of which people made idols. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to idols made of gold or silver or stone] (See: **Metonymy (p.1193)**)

images of the skill and imagination of man

Paul is using the possessive form not to mean images that resemble human **skill** and **imagination** but to describe the qualities that people use to create **images** or idols. Alternate translation: [images that people create by using their skill and imagination] (See: **Possession (p.1216)**)

of man

Although the term **man** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [of humans] (See: **When Masculine Words Include Women (p.1261)**)

Acts 17:30

times of ignorance

Paul is using the possessive form here not to describe **times** that were themselves ignorant but **times** when people were characterized by spiritual **ignorance**. Paul is referring to the times before God fully revealed himself through Jesus Christ and before people truly knew how to obey God. Alternate translation: [the times when people were ignorant of the true God] (See: **Possession (p.1216)**)

to men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1261)**)

Acts 17:31

the world

Here the term **world** refers to the people who live in the world. If it would be clearer in your language, you could express the meaning plainly. Alternate translation: [the people of the world] (See: **Metonymy (p.1193)**)

in righteousness

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: [by his own righteous standards] (See: **Abstract Nouns (p.1078)**)

by the man whom he has appointed

By **the man**, Paul implicitly means Jesus. You can include this information if that would be helpful to your readers. Alternate translation: [by Jesus, the man whom he has appointed] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having provided assurance to all

If your language does not use an abstract noun for the idea of **assurance**, you could express the same idea in another way. Alternate translation: [having given everyone reason to believe surely] (See: **Abstract Nouns (p. 1078)**)

from the dead

Paul 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: [from among those who have died] (See: **Nominal Adjectives (p.1195)**)

Acts 17:32

of the dead

Luke 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: [of those who have died] (See: **Nominal Adjectives (p.1195)**)

We will hear

By **We**, these philosophers mean themselves but not Paul, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

also again

It might seem that the expression **also again** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [again] or [another time] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

This is the end of the part of the story about Paul in Athens. (See: **End of Story (p.1125)**)

hearing of

These are the people who were present at the Areopagus, listening to Paul.

some indeed mocked

These did not believe it was possible for someone to die and then return to life. Alternate translation: [some ridiculed Paul] or [some laughed at Paul]

Acts 17:33

(There are no notes for this verse.)

Acts 17:34

But

Luke uses the word **But** to introduce information about what happened at the end of the story of what Paul did in Athens. Your language may have its own way of presenting such information. (See: **End of Story (p.1125)**)

certain men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women, as the mention of **Damaris** shows. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [certain people] (See: **When Masculine Words Include Women (p.1261)**)

being joined to him, believed

The people Luke describes here **believed** before they were **joined** to Paul, so it might be more natural to put the information about them believing first. Alternate translation: [believed and were joined to him] (See: **Order of Events (p.1200)**)

being joined to him

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [joining him] (See: **Active or Passive (p.1080)**)

Dionysius the Areopagite

The word **Dionysius** is the name of a man. The word **Areopagite** is the name for someone who was a member of a council of rulers and judges that met on the Areopagus. (See: **How to Translate Names (p.1148)**)

Damaris

The word **Damaris** is the name of a woman. (See: **How to Translate Names (p.1148)**)

Acts 18

Acts 18 Chapter Introduction

Structure and Formatting

- Verses 1–17 describe how Paul proclaimed the gospel in the city of Corinth.
- Verses 18–23 describe how Paul returned to Antioch and then started out on another missionary journey.
- Verses 24–28 describe how a man named Apollos became an effective preacher of the gospel.

Religious and Cultural Concepts in This Chapter

The baptism of John

Some Jews who lived far away from Jerusalem and Judea had heard of John the Baptist and followed his teachings. They had not yet heard about Jesus. One of these Jews was Apollos. He followed John the Baptist, but he did not know that the Messiah had come. John had baptized people to show that they were sorry for their sins, but that kind of baptism was different from Christian baptism. (See: [[rc:*///tw/dict/bible/kt/faithful]] and [[rc:*///tw/dict/bible/kt/christ]] and **repent, repentance (p.1276)**)

Acts 18:1

After these things

Luke is using the phrase **After these things** 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.1164)**)

he went

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul went] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 18:2

And having found

The word **found** does not mean that Paul was intentionally searching for a certain man; he happened to meet him. Alternate translation: [And when Paul happened to meet] (See: **Idiom (p.1156)**)

a certain Jew

Luke is using the phrase **a certain Jew** to introduce **Aquila** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [that there was a certain Jew there] (See: **Introduction of New and Old Participants (p.1167)**)

a Pontian

The word **Pontian** was the name for someone who came from the province of Pontus on the southern coast of the Black Sea. See how you translated the name “Pontus” in 2:9. (See: **How to Translate Names (p.1148)**)

having recently come from Italy, also Priscilla, his wife, because Claudius had ordered all the Jews to depart from Rome

It might be more natural to keep all of the information about Aquila leaving Italy together and mention afterwards that Paul also met his wife Priscilla. Alternate translation: [having recently come from Italy because Claudius had ordered all the Jews to depart from Rome, and Priscilla, his wife] (See: **Information Structure (p.1162)**)

Claudius

The word **Claudius** is the name of the man who was the Roman emperor at this time. See how you translated his name in 11:28. (See: **How to Translate Names (p.1148)**)

Acts 18:3

(There are no notes for this verse.)

Acts 18:4

(There are no notes for this verse.)

Acts 18:5

General Information:

Silas and Timothy rejoin Paul.

came down

Luke says that Silas and Timothy **came down** to Corinth because that city is lower in elevation than Macedonia. Alternate translation: [traveled] (See: **Idiom (p.1156)**)

Paul was constrained by the word

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Paul felt urgently that he needed to devote himself to the word] (See: **Active or Passive (p.1080)**)

Paul was constrained by the word

Luke speaks of **the word** as if it were a living thing that could constrain Paul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Paul felt urgently that he needed to devote himself to the word] (See: **Personification (p.1207)**)

Paul was constrained by the word

Luke is using the term **word** to mean preaching the message about Jesus by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Paul felt urgently that he needed to devote himself to preaching the message about Jesus] (See: **Metonymy (p.1193)**)

Acts 18:6

shaking out {his} garments

This symbolic action was an expression of strong rejection in this culture. It showed that someone did not want even the dust of a place, in this case the synagogue, to remain on them. If there is a similar gesture in your culture, you could consider using it here in your translation. See what you did with the similar gesture in 13:51. (See: **Symbolic Action (p.1243)**)

Your blood {be} upon your head

Here, **blood** represents punishment, specifically for rejecting Jesus. Paul is telling the Jews that they are solely responsible for the divine judgment they will face for their stubbornness if they refuse to repent. Alternate translation: [You alone must bear the responsibility when God punishes you for rejecting Jesus] (See: **Metonymy (p.1193)**)

Your blood {be} upon your head

Paul is using one part of a person, the **head**, to represent all of a person in the act of deciding. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [Your punishment is your responsibility] (See: **Synecdoche (p.1245)**)

Your blood {be} upon your head

The word **your** is plural. Paul is speaking to all the Jews in the synagogue, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1140)**)

your head

Since Paul is speaking to a group of people, it might be more natural in your language to use the plural form of **head**. Alternate translation: [your heads] (See: **Collective Nouns (p.1092)**)

I am clean

Paul is speaking as if he were physically **clean**. He means that he is satisfied in his conscience that he has fulfilled his duty to proclaim the gospel to these Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I have fulfilled my duty in proclaiming the gospel to you] (See: **Metaphor (p.1187)**)

Acts 18:7

of a certain one worshiping God

See how you translated the similar expression in 16:14. Alternate translation: [a Gentile man who sincerely worshiped the God of Israel] (See: **Idiom (p.1156)**)

Titius Justus

The words **Titius Justus** are the names of a man. (See: **How to Translate Names (p.1148)**)

Acts 18:8

Crispus

The word **Crispus** is the name of a man. (See: **How to Translate Names (p.1148)**)

in the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [in the Lord Jesus] (See: **Politeness (p.1212)**)

his whole house

Here, **house** refers to an entire household living together. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his entire household] (See: **Metonymy (p.1193)**)

were being baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [were receiving baptism] (See: **Active or Passive (p.1080)**)

Acts 18:9

Do not fear

Jesus means implicitly that Paul should not **fear** what people might do to him if he continues proclaiming the gospel. You can include this information if that would be helpful to your readers. Alternate translation: [Do not fear what people might do to you if you continue proclaiming the gospel] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Lord & the

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [the Lord Jesus] (See: **Politeness (p.1212)**)

speak and do not be silent

The expressions **speak** and **do not be silent** mean similar things. Jesus is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [you must certainly continue speaking] (See: **Doublet (p.1120)**)

do not be silent

Jesus means implicitly that Paul should not **be silent** about the gospel. You can include this information if that would be helpful to your readers. Alternate translation: [do not be silent about the gospel] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 18:10

I am with you

Jesus is stating the pronoun **I**, whose meaning is already present in the verb **am**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [I am certainly with you] (See: **Pronouns — When to Use Them (p.1222)**)

much people is to me in this city

This means “many people in this city are mine.” Jesus is using the possessive form to indicate that these people are loyal to him. Alternate translation: [there are many people in this city who are loyal to me] (See: **Possession (p. 1216)**)

Acts 18:11

the word of God

Luke is using the term **word** to mean the message that God wanted Paul to teach by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message from God] (See: **Metonymy (p.1193)**)

Acts 18:12

Gallio

The word **Gallio** is the name of a man. (See: **How to Translate Names (p.1148)**)

of Achaia

The word **Achaia** was the name of the Roman province in which Corinth was located. Corinth was the largest city in southern Greece and the capital of the province. (See: **How to Translate Names (p.1148)**)

the Jews

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the leaders of the Jews] (See: **Synecdoche (p.1245)**)

rose up

Here the expression **rose up** means that the Jewish leaders took action, specifically to oppose Paul. It does not mean that they stood up from a seated position. Alternate translation: [took action against] (See: **Idiom (p.1156)**)

unanimously

The word **unanimously** indicates that the Jews in Corinth recognized that they had a common interest and that they agreed to act together to pursue that interest. See how you translated the same word in 1:14. Alternate translation: [all together]

brought him to the judgment seat

The term **judgment seat** refers to the place where Gallio the governor sat when he made legal decisions in court. The implication is that the Jewish leaders wanted Gallio to judge and punish Paul. You can include this information if that would be helpful to your readers. Alternate translation: [brought him before the judgment seat so that the governor would judge and punish him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 18:13

This one

The demonstrative pronoun **this** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [This man Paul] (See: **Pronouns — When to Use Them (p.1222)**)

men

Although the term **men** is masculine, the Jewish leaders is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1261)**)

contrary to the law

By **the law**, the Jewish leaders implicitly mean “Roman law.” You can include this information if that would be helpful to your readers. Alternate translation: [contrary to Roman law] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 18:14

to open {his} mouth

Luke is referring to “speaking” by association with a person would **open his mouth** in order to speak. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to speak] (See: **Metonymy (p.1193)**)

the Jews

Luke is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the leaders of the Jews] (See: **Synecdoche (p.1245)**)

if indeed it was some crime or evil wrongdoing

Gallio is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be helpful in your language. Alternate translation: [if indeed it was some crime or evil wrongdoing on Paul’s part that brought you here today] (See: **Ellipsis (p.1122)**)

some crime or evil wrongdoing

The terms **crime** and **wrongdoing** mean similar things. Gallio using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [some serious crime] (See: **Doublet (p.1120)**)

Acts 18:15

if

Gallio is speaking as if what follows was a hypothetical possibility, but he means that it is actually true. If your language does not state something as a condition if the speaker knows that it is certain or true, then you can translate his words as an affirmative statement. Alternate translation: [since] (See: **Connect — Factual Conditions (p.1102)**)

word

By **word**, Gallio likely means speech, expressed in words, as opposed to action. He is saying that what Paul has been saying is not a matter of great importance if he has not actually committed any crime. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [teaching] (See: **Metonymy (p.1193)**)

names

By **names**, Gallio likely means the question of whether Jesus can be called the Messiah. You can include this information if that would be helpful to your readers. UST models one way to do that. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

you will see yourselves

Gallio is using a future statement to give an command. If it would be helpful in your language, you could use a more natural form for giving a command. Alternate translation: [you must see yourselves] (See: **Statements — Other Uses (p.1241)**)

you will see yourselves

By **see**, Gallio means investigate the matter and resolve it. Your language may have a similar idiom that you can use in your translation. Alternate translation: [you must see to it yourselves] or [you must look into it yourselves] (See: **Idiom (p.1156)**)

Acts 18:16

he sent them away from the judgment seat

Here, **judgment seat** refers to the place where Gallio sits to make legal decisions in court. Alternate translation: [Gallio made them leave his presence in the court] or [Gallio made them leave the court] (See: **Metonymy (p.1193)**)

Acts 18:17

Sosthenes

The word **Sosthenes** is the name of a man. (See: **How to Translate Names (p.1148)**)

the synagogue leader

Since Luke says in 18:8 that Crispus was the synagogue leader in Corinth, the implication is that during the year and a half that had passed since then, another man, Sosthenes, had become the leader. Since the Jewish leaders who were hostile to Paul were also hostile to him, a further implication is that, like Crispus, Sosthenes had become a believer in Jesus. You can include this information if that would be helpful to your readers. (However, see next note for another possibility that some interpreters favor.) Alternate translation: [the new synagogue leader, who believed in Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

But having seized Sosthenes, the synagogue leader, they were all beating him before the judgment seat

This could mean: (1) that the Jewish leaders were beating Sosthenes because he was a believer in Jesus. Alternate translation: [the Jewish leaders were all beating him]; (2) that the Gentiles who were present in the court beat Sosthenes because the Jews had caused trouble by bothering Gallio with an insignificant matter and Sosthenes was the synagogue leader. Alternate translation: [the Gentiles who were in the court were all beating him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they were all beating him

Luke likely says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [they were angrily beating him] (See: **Hyperbole (p. 1152)**)

Acts 18:18

But Paul, having stayed yet many days

Luke is using the word **But** here to introduce a contrast between what Paul might have been expected to do—leave the city because he was in danger and to protect the believers from danger themselves, as he did in Thessalonica and Berea—and what Paul actually did—remain in the city. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [Nevertheless, Paul stayed yet many days, then] (See: **Connect — Contrast Relationship (p.1098)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] (See: **Metaphor (p.1187)**)

Cenchrea

The word **Cenchreae** is the name of a city. This city was the seaport for the larger inland city of Corinth. (See: **How to Translate Names (p.1148)**)

having shorn {his} head in Cenchrea, for he had a vow

Paul cut the hair off **his head** to show that he had fulfilled a vow that he had made to God. If this would not be clear to your readers, you could explain the significance of this action. It may be helpful to begin a new sentence here. Alternate translation: [Paul cut off his hair in Cenchrea to show that he had fulfilled a vow that he had made to God] (See: **Symbolic Action (p.1243)**)

for he had a vow

Luke seems to offer the information that Paul had made a **vow** as the explanation for why he **stayed yet many days** in Corinth despite the danger he was in. It may be more natural in your translation to put this information right after the phrase it seems to explain, **having stayed many days**. (See: **Information Structure (p.1162)**)

for he had a vow

Luke tells us nothing further about why Paul made this vow or what he did to carry it out, so it would not be appropriate to add any information in your translation about why Paul made it. (See: **When to Keep Information Implicit (p.1263)**)

a vow

This **vow** was a promise that a person in this culture made to God that he would not drink alcohol or cut his hair until the end of a set period of time. A person might do this to express his sincerity about something he was praying for, to acknowledge something that God had done for him, or to consecrate himself to deeper devotion to God for a time. In your translation, you may be able to use the word for a comparable practice in your culture. Alternate translation: [made a special promise to God not to cut his hair for a time in order to be more devoted] (See: **Translate Unknowns (p.1252)**)

Acts 18:19

And they came down to Ephesus and them he left there

The pronoun **they** refers to Paul, Priscilla, and Aquila, the pronoun **them** refers to Priscilla and Aquila, and the pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [And the three of them came down to Ephesus and Paul left Priscilla and Aquila there] (See: **Pronouns — When to Use Them (p. 1222)**)

they came down to Ephesus

Luke says that Paul, Priscilla, and Aquila **came down** to Ephesus because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Alternate translation: [they sailed to Ephesus] (See: **Idiom (p.1156)**)

Acts 18:20

when they asked him

The pronoun **they** refers to the Jews in the synagogue in Ephesus. It may be helpful to clarify this for your readers. Alternate translation: [when the Jews in the synagogue asked him] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 18:21

(There are no notes for this verse.)

Acts 18:22

having come down to Caesarea

Luke says that Paul had **come down** to Caesarea because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [having landed in Caesarea] (See: **Idiom (p.1156)**)

having gone up

Luke assumes that his readers will understand that by **having gone up**. he means that Paul traveled to Jerusalem. You can include this information if that would be helpful to your readers. Alternate translation: [having gone up to Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having gone up

Luke says that Paul had **gone up** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation. Alternate translation: [having traveled to Jerusalem] (See: **Idiom (p.1156)**)

the church

Luke is saying **the church** to mean the people who were associated with the church. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the members of the church] (See: **Metonymy (p.1193)**)

he went down

Luke says that Paul **went down** to Antioch because that city is lower in elevation than Jerusalem. Use a natural way in your language of referring to traveling to a lower elevation. (See: **Idiom (p.1156)**)

Acts 18:23

going through the region of Galatia and Phrygia in succession

Luke means that Paul visited **in succession** the churches in **the region of Galatia and Phrygia**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [going through the region of Galatia and Phrygia and visiting the churches there in succession] (See: **Metonymy (p.1193)**)

strengthening all the disciples

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [greatly strengthening the disciples] (See: **Hyperbole (p.1152)**)

Acts 18:24

Now

Luke uses the word **Now** to introduce background information about **Apollos** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

a certain Jewish man

Luke is using the phrase **a certain Jewish man** to introduce **Apollos** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a Jewish man] (See: **Introduction of New and Old Participants (p.1167)**)

a & Jewish man

Luke is using the adjective **Jewish** as a noun to mean a person who is a Jew. ULT adds **man** to show this. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent word or phrase. Alternate translation: [Jew] (See: **Nominal Adjectives (p.1195)**)

an Alexandrian

The word **Alexandrian** is the name for people who live in or come from the city of Alexandria in Egypt. See how you translated this name in 6:9. (See: **How to Translate Names (p.1148)**)

came down to Ephesus

Luke does not say where Apollos traveled from when he came to Ephesus. However, he probably says that Apollos **came down** to Ephesus because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [arrived in the port of Ephesus] (See: **Idiom (p.1156)**)

being mighty in the Scriptures

Luke is speaking of **Apollos** as if he had physical strength with regard to the Scriptures. Luke means that he knew the Scriptures very well. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [having great knowledge about the Scriptures] (See: **Metaphor (p.1187)**)

Acts 18:25

he was speaking and teaching

This phrase expresses a single idea by using two words connected with **and**. The word **speaking** tells how Apollos was **teaching** about Jesus. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [as he spoke, he taught] (See: **Hendiadys (p. 1144)**)

He had been taught

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Other believers had taught him] (See: **Active or Passive (p.1080)**)

the way of the Lord

Luke is speaking as if the salvation that God has provided through Jesus is a way or path that people walk on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [about the salvation that God has provided through Jesus] (See: **Metaphor (p.1187)**)

of the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [of the Lord Jesus] (See: **Politeness (p.1212)**)

being fervent in spirit

Here the **spirit** represents a person’s feelings and motivation. Alternate translation: [being very enthusiastic] (See: **Metonymy (p.1193)**)

the baptism of John

Luke is using the possessive form here not to describe a **baptism** that **John** received but the baptism that John performed. Alternate translation: [the baptism that John performed] (See: **Possession (p.1216)**)

Acts 18:26

the way of God

Luke is speaking as if the salvation that God has provided through Jesus is a way or path that people walk on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [about the salvation that God has provided through Jesus] (See: **Metaphor (p.1187)**)

Acts 18:27

when he desired

The pronoun **he** refers to Apollos. It may be helpful to clarify this for your readers. Alternate translation: [when Apollos desired] (See: **Pronouns — When to Use Them (p.1222)**)

to pass over into Achaia

Luke uses the expression **pass over** here because Apollos had to cross the Aegean Sea to get to Achaia from Ephesus. Your language may have its own way of describing travel across a body of water. Alternate translation: [to go across the sea to Achaia] (See: **Idiom (p.1156)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers] (See: **Metaphor (p.1187)**)

the ones having believed by grace

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [those whom God had graciously led to believe] (See: **Abstract Nouns (p.1078)**)

Acts 18:28

in public

If your language does not use an abstract noun for the idea behind the word **public**, you could express the same idea in another way. Alternate translation: [publicly] or [where anyone could listen] (See: **Abstract Nouns (p.1078)**)

Acts 19

Acts 19 Chapter Introduction

Structure and Formatting

- Verses 1–10 tell how Paul came to the city of Ephesus and proclaimed the gospel there.
- Verses 11–20 describe remarkable things that God did in Ephesus as a result of the gospel proclamation there.
- Verses 21–41 describe how the artisans in Ephesus created an uproar because people were no longer buying the idols they made.

Acts 19:20 is a summary statement that Luke uses to mark the transition into the sixth major part of the book.

Religious and Cultural Concepts in This Chapter

Temple of Artemis

The temple of Artemis was an important place in the city of Ephesus. Many people came to Ephesus to see this temple, and they bought statues of the goddess Artemis while they were there. The people who sold statues of Artemis were afraid that if people did not believe Artemis was a real goddess, they would stop giving the sellers money for statues.

Acts 19:1

And it happened that

Luke is using the phrase **And it happened that** 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.1164)**)

passing through the upper parts

Luke says that Paul traveled through **the upper parts** of the province of Asia to indicate that he followed a more direct route to Ephesus that went over higher ground than did the main route. The implication is that Paul wanted to go directly to Ephesus after visiting the churches in Galatia and Phrygia (18:23), as he had promised he would do if that was God's will (18:21). You can include this information if that would be helpful to your readers. Alternate translation: [taking the most direct route] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

came down to

Luke says that Paul **came down** to Ephesus because he was coming down to the coast from a route that traveled over high ground. Alternate translation: [arrived in] (See: **Idiom (p.1156)**)

certain disciples

Luke is using the phrase **certain disciples** to introduce these believers as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [that there were already some believers in the city] (See: **Introduction of New and Old Participants (p.1167)**)

Acts 19:2

And he said to them, “If you received the Holy Spirit, having believed

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: [And he asked them if they had received the Holy Spirit when they believed.] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 19:3

Into what then were you baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Then what kind of baptism did you receive?] (See: **Active or Passive (p.1080)**)

Into the baptism of John

The believers in Ephesus are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [We received the kind of baptism that John performed] (See: **Ellipsis (p.1122)**)

of John

By **John**, the believers implicitly mean John the Baptist. You can include this information if that would be helpful to your readers. Alternate translation: [of John the Baptist] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

Acts 19:4

John baptized a baptism

Paul is using a construction in which a verb and its object come from the same root. Your language may be able to do the same. But if that would sound unnatural in your language, you could express the meaning another way. Alternate translation: [John performed a baptism]

a baptism of repentance

If your language does not use an abstract noun for the idea of **repentance**, you could express the same idea with the verb “repent.” Alternate translation: [a baptism that people requested when they wanted to repent] (See: **Abstract Nouns (p.1078)**)

Acts 19:5

they were baptized

The pronoun **they** refers to the believers in Ephesus who were speaking with Paul. It may be helpful to clarify this for your readers. Alternate translation: [those believers were baptized] (See: **Pronouns — When to Use Them (p. 1222)**)

they were baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they received baptism] (See: **Active or Passive (p.1080)**)

in the name of the Lord Jesus

Here the **name** of Jesus represents his authority. By being baptized, these believers were acknowledging Jesus' authority over their lives as their Lord and Savior. Alternate translation: [to express their allegiance to Jesus as their Lord] (See: **Metonymy (p.1193)**)

Acts 19:6

Paul having laid hands on them

Paul **laid** his **hands** on these believers as a symbolic action to show that he wanted God to give the Holy Spirit to them. If there is a gesture with similar meaning in your culture, you could consider using it here in your translation. See how you translated the similar expression in 8:17. (See: **Symbolic Action (p.1243)**)

the Holy Spirit came upon them

Luke is speaking as if the Holy Spirit physically **came upon** these believers. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they received the Holy Spirit] (See: **Metaphor (p.1187)**)

they were speaking in languages

The implication is that these believers were speaking languages that they did not know. You can include this information if that would be helpful to your readers. Alternate translation: [they were speaking in languages that they did not know] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 19:7

And

Luke uses the word translated **And** to introduce information to conclude this part of the story of what Paul did in Ephesus. Your language may have its own way of presenting such information. (See: **End of Story (p.1125)**)

Acts 19:8

he was speaking boldly

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul was speaking boldly] (See: **Pronouns — When to Use Them (p.1222)**)

reasoning and persuading

This phrase expresses a single idea by using two words connected with **and**. The phrase **reasoning** tells how Paul was **persuading** people in the synagogue in Ephesus. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [reasonably persuading] (See: **Hendiadys (p.1144)**)

about the kingdom of God

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [about how God had begun to rule as king] (See: **Abstract Nouns (p.1078)**)

about the kingdom of God

Luke assumes that his readers will understand that Paul was teaching that the **kingdom of God** had begun on earth when Jesus came as the Messiah. You can include this information if that would be helpful to your readers. Alternate translation: [about how, when Jesus came as the Messiah, God had begun to rule as king] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 19:9

were being hardened and disobeying

This phrase expresses a single idea by using two words connected with **and**. The phrase **being hardened** tells how **some** in the Ephesus synagogue were **disobeying** what God wanted them to do, according to Paul's teaching. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use "and." Alternate translation: [stubbornly disobeying] (See: **Hendiadys (p.1144)**)

were being hardened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [were hardening themselves] (See: **Active or Passive (p.1080)**)

of the Way

As the introduction to Chapter 9 explain, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for "way" or "path" that you can use as a name, it would be appropriate to use it here. See what you did in 9:2. Alternate translation: [who belonged to the Way] (See: **How to Translate Names (p.1148)**)

of Tyrannus

The word **Tyrannus** is the name of a man. (See: **How to Translate Names (p.1148)**)

Acts 19:10

all living in Asia heard

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [people living throughout the province of Asia heard] (See: **Hyperbole (p.1152)**)

the word

Luke is using the term **word** to mean the message that Paul was proclaiming by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message] (See: **Metonymy (p. 1193)**)

of the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus] (See: **Politeness (p.1212)**)

the word of the Lord

Here, **word** stands for a message. Alternate translation: [the message about the Lord] (See: **Metonymy (p.1193)**)

Acts 19:11

not ordinary

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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [extraordinary] (See: **Litotes (p.1181)**)

the hands of Paul

Luke is using one part of Paul, his **hands**, to represent all of Paul in the act of doing miracles. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [through Paul] (See: **Synecdoche (p.1245)**)

Acts 19:12

even handkerchiefs or aprons from his skin were taken to the sick

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people even took handkerchiefs or aprons from Paul's skin to the sick] (See: **Active or Passive (p.1080)**)

handkerchiefs or aprons from his skin

This could mean implicitly: (1) that these were cloth items that others had placed on Paul's **skin**. Alternate translation: [handkerchiefs or aprons that had touched Paul's skin]; (2) that these were cloth items that Paul had worn or used. Alternate translation: [handkerchiefs or aprons that Paul had worn or used] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

handkerchiefs

These **handkerchiefs** were small pieces of cloth used to wipe one's face. Your language and culture may have a term for a similar item that you can use in your translation. (See: **Translate Unknowns (p.1252)**)

aprons

These **aprons** were clothing worn on the front of the body to protect the clothes of those who wore the aprons. Your language and culture may have a term for a similar item that you can use in your translation. (See: **Translate Unknowns (p.1252)**)

the sick

Luke is using the adjective **sick** as a noun to describe 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 were sick] (See: **Nominal Adjectives (p.1195)**)

their} illnesses departed from them

Luke is speaking of these **illnesses** as if they were living thing that could depart from a person. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [God cured them of their illnesses] (See: **Personification (p.1207)**)

Acts 19:13

Now

Luke is using the word translated **Now** to introduce a new event in the story. This is the beginning of another event that happened while Paul was in Ephesus. 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.1164)**)

of the & exorcists

These **exorcists** were people who sent evil spirits away from people or places.Your language and culture may have a term for this kind of person that you can use in your translation. You could also explain the meaning of the term “exorcists,” as UST does. (See: **Translate Unknowns (p.1252)**)

the name

Here, **name** refers to Jesus’ power and authority. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the authority] (See: **Metonymy (p. 1193)**)

by the Jesus

The exorcists are referring to Jesus himself to mean his authority. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [by the authority of the Jesus] (See: **Metonymy (p.1193)**)

Acts 19:14

Now

Luke uses the word **Now** to introduce background information about these **seven sons of Sceva** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

seven sons of Sceva, a certain Jewish chief priest, were doing this

Luke is using the phrase **a certain Jewish high priest** to introduce his **seven sons** as new participants in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a Jewish chief priest whose seven sons were doing this] (See: **Introduction of New and Old Participants (p.1167)**)

of Sceva

The word **Sceva** is the name of a man. (See: **How to Translate Names (p.1148)**)

Acts 19:15

answering, the evil spirit said

Together the words **answering** and **said** mean that the evil spirit responded to the sons of Sceva. Alternate translation: [the evil spirit responded] (See: **Hendiadys (p.1144)**)

the evil spirit

Luke assumes that his readers will understand that he is continuing the story he began in verse 13 after providing background material in verse 14. By **the evil spirit**, he means one to which some of the sons of Sceva were saying on a specific occasion, “I adjure you by the Jesus whom Paul proclaims.” Luke indicates in verse 16 that two of the sons were involved on this occasion. You can include this information if that would be helpful to your readers. UST models one way to do that. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

but you, who are you

The evil spirit is using the question form to emphasize that it does not know or respect these sons of Sceva the way he knows and respects Jesus and Paul, the representative of Jesus. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [but I do not know or respect you!] (See: **Rhetorical Question (p.1234)**)

you, who are you

The evil spirit is stating the pronoun **you**, whose meaning is already present in the verb **are**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [I certainly do not know you!] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 19:16

them both

Luke assumes that his readers will understand that only two of the seven sons of Sceva were involved on this particular occasion. You can include this information if that would be helpful to your readers. Alternate translation: [the two sons of Sceva who were trying to cast out the evil spirit] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 19:17

And

Luke uses the word translated **And** to introduce information about what happened at the end of the story of the seven sons of Sceva. Your language may have its own way of presenting such information. (See: **End of Story (p. 1125)**)

this became known to all living in Ephesus

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [all living in Ephesus came to know about this] (See: **Active or Passive (p.1080)**)

this became known to all living in Ephesus

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [this became widely known among those who lived in Ephesus] (See: **Hyperbole (p.1152)**)

fear fell upon them all

Luke is speaking of **fear** as if it could physically fall on the people of Ephesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [they all became very afraid] (See: **Metaphor (p.1187)**)

fear fell upon them all

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [all who heard about it became very afraid] (See: **Hyperbole (p.1152)**)

the name of the Lord Jesus was being magnified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they magnified the name of the Lord Jesus] (See: **Active or Passive (p.1080)**)

the name of the Lord Jesus was being magnified

Here the word **name** stands for the reputation of Jesus. Alternate translation: [the Lord Jesus received a great reputation] (See: **Metonymy (p.1193)**)

Acts 19:18

confessing and declaring

This phrase expresses a single idea by using two words connected with **and**. The phrase **declaring** tells how these believers were **confessing** the wrong things that they had done. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [publicly confessing] (See: **Hendiadys (p.1144)**)

Acts 19:19

the magical arts

Luke is using the adjective **magical** as a noun to describe certain practices. ULT adds the word **arts** to show that. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [practices that involved magic] (See: **Nominal Adjectives (p.1195)**)

their} books

Luke assumes that his readers will understand that the word **books** refers to scrolls on which magical incantations and formulas were recorded. You can include this information if that would be helpful to your readers. Alternate translation: [their scrolls of magical incantations] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

five myriad pieces of silver

Each of these **pieces of silver** was the approximate daily wage of a common laborer. 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 say something more general or give the equivalent in wages. Alternate translation: [an amount equivalent to well over a hundred years' wages] (See: **Biblical Money (p.1090)**)

pieces of silver

Each of the **pieces of silver** was the approximate daily wage of a common laborer. (See: **Biblical Money (p.1090)**)

Acts 19:20

the word of the Lord was increasing and prevailing

Luke is speaking of the way that the **word of the Lord** was becoming more widely known and accepted as if it were a living thing that was **increasing** and **prevailing**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [more and more people were hearing and believing the word of God] (See: **Personification (p.1207)**)

the word

Luke is using the term **word** to mean the message that Paul was proclaiming by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the message] (See: **Metonymy (p. 1193)**)

of the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [about the Lord Jesus] (See: **Politeness (p.1212)**)

Acts 19:21

Now

Luke is using the word translated **Now** 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.1164)**)

when these things were fulfilled, Paul determined in the Spirit to travel

The word **fulfilled** conveys the sense that Paul had completed the work that God had for him to do in Ephesus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [once all these things had happened, the Spirit showed Paul that he had completed his work in Ephesus and that he should travel] (See: **Idiom (p.1156)**)

it is necessary for me also to see Rome

In this context, the word **see** means to visit a place. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I must also visit Rome] (See: **Idiom (p.1156)**)

Acts 19:22

Erastus

The word **Erastus** is the name of a man. (See: **How to Translate Names (p.1148)**)

Acts 19:23

no small disturbance

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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a great disturbance] (See: **Litotes (p.1181)**)

the Way

As the introduction to Chapter 9 explains, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for “way” or “path” that you can use as a name, it would be appropriate to use it here. See what you did in 19:9. (See: **How to Translate Names (p.1148)**)

Acts 19:24

a certain silversmith & was bringing

Luke is using the phrase **a certain silversmith** to introduce **Demetrius** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [there was a silversmith ... who was bringing] (See: **Introduction of New and Old Participants (p. 1167)**)

Demetrius

The word **Demetrius** is the name of a man. (See: **How to Translate Names (p.1148)**)

a certain silversmith making silver shrines of Artemis

Luke provides this background information about **Demetrius** to help readers understand what happens next in the story. In your translation, present this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

silver shrines of Artemis

Luke assumes that his readers will know that Ephesus had a large temple dedicated to the goddess **Artemis**. (She was known as Diana in Latin; she was a false goddess of fertility.) Since Demetrius describes this temple in verse 27, you do not need to provide information about it here. (See: **When to Keep Information Implicit (p.1263)**)

a & silversmith

A **silversmith** is a craftsman who works with silver metal to make statues and jewelry. Your language and culture may have a term for this kind of worker that you can use in your translation. (See: **Translate Unknowns (p.1252)**)

not a little business

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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a great deal of business] (See: **Litotes (p.1181)**)

Acts 19:25

whom, having gathered together, and the workers about such things, said

It may be helpful to begin a new sentence here. Alternate translation: [He gathered together the craftsmen, along with workers in similar occupations, and said]

about such things

Luke is using the adjective **such** as a noun to mean a certain kind of work. ULT adds the word **things** to show that. Your language may use adjectives in the same way. If not, you could translate this expression with an equivalent phrase. Alternate translation: [in similar occupations] or [who did similar crafts] (See: **Nominal Adjectives (p.1195)**)

Acts 19:26

you see and hear

Demetrius is referring to perception by naming the two major means of perception. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you perceive clearly] (See: **Merism (p.1185)**)

has removed a considerable crowd

Demetrius is speaking as if Paul had physically **removed** a crowd that had been patronizing the artisans in Ephesus. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [has caused a considerable crowd to stop buying our shrines] (See: **Metaphor (p.1187)**)

the things coming into being through hands

Demetrius is using one part of the artisans, their **hands**, to represent all of them in the act of making idols. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [things which people make] (See: **Synecdoche (p.1245)**)

Acts 19:27

the temple of the great goddess Artemis to be considered as nothing

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that people will consider the temple of the great goddess Artemis to be nothing] (See: **Active or Passive (p.1080)**)

whom all Asia, indeed the world, worships

This was an exaggeration to show how popular the goddess Artemis was. Alternate translation: [whom people from all over the province of Asia and the world worship] (See: **Hyperbole (p.1152)**)

whom all Asia, indeed the world, worships

Here the words **Asia** and **the world** refer to the people in Asia and in the known world. Alternate translation: [whom many people in Asia and in other parts of the world worship] (See: **Metonymy (p.1193)**)

Acts 19:28

they were shouting

The pronoun **they** refers to the craftsmen who were making the idols. It may be helpful to clarify this for your readers. Alternate translation: [the craftsmen were shouting] (See: **Pronouns — When to Use Them (p.1222)**)

becoming full of anger

Luke is speaking of the craftsmen as if they were containers that **anger** filled. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [becoming very angry] (See: **Metaphor (p. 1187)**)

Acts 19:29

the city was filled with confusion

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [confusion filled the city] (See: **Active or Passive (p.1080)**)

the city was filled with confusion

Luke is speaking of **the city** as if they was a container that **confusion** filled. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [there was confusion throughout the city] (See: **Metaphor (p.1187)**)

the city was filled with confusion

If your language does not use an abstract noun for the idea of **confusion**, you could express the same idea in another way. Alternate translation: [people throughout the city were confused] (See: **Abstract Nouns (p.1078)**)

the theater

The **theater** in Ephesus was an outdoor semi-circular area with bench seats that could hold thousands of people. It was used for public meetings and for entertainment such as plays and music. If the word “theater” would communicate the wrong idea in your language, you could use a term that would be clearer for your readers. Alternate translation, as in UST: [the stadium] (See: **Translate Unknowns (p.1252)**)

Gaius & Aristarchus

The words **Gaius** and **Aristarchus** are names of men. (See: **How to Translate Names (p.1148)**)

Acts 19:30

(There are no notes for this verse.)

Acts 19:31

of the Asiarchs

The word **Asiarchs** is the name for the provincial officers who governed the Roman province of Asia. (See: **How to Translate Names (p.1148)**)

to him, & him, were urging him & himself

The pronouns **him** and **himself** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: [of Paul's ... him ... were urging Paul ... himself] (See: **Pronouns — When to Use Them (p.1222)**)

to give himself into the theater

The expression **to give himself** means "to go," but it suggests risk and danger. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to risk going into the theater] (See: **Idiom (p. 1156)**)

Acts 19:32

(There are no notes for this verse.)

Acts 19:33

instructed Alexander

The implication is that some people **instructed Alexander** about how he could speak to everyone in the theater. You can include this information if that would be helpful to your readers. Alternate translation: [instructed Alexander about how he could speak to everyone] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Alexander

The word **Alexander** is the name of a man. (See: **How to Translate Names (p.1148)**)

waving {his} hand

This likely means that Alexander was **waving his hand** to get the attention of the audience and signal that he was about to speak. If it would be helpful in your language, you could state this specifically in your translation. Alternate translation: [waving his hand to signal that he was about to speak] (See: **Symbolic Action (p.1243)**)

to give a defense to the people

The implication is that Alexander wanted to explain that although he and his fellow Jews did not worship idols themselves, they were not opposing the business of making silver shrines of Artemis. You can include this information if that would be helpful to your readers. Alternate translation: [to explain to the people that he and his fellow Jews were not responsible for the artisans losing business] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 19:34

recognizing that he was a Jew

It may be more natural in your language to have a direct quotation here. Alternate translation: [recognizing, “He is a Jew!”] (See: **Direct and Indirect Quotations (p.1115)**)

one voice happened from {them} all, while shouting

Luke is speaking as if the people in the theater collectively had only **one voice**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they all shouted together] (See: **Metaphor (p. 1187)**)

Acts 19:35

the city clerk

This **city clerk** was a high official in the government of Ephesus. He was not merely someone who kept records. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: [an alderman] (See: **Translate Unknowns (p.1252)**)

says

To call attention to a development in the story, here 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: [said] (See: **Irregular Use of Tenses (p.1173)**)

Men, Ephesians

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [Citizens of Ephesus] (See: **Idiom (p.1156)**)

for who is there

The city clerk is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [you should stop this uproar because, after all, who is there] (See: **Ellipsis (p.1122)**)

who is there of men who does not know the Ephesian city to be the temple keeper of the great Artemis and of the Zeus-fallen image

The city clerk is using the question form to emphasize that the people of Ephesus do not need to be concerned that the worship of Artemis is in peril. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [there is no one of men who does not know that the city of Ephesus is the temple warden of the great Artemis and of the Zeus-fallen image!] (See: **Rhetorical Question (p.1234)**)

who is there of men who does not know

The city clerk's question becomes a double negative when it takes the form of a statement or exclamation. If it would be clearer in your language, you could use a positive expression instead. Alternate translation: [all men know] (See: **Double Negatives (p.1117)**)

who is there of men who does not know

A generalization for emphasis is implicit in the city clerk's question, and this generalization becomes explicit when the question takes the form of a statement or exclamation. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [men know very well] (See: **Hyperbole (p.1152)**)

who is there of men

Although the term **men** is masculine, the city clerk is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [what person is there] or, as a statement or exclamation, [all people know] or [people know very well] (See: **When Masculine Words Include Women (p.1261)**)

the Ephesian city to be the temple keeper of the great Artemis

The term **temple keeper** was an honorary title that cities assumed when they built and maintained temples to the gods that the Greeks and Romans worshiped or to the emperor. In your translation, use an expression that shows that the city clerk is using honorific language. Alternate translation: [the city of Ephesus has the honor of hosting the temple of the great Artemis] (See: **Politeness (p.1212)**)

of the Zeus-fallen image

The city clerk is using the adjective **Zeus-fallen** as a noun to mean a specific kind of object. ULT adds the word **image** to show that. (Within the temple of Artemis was an image of the goddess. It had been fashioned from a meteorite that had fallen from the sky. The people of Ephesus thought that this rock had come directly from Zeus, whom they considered the ruler of their pagan gods.) Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the image that fell from the sky from Zeus] (See: **Nominal Adjectives (p.1195)**)

of the Zeus-fallen image

The word **Zeus** is the name of a pagan god. (See: **How to Translate Names (p.1148)**)

Acts 19:36

to be calmed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to calm down] (See: **Active or Passive (p.1080)**)

to do nothing rash

The city clerk means implicitly that it would be **rash** for the people to do anything to harm Gaius and Aristarchus, as he says in the next verse. You can include this information if that would be helpful to your readers. Alternate translation: [not to act impulsively and hurt the two men you have brought here] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

to do nothing rash

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative adjective **rash**. Alternate translation: [to be careful about what you do] (See: **Double Negatives (p.1117)**)

Acts 19:37

In this verse, the city clerk is giving the reason why the people of Ephesus should not harm Gaius and Aristarchus impulsively. To put the reason before the result, you could create a verse bridge for verses 36–37. It might say something like this: “You brought these two men here even though they are neither temple-robbers nor blasphemers of our goddess. Therefore it is necessary for you to be calmed and to do nothing rash, since it is undeniable that people from throughout the world come to Ephesus to worship Artemis.” (See: **Verse Bridges (p. 1259)**)

these men {who are

The pronoun **these** refers to refers to Gaius and Aristarchus, Paul’s traveling companions (Acts 19:29). While the city clerk does not refer to them by name, you could find a way to identify them for your readers. UST models one way to do this. (See: **Pronouns — When to Use Them (p.1222)**)

Acts 19:38

have a word against anyone

The city clerk is using the term **word** to mean an accusation that Demetrius might make against Gaius and Aristarchus by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [wish to make an accusation against anyone] or [wish to bring a charge against anyone] (See: **Metonymy (p.1193)**)

the courts are being conducted and there are proconsuls

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the proconsuls are holding court sessions] (See: **Active or Passive (p.1080)**)

proconsuls

The **proconsuls** were the Roman governor's representatives who made legal decisions in court. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: [judges] (See: **Translate Unknowns (p.1252)**)

let them accuse one another

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [they may accuse one another] (See: **Third-Person Imperatives (p. 1249)**)

let them accuse one another

The pronoun **them** refers both to Demetrius and his colleagues and to Gaius and Aristarchus. The city clerk does not mean that Demetrius and his colleagues will accuse each other. It may be helpful to clarify this for your readers. Alternate translation: [let Demetrius and the craftsmen bring a charge against these men, and let these men respond] or [Demetrius and the craftsmen may bring a charge against these men, and these men may respond] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 19:39

But if you seek anything about other matters

The word **seek** does not mean that Demetrius and his colleagues would be searching for something. The city clerk is speaking. Alternate translation: [But if you have other matters to discuss] (See: **Idiom (p.1156)**)

it will be settled in the regular assembly

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the regular assembly will settle it] (See: **Active or Passive (p.1080)**)

it will be settled in the regular assembly

The city clerk may be using a future statement to give an command. If it would be helpful in your language, you could use a more natural form for giving a command. Alternate translation: [you must settle it in the regular assembly] (See: **Statements — Other Uses (p.1241)**)

the regular assembly

This **regular assembly** refers to a public gathering of citizens over which the county clerk presided. In your translation, you could use a term for a comparable deliberative body in your culture. Alternate translation: [the town meeting] (See: **Translate Unknowns (p.1252)**)

Acts 19:40

we are in danger of being accused

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who would do the action, the context suggests that it would be the Roman authorities. Alternate translation: [we are in danger of the Roman authorities accusing us] (See: **Active or Passive (p.1080)**)

the today

The city clerk is leaving out a word that a sentence would ordinarily need in Greek in order to be complete. The clerk is abbreviating the expression “the today day,” which means “this day.” You can say that in your translation if it would be clearer in your language. Alternate translation: [this day] (See: **Ellipsis (p.1122)**)

the today

The city clerk is referring to the events that were nearly a riot, by association with the day on which they took place. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the events of this day] (See: **Metonymy (p.1193)**)

there being no cause about which we will be able to give an account

In Greek this is a double negative for emphasis, “there being no cause about which we will not be able to give an account.” The second negative does not cancel the first to create a positive meaning. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: [because we would have to have a reason in order to give an account] (See: **Double Negatives (p.1117)**)

Acts 19:41

(There are no notes for this verse.)

Acts 20

Acts 20 Chapter Introduction

Structure and Formatting

In this chapter Luke describes Paul's last visits to believers in the provinces of Macedonia and Asia before he went to Jerusalem.

Religious and Cultural Concepts in This Chapter

Race

Paul spoke of living for Jesus as if he were running in a race. By this he meant that he needed to keep working hard even when things were difficult and he wanted to quit. (See: **Metaphor (p.1187)**)

"Compelled by the Spirit"

Paul thought that the Holy Spirit wanted him to go to Jerusalem even if Paul did not want to go there. The same Holy Spirit told other people that when Paul arrived in Jerusalem, people would try to harm him.

Acts 20:1

(There are no notes for this verse.)

Acts 20:2

them

The pronoun **them** refers to the believers in the **regions** of Macedonia. It may be helpful to clarify this for your readers. Alternate translation, as in UST: [the believers there] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 20:3

by the Jews

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by certain Jews] (See: **Synecdoche (p. 1245)**)

he returned of a resolution through Macedonia

The expression **of a resolution** means that Paul resolved to do something. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [he resolved to return through Macedonia] (See: **Idiom (p.1156)**)

against him being about to sail to Syria

Alternate translation: [as he was ready to sail to Syria]

Acts 20:4

Sopater of Pyrrhus, & Secundus & Tychicus & Trophimus

These words are the names of five men. (See: **How to Translate Names (p.1148)**)

Sopater of Pyrrhus

Here, the possessive form indicates that **Sopater** is the son of **Pyrrhus**. If it would be helpful in your language, you could state that specifically. Alternate translation: [Sopater, whose father was named Pyrrhus] (See: **Possession (p. 1216)**)

a Berean, & of the Thessalonians, & a Derbean, & Asians

The word **Berean** is the name for someone from the city of Berea. The word **Thessalonians** describes people from the city of Thessalonica. The word **Derbean** is the name for someone from the city of Derbe. The word **Asians** describes people from the province of Asia. (See: **How to Translate Names (p.1148)**)

Aristarchus & Gaius

The words **Aristarchus** and **Gaius** are the names of men. See how you translated these names in 19:29. (See: **How to Translate Names (p.1148)**)

Acts 20:5

for us

As the introduction to this chapter discusses, here Luke begins to use the pronouns **us** and **we** to refer to himself and his traveling companions, but not to his readers. So use the exclusive form of those words throughout this chapter if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

they

The pronoun **they** refers to the seven men who were traveling with Paul, whom Luke lists in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [those seven men] (See: **Pronouns — When to Use Them (p.1222)**)

for us

Luke assumes that his readers will understand that he says **us** because he joined Paul and his other companions at this point in the story. You can include this information if it will help your readers understand what is happening. UST models a way to do this. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 20:6

the days of Unleavened Bread

The words **Unleavened Bread** are the name of a Jewish religious observance that took place over several **days**. See how you translated this in 12:3. (See: **How to Translate Names (p.1148)**)

Acts 20:7

the first of the week

Luke is using the adjective **first** as a noun to mean a particular day of the **week**. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the first day of the week] (See: **Nominal Adjectives (p.1195)**)

the first of the week

Luke assumes that his readers will understand that the believers met on **the first of the week** because that was the day Jesus rose from the dead. You can include this information if that would be helpful to your readers. Alternate translation: [the first day of the week, when Jesus rose from the dead] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

we having been gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we having gathered together] (See: **Active or Passive (p.1080)**)

with them

The pronoun **them** refers to the believers in Troas with whom Paul and his traveling companions were meeting. It may be helpful to clarify this for your readers. Alternate translation: [the believers in Troas] (See: **Pronouns — When to Use Them (p.1222)**)

to break bread

Luke could be using the word **break** to mean “eat,” and he could be using the word **bread** to mean “food.” In each case he would be using one part of something to mean the whole thing. Breaking bread is one thing people do when they eat it, and bread is one kind of food. So this could be a reference to the believers sharing a meal together. Alternate translation: [to share a meal] or see the next note for a further possibility. (See: **Synecdoche (p. 1245)**)

to break bread

By **to break bread**, Luke could also mean remembering the death of Jesus in the way that Jesus commanded, by literally breaking a loaf of bread and sharing it (and also sharing a cup of wine). If it would be helpful to your readers, you could state that explicitly. Alternate translation: [to observe the Lord’s Supper] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the word

Luke is using the term **word** to mean the message that Paul was sharing by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [his message] (See: **Metonymy (p.1193)**)

Acts 20:8

many lamps were in the upper room where we were gathered together

The implication seems to be that it became warm in this **upper room** because there were **many lamps** lit in it, and this helps account for why Eutychus fell asleep, as Luke describes in the next verse. You can include this information if that would be helpful to your readers. Alternate translation: [it was warm in the upper room where we were gathered together because many lamps were in it] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

upper room

In this culture, in some houses, rooms were built above other rooms. According to the next verse, this room was actually built above a room that was built above another room. If your community does not have houses like that, you could use another expression to describe a large indoor space where people could meet. See how you translated this in 9:37. (See: **Translate Unknowns (p.1252)**)

we were gathered together

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we had gathered together] (See: **Active or Passive (p.1080)**)

Acts 20:9

Eutychus

The word **Eutychus** is the name of a man. (See: **How to Translate Names (p.1148)**)

on the window

This **window** was an opening in the wall with a ledge that was wide enough for a person to sit on. If it would be helpful to your readers, you could describe this more fully. Alternate translation: [on the ledge of a window opening in the wall] (See: **Translate Unknowns (p.1252)**)

being overcome by a deep sleep, & having been overcome by sleep

If your language does not use these passive forms, you could express this idea in active form or in another way that is natural in your language. Alternate translation: [a deep sleep overcoming him ... sleep having overcome him] (See: **Active or Passive (p.1080)**)

being overcome by a deep sleep, & having been overcome by sleep

Luke is speaking of **sleep** as if it were a living thing that could **overcome** Eutychus. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [starting to sleep deeply ... becoming completely asleep] (See: **Personification (p.1207)**)

third story

In this culture, the **third story** meant a level two floors above the ground floor. Some languages and cultures consider the “first story” to be one level above the ground floor, and so they would consider this level, two stories above the ground floor, to be the “second story.” You can say that in your translation if it would be helpful to your readers.

was picked up dead

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it was the believers who were meeting with Paul. Alternate translation: [the believers picked him up dead] (See: **Active or Passive (p.1080)**)

was picked up dead

The implication is that some of the believers rushed down to help Eutychus but discovered that he had died from the fall. You can include this information if that would be helpful to your readers. Alternate translation: [they lifted him from the ground, but he had died] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 20:10

Do not be troubled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Do not let this trouble you] (See: **Active or Passive (p.1080)**)

his life is in him

Paul is speaking as if the life of Eutychus were contained within him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [he is alive] (See: **Metaphor (p.1187)**)

Acts 20:11

having broken bread and having tasted

Luke could be using the words **broken** and **tasted** to mean “eaten,” and he could be using the word **bread** to mean “food.” In each case he would be using one part of something to mean the whole thing. Breaking and tasting bread are things people do when they eat bread, and bread is one kind of food. So this could be a reference to the believers sharing a meal together. Alternate translation: [having shared a meal with the believers] or see the next note for a further possibility. (See: **Synecdoche (p.1245)**)

having broken bread and having tasted

By ** having broken bread and having tasted **, Luke could also mean remembering the death of Jesus in the way that Jesus commanded, by literally breaking a loaf of bread and sharing it (and also sharing a cup of wine). If it would be helpful to your readers, you could state that explicitly. Alternate translation: [having observe the Lord’s Supper with the believers] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

he left

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul left] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 20:12

But

Luke uses the word **But** to introduce information about what happened at the end of the story of Eutychus. Your language may have its own way of presenting such information. (See: **End of Story (p.1125)**)

the boy

Luke assumes that his readers will understand that by **the boy**, he means Eutychus. You can use his name if that would be helpful to your readers. Alternate translation: [Eutychus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

were comforted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this comforted them] (See: **Active or Passive (p.1080)**)

not moderately

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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [greatly] (See: **Litotes (p.1181)**)

Acts 20:13

Then we, having gone ahead to the ship, sailed away to Assos, intending to take Paul on board there, for thus he had arranged, intending to go on foot himself

If it would be more natural 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: [Paul intended to go on foot to Assos and he arranged for us to take him on board there, so we went ahead to the ship and sailed away to Assos] (See: **Connect — Reason-and-Result Relationship (p.1107)**)

Assos

The word **Assos** is the name of a town on the coast of the Aegean sea. (See: **How to Translate Names (p.1148)**)

intending to go on foot himself

In light of what Paul says in 20:23, that the Holy Spirit was showing him that he would soon suffer and be imprisoned, the implication seems to be that Paul wanted to **go on foot himself** so that he could be alone for a while and reflect and pray. You can include this information if that would be helpful to your readers. Alternate translation: [intending to go on foot himself because he wanted to have some time alone to reflect and pray] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 20:14

Mitylene

The word **Mitylene** is the name of a town on the coast of the Aegean sea. (See: **How to Translate Names (p.1148)**)

Acts 20:15

we came down

Luke says that he and his traveling companions **came down** to a point on the mainland **opposite Chios** because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [we landed] (See: **Idiom (p.1156)**)

Chios

The word **Chios** is the name of an island in the Aegean Sea. (See: **How to Translate Names (p.1148)**)

Samos

The word **Samos** is the name of an island south of Chios in the Aegean Sea. (See: **How to Translate Names (p. 1148)**)

Miletus

The word **Miletus** is the name of a port city that was located in western Asia Minor. (See: **How to Translate Names (p.1148)**)

Acts 20:16

so that it would not happen to him to lose time

Luke is speaking about **time** as if it were a commodity that a person could **lose**. Alternate translation: [so that he would not have to remain for a time] (See: **Metaphor (p.1187)**)

Acts 20:17

he summoned

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul sent]
(See: **Pronouns — When to Use Them (p.1222)**)

Acts 20:18

You know, from the first day from which I set foot in Asia, how I was with you the whole time

It may be more natural in your language to reverse the order of these phrases. Alternate translation: [You yourselves know how I was with you the whole time from the first day from which I set foot in Asia] (See: **Information Structure (p.1162)**)

You know

Paul is stating the pronoun **you**, whose meaning is already present in the verb **know**, for emphasis. If your language can state implied pronouns explicitly for emphasis, you may want to use that construction here. Other languages may have other ways of bringing out this emphasis. Alternate translation: [You certainly know] (See: **Pronouns — When to Use Them (p.1222)**)

I set foot in Asia

Paul is using one part of himself, his **foot**, to represent all of himself in the act of arriving in Asia. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [I entered Asia] (See: **Synecdoche (p.1245)**)

Acts 20:19

the Lord

Paul is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [the Lord Jesus] (See: **Politeness (p.1212)**)

with all humility

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [with great humility] (See: **Hyperbole (p.1152)**)

with all humility

If your language does not use an abstract noun for the idea of **humility**, you could express the same idea in another way. Alternate translation: [very humbly] (See: **Abstract Nouns (p.1078)**)

tears

Paul is referring to strong emotion by association with the way a person who feels things deeply sheds **tears** of sadness or joy. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [deep emotion] or [genuine feeling] (See: **Metonymy (p.1193)**)

and trials happening to me

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [and how I endured the trials that happened to me] (See: **Ellipsis (p.1122)**)

of the Jews

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of certain Jews] (See: **Synecdoche (p. 1245)**)

Acts 20:20

how I withheld nothing being useful in order not to declare it to you

Paul says **nothing** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [how I did not withhold things that would be useful and not declare them to you] (See: **Hyperbole (p.1152)**)

how I withheld nothing being useful in order not to declare it to you

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative word **nothing** and the negative particle **not**. Alternate translation: [how I eagerly brought forth everything that would be useful so that I could declare it to you] (See: **Double Negatives (p.1117)**)

Acts 20:21

testifying & repentance toward God and faith in our Lord Jesus

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [testifying about the need for ... repentance toward God and faith in our Lord Jesus] (See: **Ellipsis (p.1122)**)

repentance toward God and faith in our Lord Jesus

If your language does not use an abstract noun for the ideas of **repentance** and **faith**, you could express the same ideas in another way. Alternate translation: [about the need to repent towards God and believe in our Lord Jesus] (See: **Abstract Nouns (p.1078)**)

our

Paul is using the pronoun **our** to refer to himself and his listeners, so use the inclusive form of that word if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Acts 20:22

behold

Paul is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.1187)**)

having been bound by the Spirit

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [with the Spirit binding me] (See: **Active or Passive (p.1080)**)

having been bound by the Spirit

Paul is speaking as if **the Spirit** had **bound** him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [with the Spirit constraining me] or [with the Spirit leading me in a way that I cannot refuse] (See: **Metaphor (p.1187)**)

not knowing the things that will happen to me in her

Since Paul says in the next verse that he does know one thing that will happen to him in Jerusalem, it might appear in your language he is contradicting himself. If so, you could reword this to avoid using an exception clause. You could begin a new sentence here that continues into the next verse, leaving out the word "except" at the start of the next verse. Alternate translation: [The one thing I do know that will happen to me in her is] (See: **Connect — Exception Clauses (p.1100)**)

in her

The pronoun **her** refers to the city of Jerusalem. 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.1222)**)

Acts 20:23

chains and afflictions await me

Luke is speaking as if these **chains** and **sufferings** were living things that were waiting for Paul in Jerusalem. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I will experience chains and afflictions when I get there] (See: **Personification (p.1207)**)

chains

Paul is using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire experience of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [imprisonment] (See: **Synecdoche (p.1245)**)

Acts 20:24

of no word do I consider my life valuable to myself

Paul is using the term **word** to mean what he might say by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I do not consider my life to have any value for myself worth speaking of] (See: **Metonymy (p.1193)**)

to finish my race and the ministry that I received from the Lord Jesus

The terms **race** and **ministry** mean the same thing; **race** is figurative and **ministry** is literal. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could show how the second term is the literal equivalent of the first. Alternate translation: [to finish my race, that is, the ministry that I received from the Lord Jesus] (See: **Doublet (p.1120)**)

to finish my race and the ministry that I received from the Lord Jesus

Paul is speaking as if the **ministry** that Jesus gave him were a **race** he was running. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to complete my assignment, that is, the ministry that I received from the Lord Jesus] (See: **Metaphor (p.1187)**)

to finish my race and the ministry that I received from the Lord Jesus

If you decide to use a plain expression rather than the figurative expression **race**, you could also use another way to express the emphasis that Paul is conveying by using two similar terms together. Alternate translation: [to complete the entire ministry that I received from the Lord Jesus] (See: **Doublet (p.1120)**)

to finish my race and the ministry that I received from the Lord Jesus

Paul is speaking about this **race** and **ministry** as if they were objects that Jesus gave him and he **received**. He means that Jesus commanded him to do this ministry. If it would be helpful in your language, you could state that plainly. Alternate translation: [to complete the entire ministry that the Lord Jesus commanded me to do] (See: **Metaphor (p.1187)**)

the gospel of the grace of God

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [the good news that God graciously saves those who believe in Jesus] (See: **Abstract Nouns (p.1078)**)

Acts 20:25

behold

Paul is using the term **behold** to focus his listeners' attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.1187)**)

the kingdom

Paul assumes that his listeners will understand that by **kingdom** he means the kingdom of God. You can include this information if that would be helpful to your readers. Alternate translation: [the kingdom of God] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the kingdom

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [how God has begun to rule as king] (See: **Abstract Nouns (p.1078)**)

will see my face no more

Paul is using one part of himself, his **face**, to represent all of himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [will see me no more] (See: **Synecdoche (p.1245)**)

Acts 20:26

in the today day

This is an idiomatic expression. Your language may have its own way of expressing the same meaning. Alternate translation: [this very day] (See: **Idiom (p.1156)**)

I am innocent from the blood of all

Paul is referring to death as a punishment by association with the way a person's blood is often shed when they are executed. In this case the death is not physical but spiritual. It is the punishment of spiritual death. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [I am not responsible for the punishment of spiritual death that any of you might receive] (See: **Metonymy (p.1193)**)

I am innocent from the blood of all

Paul assumes that his readers will understand that they would receive a punishment of spiritual death for rejecting Jesus as their Savior from the guilt of sin. You can include this information if that would be helpful to your readers. Alternate translation: [I am not responsible for the punishment of spiritual death that any of you might receive for rejecting Jesus as your Savior from the guilt of sin] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 20:27

In this verse, Paul is giving the reason why he is not responsible for any spiritual punishment the people in Ephesus might receive. To put the reason before the result, you could create a verse bridge for verses 26–27. It might say something like this: “I did not hold back from declaring all the counsel of God to you. Therefore I testify to you this very day that I am innocent of the blood of all of you.” (See: **Verse Bridges (p.1259)**)

For I did not hold back in order not to declare to you

If it would be clearer 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 **hold back**. Alternate translation: [For I forthrightly declared to you] (See: **Double Negatives (p.1117)**)

to you all the counsel of God

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [everything that you needed to know in order to be saved] (See: **Hyperbole (p.1152)**)

Acts 20:28

the flock among which the Holy Spirit has made you overseers to shepherd the church of God

Paul is speaking as if the believers were a **flock** of sheep and the elders to whom he is speaking were their shepherds. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the believers whose leaders the Holy Spirit has made you, to care for the church of God] (See: **Metaphor (p.1187)**)

the church of God, which he obtained through his own blood

Paul is referring to death by association with the way people may shed their **blood** when they die. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the church of God, which he obtained through his own death] (See: **Metonymy (p.1193)**)

the church of God, which he obtained through his own blood

The word translated **obtained** means to make something one's own. The pronoun **he** may refer to Jesus, and this would mean that Jesus made the people of the church his own by dying for them. Alternate translation: [the people of the church of God, whom Jesus made his own by dying for them] or see next note for another possibility. (See: **Pronouns (p.1220)**)

the church of God, which he obtained through his own blood

This could also mean that God made the people of the church his own by sending his Son to die for them. In that case the translation would be "through the blood of his Own" and Paul would be using the adjective **own** as a noun to mean God's own Son. Alternate translation: [the people of the church, whom God made his own through the death of his own Son] (See: **Nominal Adjectives (p.1195)**)

the church of God

Here the term **church** refers to the people who belong to the church. If it would be clearer in your language, you could express the meaning plainly. Alternate translation: [the people of the church of God] (See: **Metonymy (p. 1193)**)

Acts 20:29

vicious wolves will come in among you, not sparing the flock

Paul is continuing to speak as if the believers were a **flock** of sheep and as if the false teachers he describes in the next verse are **vicious wolves**. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [false teachers will come to your group of believers and they will harm many of you] (See: **Metaphor (p.1187)**)

Acts 20:30

Even from you yourselves

Paul is adding the word **yourselves** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [From within your very own group] (See: **Reflexive Pronouns (p.1231)**)

men will arise speaking perverted things

In this context, **arise** means to take action to get an enterprise under way, not to get up from a sitting or lying position. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [men will begin to speak perverted things] (See: **Metaphor (p.1187)**)

perverted things

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [distortions of the truth] (See: **Active or Passive (p.1080)**)

in order to draw away the disciples after them

Paul is speaking as if these false teachers would physically **draw away** people **after them** as they themselves left the fellowship of true believers in Jesus. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [in order to influence disciples to follow their teaching instead of Jesus' teaching] (See: **Metaphor (p.1187)**)

Acts 20:31

I did not stop admonishing

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative word **stop**. Alternate translation: [I continued to warn] (See: **Double Negatives (p.1117)**)

with tears

Paul is referring to strong emotion by association with the way a person who feels things deeply sheds **tears** of sadness or joy. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [with deep emotion] or [with genuine feeling] (See: **Metonymy (p.1193)**)

night and day

Paul is using the two parts of a full day, **night** and **day**, to mean all the time. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [all the time] (See: **Merism (p. 1185)**)

night and day

Paul says **night and day** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [without ever giving up] (See: **Hyperbole (p. 1152)**)

Acts 20:32

to God and to the word of his grace being able

Paul is speaking of the **word** of God's **grace** as if it were a living thing that was **able** to do the things he describes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to God who, through the word of his grace, is able] (See: **Personification (p.1207)**)

to the word of his grace

Paul is using the term **word** to mean the message about God's **grace** that Jesus and his apostles shared by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the message about his grace] (See: **Metonymy (p.1193)**)

to the word of his grace

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: [to the message about how God has graciously saved us] (See: **Abstract Nouns (p. 1078)**)

being able to build you up

Paul is speaking as if these believers were a wall or building or other structure and the **word** of God's **grace** was making them higher and stronger. Alternate translation: [which is able to make you more confident and mature in your faith] (See: **Metaphor (p.1187)**)

the inheritance

Paul is speaking as if the blessings that God gives believers were money or property that a child inherits from a father. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [God's blessings] (See: **Metaphor (p.1187)**)

the ones having been sanctified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, it is clear from the context that it was God. Alternate translation: [the ones whom God has sanctified] (See: **Active or Passive (p.1080)**)

Acts 20:33

I coveted the silver or gold or clothing of no one

The implication is that Paul did not desire any of these things and did not try to get them by charging for his ministry to the Ephesians. You can include this information if that would be helpful to your readers. Alternate translation: [I did not insist on being paid for my work] or [I did not try to become wealthy by teaching you] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

I coveted the silver or gold or clothing of no one

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative phrase **no one** and the negative word **coveted**. Alternate translation: [I served you freely] (See: **Double Negatives (p.1117)**)

the silver or gold

Paul is referring to money by association with the way, in this culture, people used **silver** and **gold** as money. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the money] (See: **Metonymy (p.1193)**)

the silver or gold or clothing

In this culture, owning expensive **clothing** was a way of storing and displaying wealth. Paul is referring to wealth by naming two of its major components. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the wealth] (See: **Merism (p.1185)**)

Acts 20:34

You yourselves know

Paul is adding the word **yourselves** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [You know very well] (See: **Reflexive Pronouns (p.1231)**)

these hands ministered to my needs

Paul is speaking of his **hands** as if they were a living thing that **ministered** to his **needs**, that is, worked to pay his expenses. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I worked with my hands to pay my own expenses] (See: **Personification (p.1207)**)

and to the ones being with me

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and to the needs of those who were with me] (See: **Ellipsis (p.1122)**)

Acts 20:35

I showed you all things, that it is necessary

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words if that would be clearer in your language. Alternate translation: [I showed you all things in order to demonstrate that it is necessary] (See: **Ellipsis (p.1122)**)

all things, that it is necessary

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [consistently, that it is necessary] (See: **Hyperbole (p. 1152)**)

all things

Paul is using the adjective **all** as a noun. ULT adds the word **things** to show that. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [all kinds of things] (See: **Nominal Adjectives (p.1195)**)

to take hold of the ones being weak

Paul is referring to helping people by association with the way that someone might **take hold** of a person who was **weak** to keep him from falling. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to help those who are weak] (See: **Metonymy (p.1193)**)

the words of the Lord Jesus, that he himself said

Paul is adding the word **himself** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [the words that none other than our Lord Jesus spoke] (See: **Reflexive Pronouns (p.1231)**)

the words of the Lord Jesus

Paul is using the term **words** to mean a statement that Jesus made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the statement of the Lord Jesus] (See: **Metonymy (p.1193)**)

he & said, ‘It is more blessed to give than to receive

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [said that it is more blessed to give than to receive] (See: **Quotes within Quotes (p.1228)**)

Acts 20:36

bowing his knees

Paul knelt down as a symbolic action to show that he was approaching God humbly in prayer. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [humbly kneeling down] (See: **Symbolic Action (p.1243)**)

Acts 20:37

falling upon the neck of Paul

The expression **falling upon** means that the Ephesian elders put their arms around Paul. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [embracing Paul] or [putting their arms around Paul] (See: **Idiom (p.1156)**)

they were kissing him

To kiss someone on the cheek was an expression of brotherly or friendly love in this culture. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [they were kissing him on the cheek to express their brotherly love for him] (See: **Symbolic Action (p.1243)**)

Acts 20:38

the word that he had spoken

Luke is using the term **word** to mean the statement that Paul made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the statement that he had made] (See: **Metonymy (p.1193)**)

they were going to see his face no more

In his statement, Paul was using one part of himself, his **face**, to represent all of himself. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [that they were never going to see him again] (See: **Synecdoche (p.1245)**)

he had spoken, that they were going to see his face no more

It may be more natural in your language to have a direct quotation here. Alternate translation: [he had spoken, “You are going to see my face no more] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 21

Acts 21 Chapter Introduction

Structure and Formatting

Acts 21:1–19 describes Paul's journey to Jerusalem. After he arrived in Jerusalem, the believers there told him that the Jews wanted to harm him and advised what he should do so they would not harm him (verses 20–26). Even though Paul did what the believers told him to do, the Jews tried to kill him. The Romans rescued him and gave him a chance to speak to the Jews.

The last verse of the chapter ends with an incomplete sentence. Most translations leave the sentence incomplete, as the ULT does.

Religious and Cultural Concepts in This Chapter

"They are all determined to keep the law"

The Jews in Jerusalem were following the law of Moses. Even those who were following Jesus still kept the law. Both groups thought that Paul had been telling Jews in Greece not to keep the law. But it was only the Gentiles to whom Paul was saying that.

Nazarite vow

The vow that Paul and his three friends made was probably a Nazarite vow, because they shaved their heads (Acts 21:23).

Gentiles in the temple

The Jews accused Paul of bringing a Gentile man into a part of the temple into which God only allowed Jews to go. They thought that God wanted them to punish Paul by killing him. (See: **holy, holiness, unholy, sacred (p.1271)**)

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens.

Acts 21:1

we & we came

As the introduction to this chapter discusses, throughout this chapter Luke uses the pronoun **we** (as well as the pronouns “us” and “our”) to refer to himself and his traveling companions, but not to his readers. So use the exclusive form of those words if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

having been parted from them

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having parted from them] (See: **Active or Passive (p.1080)**)

Cos

The word **Cos** is the name of an island in the South Aegean Sea. (See: **How to Translate Names (p.1148)**)

Rhodes

The word **Rhodes** is the name of an island in the South Aegean Sea south of Cos. (See: **How to Translate Names (p.1148)**)

Patara

The word **Patara** is the name of a city on the southwest coast of Asia Minor. (See: **How to Translate Names (p. 1148)**)

Acts 21:2

a ship crossing over to Phoenicia

Luke is speaking of this **ship** as if it were a living thing that was **crossing over** the Mediterranean Sea to Phoenicia on its own. Luke means that the crew of this ship was sailing it to Phoenicia. If it would be helpful in your language, you could state that meaning plainly. Alternate translation: [a ship whose crew would be sailing it over to Phoenicia] (See: **Personification (p.1207)**)

Acts 21:3

having left it behind on the port side

The expression **leaving it behind on the port side** means on the left side of the ship. Since the ship was sailing east, this means that it sailed to the south of the island of Cyprus. If it would be clearer in your language, you could express that meaning plainly. However, if the people of your culture are familiar with sea travel, you could use the corresponding expression that is most natural in your language. Alternate translation: [having sailed to the south of it] (See: **Idiom (p.1156)**)

came down to Tyre

Luke says that he and his companions **came down** to Tyre because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [landed at Tyre] (See: **Idiom (p.1156)**)

there the ship was unloading {its} cargo

Luke is using the last part of a process to represent the entire process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the ship was going there to unload its cargo] (See: **Synecdoche (p.1245)**)

the ship was unloading {its} cargo

Luke is speaking of this **ship** as if it were a living thing that was **unloading** its own **cargo**. Luke means that the crew of this ship was doing the unloading. If it would be helpful in your language, you could state that meaning plainly. Alternate translation: [the ship's crew was to unload its cargo] (See: **Personification (p.1207)**)

Acts 21:4

who were saying to Paul

The pronoun **who** refers to the **disciples** in Tyre. It may be helpful to clarify this for your readers, and you may want to begin a new sentence. Alternate translation: [Those disciples kept saying to Paul] (See: **Pronouns — When to Use Them (p.1222)**)

to set foot in Jerusalem

The disciples were using one part of Paul, his **foot**, to represent all of him in the potential act of going to Jerusalem. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [to go to Jerusalem] (See: **Synecdoche (p.1245)**)

Acts 21:5

when it happened that we had finished the days

Luke is speaking of the seven days when he and his traveling companions were in Tyre as if those days were something they **finished**. Alternate translation: [at the end of those seven days] (See: **Idiom (p.1156)**)

everyone

Luke says **everyone** here as a generalization. He means all of the believers with whom he and his companions were meeting in Tyre. Alternate translation: [the believers from Tyre] (See: **Hyperbole (p.1152)**)

having put down {our} knees on the shore {and} having prayed

The travelers and their hosts knelt down as a symbolic action to show that they were approaching God humbly in prayer. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [having humbly knelt down on the shore to pray] (See: **Symbolic Action (p.1243)**)

Acts 21:6

those

The pronoun **those** refers to the believers from Tyre. It may be helpful to clarify this for your readers. Alternate translation: [the believers from Tyre] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 21:7

we, & we stayed

Here the word **we** refers to Luke, Paul, and those traveling with them, but not to the reader. (See: **Exclusive and Inclusive 'We' (p.1131)**)

Ptolemais

The word **Ptolemais** is the name of a city that was south of Tyre. (See: **How to Translate Names (p.1148)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers there] (See: **Metaphor (p.1187)**)

Acts 21:8

from the Seven

Luke assumes that his readers will understand that by **the Seven**, he means the seven men who were chosen in 6:5 to distribute food and other assistance to the widows among the believers. You can include this information if that would be helpful to your readers. Alternate translation: [one of the seven men who had been chosen to oversee the assistance that the believers were providing to widows] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the Evangelist

Luke is using the title **evangelist** to acknowledge the special work that Philip did in proclaiming the gospel. If it would be clearer in your language, you could use a descriptive phrase preceded by a comma in your translation rather than a title. Alternate translation: [, a man known for proclaiming the gospel] (See: **Honorifics (p.1147)**)

Acts 21:9

Now

Luke uses the word **Now** to introduce background information about the **daughters** of Philip that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

to this one were four daughters

The pronoun **this** refers to Philip. It may be helpful to clarify this for your readers. Alternate translation: [Philip had four daughters] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 21:10

a certain prophet, Agabus by name, came down

Luke is using the phrase **a certain prophet** to introduce **Agabus** as a returning participant in the story. If your language has its own way of introducing returning participants, you could use it here in your translation. Alternate translation: [there was a prophet named Agabus who came down] (See: **Introduction of New and Old Participants (p.1167)**)

Agabus

The word **Agabus** is the name of a man. See how you translated it in 11:28. (See: **How to Translate Names (p. 1148)**)

certain & came down from Judea

Luke says that Agabus **came down** from Judea because that province is higher in elevation than Caesarea. Use a natural way in your language of referring to traveling to a lower elevation. Alternate translation: [arrived from up in Judea] (See: **Idiom (p.1156)**)

Acts 21:11

having taken the belt of Paul, having bound his own feet and hands

Agabus bound his own feet and hands with Paul's belt as a symbolic action to illustrate the prophecy he was delivering. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [having taken the belt of Paul and bound his own feet and hands to illustrate the prophecy he was delivering] (See: **Symbolic Action (p.1243)**)

The Holy Spirit says these things: 'Thus will the Jews in Jerusalem bind the man of whom is this belt, and they will deliver him into the hands of the Gentiles

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [The Holy Spirit says that in this way the Jews in Jerusalem will bind the man who owns this belt and that they will deliver him into the hands of the Gentiles] (See: **Quotes within Quotes (p.1228)**)

the Jews

Agabus is using the name of a whole group, **the Jews**, to refer to one part of that group, its leaders. If it would be helpful in your language, you could state that plainly. Alternate translation: [the leaders of the Jews] (See: **Synecdoche (p.1245)**)

into the hands of the Gentiles

Here, **hands** represents the power of someone, in this case the power of an authority to hold an accused person in custody. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [into the custody of the Gentiles] (See: **Metonymy (p.1193)**)

of the Gentiles

Agabus is using the name of a whole group, **the Gentiles**, to refer to one part of that group, its members who are in authority. If it would be helpful in your language, you could state that plainly. Alternate translation: [of the Gentile authorities] (See: **Synecdoche (p.1245)**)

Acts 21:12

the locals

Luke is using the adjective **locals** as a noun to mean the believers who lived in that local area, that is, Caesarea. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the believers who lived in Caesarea] (See: **Nominal Adjectives (p.1195)**)

we & were urging

Luke means implicitly that this **urging** included weeping over what would happen to Paul if he went to Jerusalem, as the next verse indicates. You can include this information here if that would be helpful to your readers. Alternate translation: [were weeping and urging] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

not to go up to Jerusalem

Luke says **to go up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Caesarea is lower in elevation. Use a natural way in your language of referring to traveling to a higher elevation. (See: **Idiom (p.1156)**)

Acts 21:13

What are you doing, weeping and breaking my heart

Paul is using the question form to insist that the believers in Caesarea do not need to weep over what will happen to him if he goes to Jerusalem. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Please do not weep like that, breaking my heart] (See: **Rhetorical Question (p.1234)**)

breaking my heart

Paul is speaking as if the believers in Caesarea were literally **breaking** his **heart**. He means that they are making him very sad. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [making me so sad] (See: **Metaphor (p.1187)**)

breaking my heart

In this context, the **heart** represents the emotions. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [making me so sad] (See: **Metonymy (p.1193)**)

not only to be bound

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [not only for them to bind me] (See: **Active or Passive (p.1080)**)

for the name of the Lord Jesus

This could mean: (1) that the **name** of Jesus represents his person. Alternate translation: [out of loyalty to the Lord Jesus]; (2) that the **name** of Jesus represents his cause in the world. Alternate translation: [for the cause of the Lord Jesus] (See: **Metonymy (p.1193)**)

Acts 21:14

as he was not being persuaded

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we were not persuading him] (See: **Active or Passive (p.1080)**)

as & was not being persuaded

Luke assumes that his readers will understand what he and the others were not persuading Paul about. You can include this information if that would be helpful to your readers. Alternate translation: [he was not being persuaded not to go to Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Let the will of the Lord happen

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [May the will of the Lord happen] (See: **Third-Person Imperatives (p.1249)**)

Acts 21:15

we went up to Jerusalem

Luke says that he and his traveling companions **went up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way of referring in your language to traveling to a higher elevation. (See: **Idiom (p.1156)**)

Acts 21:16

a certain Cypriot, an early disciple

Luke is using the phrase **a certain early disciple** to introduce **Mnason** as a new participant in the story. The phrase **early disciple** introduces him as one of the first people to believe in Jesus. If your language has its own way of introducing new participants, you could use it here in your translation. Alternate translation: [a Cypriot who was one of the first believers] (See: **Introduction of New and Old Participants (p.1167)**)

to Mnason, & Cypriot

The word **Mnason** is the name of a man. The word **Cypriot** is the name for someone who lives on or comes from the island of Cyprus. See how you translated it in 11:20. (See: **How to Translate Names (p.1148)**)

with whom we would be hosted

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [who would be hosting us] (See: **Active or Passive (p.1080)**)

Acts 21:17

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the believers there] (See: **Metaphor (p.1187)**)

Acts 21:18

(There are no notes for this verse.)

Acts 21:19

(There are no notes for this verse.)

Acts 21:20

they were glorifying & they said to him

The pronoun **they** refers in these instances to James and the elders, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [James and the elders were glorifying ... they said to Paul] (See: **Pronouns — When to Use Them (p.1222)**)

You see

Paul does not physically **see** these tens of thousands of Jewish believers. James and the elders mean that he knows about them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You know] (See: **Metaphor (p.1187)**)

brother

James and the elders using the term **brother** to mean someone who shares the same faith. Since this expression occurs in direct discourse, you may want to preserve it in your translation to show how these believers addressed one another. (See: **Metaphor (p.1187)**)

they are

In this instance the pronoun **they** refers to the believing Jews whom James and the elders are describing. It may be helpful to clarify this for your readers. Alternate translation: [these believing Jews are] (See: **Pronouns — When to Use Them (p.1222)**)

they are all zealous for the law

James and the elders say **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [they are very zealous for the law] (See: **Hyperbole (p.1152)**)

Acts 21:21

they have been told about you

James and the elders mean implicitly that people **have been told** this about Paul even though it is not true. You can include this information if that would be helpful to your readers. Alternate translation: [even though it is not true, they have been told about you] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they have been told

If your language does not use this passive form, you could state this in active form. Alternate translation: [people have told them] (See: **Active or Passive (p.1080)**)

apostasy from Moses

James and the elders are referring to the Jewish law by association with **Moses**, through whom God gave the law. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [apostasy from the law of Moses] (See: **Metonymy (p.1193)**)

apostasy from Moses

If your language does not use an abstract noun for the idea of **apostasy**, you could express the same idea in another way. Alternate translation: [not to obey the law of Moses] (See: **Abstract Nouns (p.1078)**)

nor to walk in the customs

James and the elders are speaking as if the Jewish **customs** were a path that people walked on. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [nor to observe the customs] (See: **Metaphor (p.1187)**)

nor to walk in the customs

By **the customs**, James and the elders implicitly mean the customs that Jews ordinarily observe. You can include this information if that would be helpful to your readers. Alternate translation: [nor to observe our Jewish customs] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 21:22

What therefore is it

James and the elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [What therefore is it that you should do] or [So what should you do about this] (See: **Ellipsis (p.1122)**)

What therefore is it

James and the elders are using the question form to introduce what they think Paul should do in response to the situation they have described. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You need to do something about this!] (See: **Rhetorical Question (p.1234)**)

Acts 21:23

we say

As the introduction to this chapter indicates, by **we**, James and the elders mean themselves but Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

having a vow

See how you translated the term **vow** in 18:18. (See: **Translate Unknowns (p.1252)**)

from themselves

Some ancient manuscripts read **from themselves.** That would be indicating that these men made the vow on their own initiative. ULT follows that reading. Other ancient manuscripts read "upon themselves." That would be indicating that the men still needed to fulfill the commitment implicit in the vow to make an offering in the temple at the end of the time during which the conditions of the vow were in effect. If a translation of the Bible exists in your region, you may wish to use the reading that it uses. If a translation of the Bible does not exist in your region, you may wish to use the reading of ULT. (See: **Textual Variants (p.1247)**)

Acts 21:24

be purified with them

James and the elders assume that Paul will know that in order to make an offering at the end of the time of their vows, these men will need to be made ceremonially clean so that they can go into the temple area. You can include this information if that would be helpful to your readers. Alternate translation: [be purified with them so that you can all go to the temple area together] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

be purified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [participate in a purification ceremony] (See: **Active or Passive (p. 1080)**)

pay the expenses for them

James and the elders assume that Paul will know that the **expenses** at the end of a vow included buying a male and female lamb, a ram, grain, and wine for offerings. They also assume that Paul will know that the Jews considered paying such expenses for those who could not afford them to be an act of great piety. Alternate translation: [piously help them buy the animals and foods they will need for offerings] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

so that they will shear {their} heads

The men would cut the hair off **their heads** to show that he had fulfilled the vows that they had made to God. If this would not be clear to your readers, you could explain the significance of this action. See how you translated it in 18:18. (See: **Symbolic Action (p.1243)**)

so that they will shear {their} heads

Even though James and the elders are using the future tense, they are actually stating the purpose for which Paul would be purified with these four men and pay their expenses. Use a natural way in your language for expressing a purpose. Alternate translation: [so that they may shear their heads] or [so that they will be able to shear their heads to show that they have fulfilled their vows] (See: **Connect — Goal (Purpose) Relationship (p.1104)**)

there is nothing in the things they have been told about you

The expression **there is nothing in** these things means that they are not true. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the things they have been told about you are not true] (See: **Idiom (p.1156)**)

they have been told about you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people have told them about you] (See: **Active or Passive (p. 1080)**)

also keeping the law yourself

James and the elders are using the word **yourself** for emphasis. Use a way that is natural in your language to indicate this emphasis. It may be helpful to begin a new sentence here. Alternate translation: [You too observe the law very carefully] (See: **Reflexive Pronouns (p.1231)**)

Acts 21:25

we sent that they should guard

James and the elders are leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [we sent them a letter telling them that they should guard themselves from] (See: **Ellipsis (p.1122)**)

the idol-sacrificed & the strangled

James and the elders are using the adjectives **idol-sacrificed** and **strangled** as nouns to mean specific kinds of animals. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [animals that have been offered to idols ... animals that have been killed by strangulation] (See: **Nominal Adjectives (p.1195)**)

the idol-sacrificed & the strangled

James and the elders are referring by association to meat from animals that have been offered to idols or killed by strangulation. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from eating the meat of animals that have been offered to idols ... from what is killed by strangulation] (See: **Metonymy (p.1193)**)

the strangled

God did not allow the Jews to consume blood in any form. Therefore, they could not eat the meat from an animal that had been strangled, because the blood would not have been properly drained from the body of the animal. James and the elders wanted Gentiles who believed in Jesus not to consume blood either. You can include this information if your readers need it to understand the sentence. Alternate translation: [the meat of animals that have been killed by strangulation, because this meat still contains blood] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 21:26

the men

Luke implicitly means the four **men** who had made a vow. You can include this information if that would be helpful to your readers. Alternate translation: [the men who had each made a vow] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having been purified

Luke is referring implicitly to the purification ceremony that allowed Paul and these men to enter the temple area. You can include this information if that would be helpful to your readers. Alternate translation: [having been purified in order to enter the temple area] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

having been purified

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having participated in a purification ceremony] (See: **Active or Passive (p.1080)**)

the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [the temple courtyard] (See: **Metonymy (p.1193)**)

declaring the fulfillment of the days of purification

Luke is using the possessive form **the days of purification** to mean the days during which the men's vows were in effect, at the end of which there needed to be a **purification** ceremony. Alternate translation: [declaring that the men had kept their vows for the number of days that they had promised and that they could now be purified] (See: **Possession (p.1216)**)

declaring the fulfillment of the days of purification

If your language does not use an abstract noun for the idea of **purification**, you could express the same idea in another way. Alternate translation: [declaring that the men had kept their vows for the number of days that they had promised and that they could now be purified] (See: **Abstract Nouns (p.1078)**)

of the days of purification

In this case Luke is referring implicitly to a separate **purification** process from the one the men fulfilled in order to enter the temple area. He means the purification process that came at the end of a vow. You can include this information if that would be helpful to your readers. Alternate translation: [of the days of purification at the end of their vows] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

until the offering was offered for each one of them

If your language does not use this passive form, you could state this in active form. Alternate translation: [until each one of them offered an offering for himself] (See: **Active or Passive (p.1080)**)

Acts 21:27

the seven days

Luke assumes that his readers will understand that he means the **seven days** that were customarily required for the offerings and purification ceremony at the end of a vow. You can include this information if that would be helpful to your readers. Alternate translation: [the seven days that it took to purify these men] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the Jews from Asia

Luke implicitly means some **Jews from Asia** who had come to Jerusalem for the Pentecost festival, as described in 20:16. You can include this information if that would be helpful to your readers. Alternate translation: [some Jews from Asia who had come to Jerusalem for the Pentecost festival] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

in the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [the temple courtyard] (See: **Metonymy (p.1193)**)

were agitating the whole crowd

Luke says **whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [were making many people in the crowd very agitated] (See: **Hyperbole (p.1152)**)

the & crowd

By the **crowd**, Luke implicitly means the crowd of people who had come to Jerusalem from all over the Roman Empire for the Pentecost festival. You can include this information if that would be helpful to your readers. Alternate translation: [the whole crowd of people who had come to Jerusalem for the Pentecost festival] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

they laid {their} hands on him

The expression **laid hands on** means to arrest or detain someone, by association with the way that arresting officers or concerned citizens might physically take hold of a person with their **hands**. Alternate translation: [they held onto him] or [they detained him] (See: **Metonymy (p.1193)**)

Acts 21:28

Men, Israelites

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [You Israelites] (See: **Idiom (p.1156)**)

all everywhere

The Jews from Asia are saying **all** and **everywhere** as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [people throughout the empire] (See: **Hyperbole (p.1152)**)

the people and the law and this place

The Jews from Asia assume that their listeners will understand that they are referring to the special status of the people of Israel as God's chosen people, the law of Moses, and the temple in Jerusalem. You can include this information if that would be helpful to your readers. Alternate translation: [the people of Israel and the law of Moses and this temple] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

into the temple

The Jews from Asia assume that their listeners will understand that only Jewish males were allowed in certain areas of the courtyard of the Jerusalem **temple** and that they are accusing Paul of bringing **Greeks** into those areas. You can include this information if that would be helpful to your readers. Alternate translation: [into areas of the temple courtyard where they are not allowed to go] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [the temple courtyard] (See: **Metonymy (p.1193)**)

Acts 21:29

In this verse, Luke is giving the reason why the Jews from the province of Asia thought that Paul had “defiled” the temple area by bringing “Greeks” into it. To put the reason before the result, you could create a verse bridge for verses 28–29. It might say something like this: “Now some Jews from Asia had seen Trophimus the Ephesian with Paul in the city. When they saw Paul in the temple when the seven days were about to be finished, they were thinking that Paul had brought Trophimus into the temple. So they were agitating the whole crowd, and they laid their hands on him, shouting, ‘Men, Israelites, help! This is the man teaching all everywhere against the people and the law and this place. And he has even both brought Greeks into the temple and has defiled this holy place.’” (See: **Verse Bridges (p.1259)**)

Trophimus

The word **Trophimus** is the name of a man. See how you translated this name in 20:4. (See: **How to Translate Names (p.1148)**)

Acts 21:30

the whole city was excited

Here, the word **city** means the people who lived in the city of Jerusalem. Alternate translation: [all the people of the city became excited] (See: **Metonymy (p.1193)**)

the whole city was excited

Luke says **the whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the people of the city were very excited] (See: **Hyperbole (p.1152)**)

the whole city was excited

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the people of the city were very angry] (See: **Active or Passive (p. 1080)**)

outside of the temple

Only priests were allowed inside the temple building, so when Luke says **the temple** here, he means the courtyard associated with the temple. Alternate translation: [of the temple courtyard] (See: **Metonymy (p.1193)**)

the doors were shut

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, the context suggests that it would have been the temple gatekeepers. Alternate translation: [the gatekeepers shut the doors] (See: **Active or Passive (p.1080)**)

the doors were shut

The implication is that the gatekeepers **shut** the **doors** to the temple courtyard once the mob dragged Paul outside so that the mob would not defile the temple precincts by killing Paul within them. You can include this information if that would be helpful to your readers. Alternate translation: [the gatekeepers shut the doors so that the mob would not defile the temple courtyard by killing Paul there] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 21:31

And as they were seeking to kill him

The pronoun **they** refers to the mob, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [And as the mob was seeking to kill Paul] (See: **Pronouns — When to Use Them (p. 1222)**)

a report came up to the chiliarch of the cohort

Luke is speaking of this **report** as if they were a living thing that **came up to the commander** on its own. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a messenger brought a report to the commander of the guard] (See: **Personification (p.1207)**)

a report came up to the chiliarch of the cohort

Luke uses the phrase **came up ** because the commander was in a fortress connected to the temple that was higher in elevation than the temple courtyard. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [a messenger brought a report to the commander of the guard up in the temple fortress] (See: **Idiom (p.1156)**)

to the chiliarch of the cohort

A **chiliarch** was an officer in the Roman army who was in charge of a group of 1,000 soldiers. A **cohort** was a large military guard unit. Alternate translation: [to the commander of the military guard] (See: **Translate Unknowns (p. 1252)**)

all Jerusalem was agitated

Here, the word **Jerusalem** means the people who lived in the city of Jerusalem. Alternate translation: [all the people who lived in the city of Jerusalem were agitated] (See: **Metonymy (p.1193)**)

all Jerusalem was agitated

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the people who lived in the city of Jerusalem were very agitated] or [the people who lived in the city of Jerusalem were rioting] (See: **Hyperbole (p.1152)**)

all Jerusalem was agitated

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [something was greatly agitating the people who lived in Jerusalem] (See: **Active or Passive (p.1080)**)

Acts 21:32

who, immediately taking soldiers and centurions, ran down to them

The pronoun **who** refers to the chiliarch (the Roman commander), and the pronoun **them** refer to the people who were rioting. It may be helpful to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: [The commander immediately took soldiers and centurions and ran down to them] (See: **Pronouns — When to Use Them (p.1222)**)

centurions

A **centurion** was an officer in the Roman army who was in charge of a group of 100 soldiers. See how you translated it in 10:1. Alternate translation: [their commanding officers] (See: **Translate Unknowns (p.1252)**)

Acts 21:33

commanded him to be bound with two chains

These means implicitly that the commander ordered his soldiers to chain Paul to one soldier on each side of him. You can include this information if that would be helpful to your readers. Alternate translation: [commanded him to be chained to one soldier on each side of him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

commanded him to be bound

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [commanded his soldiers to bind him] (See: **Active or Passive (p. 1080)**)

he was asking who he might be and what he had done

It may be more natural in your language to have a direct quotation here. Alternate translation: [he was asking, “Who is this? What has he done?”] (See: **Direct and Indirect Quotations (p.1115)**)

he was asking

Luke means implicitly that the commander **was asking** the people in the crowd these questions, not that he was asking them of Paul. You can include this information if that would be helpful to your readers. Alternate translation: [he was asking the people in the crowd] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

Acts 21:34

he, & him

The pronoun **he** refers to the commander, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [the commander ... Paul] (See: **Pronouns — When to Use Them (p.1222)**)

the certain

Luke is using the adjective **certain** as a noun to mean what was reliable or true about Paul. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the truth about Paul] (See: **Nominal Adjectives (p.1195)**)

ordered him to be brought

If your language does not use this passive form, you could state this in active form. Alternate translation: [ordered his soldiers to bring Paul] (See: **Active or Passive (p.1080)**)

Acts 21:35

he was carried by the soldiers

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the soldiers carried him] (See: **Active or Passive (p.1080)**)

because of the violence of the crowd

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: [because the crowd was so violent] (See: **Abstract Nouns (p.1078)**)

Acts 21:36

Take him away

The crowd is using somewhat milder and less exact language to ask for Paul's death. If it would be helpful in your language, you could use a mild way of referring to this in your language or you could state the meaning plainly. Alternate translation: [Put him to death] (See: **Euphemism (p.1127)**)

Acts 21:37

being about to be brought into the fortress, Paul

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as the soldiers were about to bring Paul inside the fortress, Paul] (See: **Active or Passive (p.1080)**)

Paul says

To call attention to a development in the story, here 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: [Paul said] (See: **Irregular Use of Tenses (p.1173)**)

Paul says to the chiliarch, “If it is permitted for me to say something to you

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: [Paul asked the chiliarch if it was permitted for him to say something to him] (See: **Direct and Indirect Quotations (p.1115)**)

Do you know Greek

The commander is using the question form to express surprise that Paul is not who he thought he was. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You know Greek!] (See: **Rhetorical Question (p.1234)**)

Acts 21:38

Then are you not the Egyptian having revolted before these days and having led 4,000 men of the Sicarii into the wilderness

The commander is using the question form to emphasize the conclusion he has drawn about Paul. Jews who spoke Greek typically came from somewhere outside of Palestine, and since Paul seems to be someone whom the Jews in Jerusalem consider to be very dangerous, the commander concludes that he must be **the Egyptian** he knows about. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [Then you must not be the Egyptian who before these days revolted and led the 4,000 men of the Assassins into the wilderness!] (See: **Rhetorical Question (p.1234)**)

of the Sicarii

The term **Sicarii** is a Latin word. Luke spells it out using Greek letters so his readers will know how it sounds. The term means an assassin and it comes from the Latin word for a dagger. In this context, it refers to a group of Jewish rebels who carried daggers under their robes and killed Romans and people who supported the Romans. In your translation, you could spell this the way it sounds in your language, or you could use a term with the same meaning. Alternate translation: [of the Assassins] (See: **Copy or Borrow Words (p.1113)**)

Acts 21:39

a Tarsian

The word **Tarsian** is the name for someone who comes from the city of Tarsus. (See: **How to Translate Names (p. 1148)**)

a citizen of a not undistinguished city

Paul 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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a very distinguished city] (See: **Litotes (p.1181)**)

allow me

This is an imperative, but as Paul's phrase **I ask of you** shows, it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as "please" to make this clear. Alternate translation: [please allow me] (See: **Imperatives — Other Uses (p.1159)**)

Acts 21:40

when he allowed

The pronoun **he** refers to the Roman commander. It may be helpful to clarify this for your readers. Alternate translation: [when the commander allowed] (See: **Pronouns — When to Use Them (p.1222)**)

motioned with {his} hand to the people

This likely means that Paul waved his hand to get the attention of the audience and signal that he was about to speak. He did this to quiet them. Alternate translation: [waved his hand to the people to signal that he was about to speak] (See: **Symbolic Action (p.1243)**)

Acts 22

Acts 22 Chapter Introduction

Structure and Formatting

This is the second account of Paul's conversion in the book of Acts. Because this is such an important event in the early church, there are three accounts of Paul's conversion. (See: Acts 9 and Acts 26)

Religious and Cultural Concepts in This Chapter

"In the Hebrew language"

Most Jews at this time spoke Aramaic and Greek. Most of the people who spoke Hebrew were educated Jewish scholars. This is why the people paid attention when Paul started speaking in Hebrew.

"The Way"

No one knows for sure who first started calling believers "followers of the Way." This is probably what the believers called themselves, because the Bible often speaks of a person living his life as if that person were walking on a path or "way." If this is true, the believers were "following the way of the Lord" by living in a way that pleased God.

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. The "chief captain" could have been punished for treating a Roman citizen the same way he would treat a noncitizen.

Acts 22:1

Men, brothers and fathers

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [You brothers and fathers of mine] (See: **Idiom (p.1156)**)

Men, brothers and fathers

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully. Alternate translation: [My fellow Israelites and you leaders of Israel] or [My fellow Israelites young and old] (See: **Metaphor (p.1187)**)

hear my defense to you now

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [please listen as I explain myself] (See: **Imperatives — Other Uses (p.1159)**)

Acts 22:2

they granted more quietness

If your language does not use an abstract noun for the idea of **quietness**, you could express the same idea in another way. Alternate translation: [they became even more quiet] (See: **Abstract Nouns (p.1078)**)

Acts 22:3

born in Tarsus of Cilicia

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a native of Tarsus of Cilicia] (See: **Active or Passive (p.1080)**)

but educated in this city at the feet of Gamaliel, instructed

Paul is using the phrase **at the feet** to refer to Gamaliel himself by association with the way a student in this culture would sit at the feet of a teacher (that is, on the ground in front of a teacher) while learning from him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [but educated in this city by Gamaliel, instructed] (See: **Metonymy (p.1193)**)

but educated in this city at the feet of Gamaliel, instructed

If your language does not use these passive forms, you could state this using active forms. It may be helpful to begin new sentences here. Alternate translation: [However, Gamaliel educated me in this city. He instructed me] (See: **Active or Passive (p.1080)**)

of Gamaliel

The word **Gamaliel** is the name of the man who was one of the most prominent teachers of the Jewish law at this time. See how you translated his name in 5:34. (See: **How to Translate Names (p.1148)**)

according to the strictness

If your language does not use an abstract noun for the idea of **strictness**, you could express the same idea in another way. Alternate translation: [according to the most strict interpretation] (See: **Abstract Nouns (p.1078)**)

of our fathers

Peter is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of our ancestors] (See: **Metaphor (p.1187)**)

as you all are today

Paul compares himself with the crowd. Alternate translation: [in the same way that all of you are today]

Acts 22:4

who persecuted this Way unto death

If your language does not use an abstract noun for the idea of **death**, you could express the same idea in another way. Alternate translation: [who persecuted this Way to the point of killing those who belonged to it] (See: **Abstract Nouns (p.1078)**)

who persecuted

Paul is using the pronoun **who** to refer to himself. It may be helpful to clarify this for your readers. It may be helpful to begin a new sentence here. Alternate translation: [I persecuted] (See: **Pronouns — When to Use Them (p.1222)**)

this Way

Here, **this Way** represents the people who belonged to the group called the Way. Alternate translation: [I persecuted the people who belonged to the group called the Way] (See: **Metonymy (p.1193)**)

this Way

As the introduction to chapter 9 explains, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for “way” or “path” that you can use as a name, it would be appropriate to use it in your translation. See what you did in 9:2. (See: **How to Translate Names (p.1148)**)

Acts 22:5

testifies for me

Paul is speaking politely of the high priest as if it may be assumed that he will willingly testify to what he knows to be true. Use a form in your language that implicitly suggests good will on the part of someone. Alternate translation: [will tell you about me] (See: **Politeness (p.1212)**)

the elderhood

Paul is referring to the Sanhedrin by association with the way it was composed of the elders of the Jewish people. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the Sanhedrin] (See: **Metonymy (p.1193)**)

the brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our fellow Jews] (See: **Metaphor (p.1187)**)

going to bring back bound to Jerusalem & those being there

If your language does not use the passive form **bound**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to bind those who were there and bring them back to Jerusalem] (See: **Active or Passive (p.1080)**)

so that they might be punished

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [in order that they might receive punishment] (See: **Active or Passive (p.1080)**)

Acts 22:6

And it happened to me that

Paul is using this phrase to introduce a significant development in his story. Use a word, phrase, or other method in your language that is natural for this purpose. (See: **Introduction of a New Event (p.1164)**)

Acts 22:7

a voice saying to me, ‘Saul, Saul, why are you persecuting me

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [someone addressing me by name and asking me why I was persecuting him] (See: **Quotes within Quotes (p.1228)**)

a voice saying to me

Paul is using one part of this speaker, his **voice**, to represent all of him in the act of speaking. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [someone saying to me] (See: **Synecdoche (p.1245)**)

why are you persecuting me

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: [you should not be persecuting me!] (See: **Rhetorical Question (p.1234)**)

Acts 22:8

And I answered, ‘Who are you, Lord?’ And he said to me, ‘I am Jesus the Nazarene, whom you are persecuting

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And in response I asked this divine figure who he was, and he told me that he was Jesus the Nazarene, whom I was persecuting] (See: **Quotes within Quotes (p.1228)**)

Who are you, Lord

Paul was not yet acknowledging that Jesus was **Lord**. He used that respectful title because he recognized that he was speaking to someone of divine power. If this might be confusing for your readers, you could use a similar term of respect. Alternate translation: [Who are you, Sir] (See: **Politeness (p.1212)**)

Acts 22:9

they did not hear the voice

In this context the word **hear** likely means “understand,” since Luke says in 9:7 that the men traveling with Paul did actually hear the voice. You may wish to make this clear in your translation. Alternate translation: [they did not understand the voice] (See: **Idiom (p.1156)**)

Acts 22:10

But I said, ‘What should I do, Lord?’ And the Lord said to me, ‘Arising, go into Damascus, and there it will be told to you about all that has been appointed to you to do

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But I asked the Lord what I should do, and the Lord told me to get up and go into Damascus, because there it would be told to me about all that had been appointed to me to do.] (There should no quotation mark at the end.) (See: **Quotes within Quotes (p.1228)**)

it will be told to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [someone will tell you] (See: **Active or Passive (p.1080)**)

all that has been appointed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it is clear from the context that it was God. Alternate translation: [all that God has appointed] (See: **Active or Passive (p.1080)**)

Acts 22:11

because of the glory of that light

If your language does not use an abstract noun for the idea of **glory**, you could express the same idea in another way. Alternate translation: [because that light was so bright] (See: **Abstract Nouns (p.1078)**)

being led by the hand by the ones being with me

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [with the ones being with me leading me by the hand] (See: **Active or Passive (p.1080)**)

I came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [I went] (See: **Go and Come (p.1142)**)

Acts 22:12

a certain devout man

Paul is using the phrase **a certain devout man** to introduce **Ananias** as a new participant in his story. If your language has its own way of introducing new participants, you could use it here in your translation. (See: **Introduction of New and Old Participants (p.1167)**)

being attested by all the Jews living there

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom all the Jews there attested] or [of whom all the Jews there spoke well] (See: **Active or Passive (p.1080)**)

Acts 22:13

said to me, ‘Saul, brother, look up

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [addressed me as a brother and told me to look up] (See: **Quotes within Quotes (p.1228)**)

Saul, brother

Ananias was using the word **brother** as a title for **Saul**. The two men were not actual brothers. This could mean: (1) that Ananias was already addressing Saul as someone who shared the same faith. Alternate translation: [Saul, my fellow believer]; (2) that Ananias is addressing Saul as a fellow Israelite, as the word “brother” is used in 3:17 and many other places in this book. Alternate translation: [Saul, my fellow Israelite] (See: **Metaphor (p.1187)**)

look up

In one sense, this was not a command that Paul was capable of obeying, since he could not see. Instead, it was a command that directly caused him to be healed, if he would **look up** as if he could see. Alternate translation: [if you look up, you will be able to see] or see next note for another possibility. (See: **Imperatives — Other Uses (p.1159)**)

look up

The expression **look up** can also mean “see again,” that is, to have one’s sight restored. If this is the meaning, then Ananias was telling Paul what Jesus was going to do for him. Alternate translation: [Jesus is restoring your sight] (See: **Idiom (p.1156)**)

in the same hour

In the ancient world, an **hour** was the shortest time span that people envisioned. In this context, the term does not mean a literal hour of 60 minutes, but it means the shortest time imaginable. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [right at that instant] (See: **Idiom (p.1156)**)

And & I looked up to him

Paul means implicitly that when he **looked up** at Ananias, he was able to see him clearly. You can include this information if that would be helpful to your readers. Alternate translation: [And … when I looked up at him, I could see him] or see next note for another possibility. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 22:14

And he said, ‘The God of our fathers appointed you to know his will and to see the Righteous One and to hear the voice from his mouth

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And he told me that the God of our fathers had appointed me to know his will and to see the Righteous One and to hear the voice from his mouth] (See: **Quotes within Quotes (p.1228)**)

of & fathers

Paul is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our ancestors] (See: **Metaphor (p.1187)**)

the Righteous One

Ananias is using the adjective **Righteous** as a noun to mean a particular person who is righteous. ULT adds the word **one** to show that. Your language may use adjectives in the same way. If not, you could translate this with an equivalent phrase. Alternate translation: [the One who is righteous] (See: **Nominal Adjectives (p.1195)**)

the Righteous One

Ananias is referring to the Messiah by association with the way the Messiah was **Righteous**. If it would be helpful in your language, you could express the meaning plainly. Alternate translation: [the Messiah] (See: **Metonymy (p. 1193)**)

the voice from his mouth

It might seem that the expression **the voice from his own mouth** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [his own voice] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

Acts 22:15

for you will be a witness for him to all men of what you have seen and heard

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation, continuing from the previous verse: [because I would be a witness for him to all men of what I had seen and heard] (See: **Quotes within Quotes (p.1228)**)

to all men

Although the term **men** is masculine, Ananias was using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [to all people] (See: **When Masculine Words Include Women (p. 1261)**)

Acts 22:16

And now, why are you delaying? Arising, be baptized and wash away your sins, calling on his name

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [He asked me why I was delaying, and he told me to arise and be baptized and wash away my sins, calling on the name of Jesus] (See: **Quotes within Quotes (p.1228)**)

And now

Here, **now** does not mean “at this moment”; Ananias is using the term to draw attention to the important point that follows. Alternate translation: [So listen]

Arising

Here the term **arising** means that Ananias wanted Paul to take action, not that he wanted him to stand up from a sitting or lying position. Alternate translation: [Come on] (See: **Idiom (p.1156)**)

be baptized

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [receive baptism] (See: **Active or Passive (p.1080)**)

and wash away your sins

Ananias is speaking as if Paul could literally **wash away** his **sins**. He is using a word picture to convey his meaning. He means that just as washing one’s body removes dirt, if Paul repents and asks Jesus for forgiveness, Jesus releases him from the guilt and power sin. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to show that you are asking Jesus to free you from sin] (See: **Metaphor (p.1187)**)

calling on his name

Here, **name** represents a person by association with the way that each person has a name. Alternate translation: [calling on him] (See: **Metonymy (p.1193)**)

his name

By **his name**, Ananias implicitly means the name of Jesus. You can include this information if that would be helpful to your readers. Alternate translation: [the name of Jesus] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 22:17

And it happened to me that

Paul is using this phrase to introduce a significant development in his story. Use a word, phrase, or other method in your language that is natural for introducing a new development. (See: **Introduction of a New Event (p.1164)**)

Acts 22:18

And I saw him saying to me, ‘Hurry and go away in haste from Jerusalem, because they will not accept your testimony about me

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I saw him telling me to hurry and go away in haste from Jerusalem because they would not accept my testimony about him] (See: **Quotes within Quotes (p.1228)**)

him

The pronoun **him** refers to Jesus. It may be helpful to clarify this for your readers. Alternate translation: [the Lord Jesus] (See: **Pronouns — When to Use Them (p.1222)**)

Hurry and go away in haste

The expressions **Hurry** and **in haste** mean similar things. Jesus was using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Go away as fast as you can] (See: **Doublet (p.1120)**)

Acts 22:19

And I said, ‘Lord, they themselves know that I was imprisoning and beating by synagogues the ones believing in you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I told the Lord that they themselves knew that I was imprisoning and beating by synagogues those who believed in him] (See: **Quotes within Quotes (p.1228)**)

they themselves know

The pronouns **they themselves** refers to the non-believing Jews in Jerusalem. It may be helpful to clarify this for your readers. Alternate translation: [the Jews here in Jerusalem who do not believe in you know] (See: **Pronouns — When to Use Them (p.1222)**)

they themselves know

Paul is adding the word **themselves** for emphasis. Use a way that is natural in your language to indicate this emphasis. Alternate translation: [they know very well] (See: **Reflexive Pronouns (p.1231)**)

Acts 22:20

And when the blood of Stephen your witness was spilled, I myself was also standing by and agreeing and guarding the outer garments of the ones killing him

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [I told him that when the blood of Stephen his witness was spilled, I myself was also standing by and agreeing and guarding the outer garments of the ones killing him] (See: **Quotes within Quotes (p.1228)**)

the blood of Stephen your witness was spilled

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, recall from chapter 7 that it was the enemies of Stephen. Alternate translation: [the enemies of Stephen your witness spilled his blood] (See: **Active or Passive (p. 1080)**)

the blood of Stephen your witness was spilled

Paul is referring to Stephen's death by association with the way his **blood** was **spilled** when his enemies killed him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the enemies of Stephen your witness killed him] (See: **Metonymy (p.1193)**)

Acts 22:21

But he said to me, ‘Go, because I will send you far away to the Gentiles

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [But he told me to go because he would send me far away to the Gentiles] (See: **Quotes within Quotes (p.1228)**)

Acts 22:22

this word

This could mean: (1) that the crowd became upset when they heard the specific **word** “Gentiles.” Alternate translation: [they heard the word “Gentiles,”]; (2) that the term **word** means what Paul said by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Paul says this] (See: **Metonymy (p.1193)**)

they lifted up their voice, saying

Luke is speaking as if the crowd in Jerusalem literally **lifted up** its **voice**. He means that they spoke loudly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [they shouted] (See: **Metaphor (p.1187)**)

their voice

If you would like to retain the metaphor in your translation of “lifting up a voice” but it would be unusual in your language to speak as if a whole group of people had one **voice**, you could make this plural. Alternate translation: [their voices]

Remove such a one from the earth

The crowd is referring to Paul’s death by association with the way they would **remove** him **from the earth** if they killed him. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [Kill such a one] (See: **Metonymy (p.1193)**)

it was not right for him to live

The crowd meant implicitly that it was **not right** for Paul to **live** even long enough to offer the explanation he was giving. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: [we should have killed him even before he spoke to us] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 22:23

casting off {their} outer garments

When the people in the crowd removed their outer garments, this was at least a symbolic action indicating that they felt they should stone Paul to death. They took off their long robes as they would have done in order to throw stones at Paul more easily. But some of the people may actually have intended to try to stone Paul even though he was in the custody of the Roman soldiers. If it would be helpful to your readers, you could indicate this in your translation. Alternate translation: [casting off their outer garments as if they were going to throw stones at Paul to kill him] (See: **Symbolic Action (p.1243)**)

throwing dust into the air

This could mean: (1) that the people in the crowd were **throwing dust into the air** to symbolize how they wanted to throw stones at Paul, who was on the steps above them. Alternate translation: [throwing dust into the air as if they were throwing stones at Paul]; (2) that the people in the crowd were doing this to demonstrate how angry they were. Alternate translation: [angrily throwing dust into the air] (See: **Symbolic Action (p.1243)**)

Acts 22:24

ordered him to be brought

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [ordered his soldiers to bring him] (See: **Active or Passive (p.1080)**)

the fortress

This **fortress** was connected to the outer temple court. See how you translated this in 21:34.

commanding him to be examined by scourges

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [commanding his soldiers to examine him by scourges] (See: **Active or Passive (p.1080)**)

commanding him to be examined by scourges

The commander did not want **scourges** to conduct this examination. Luke is referring to the act of whipping someone by association with the instruments, **scourges**, that the commander ordered his soldiers to use for whipping. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [commanding his soldiers to examine him by scourging him] (See: **Metonymy (p. 1193)**)

by scourges

The term **scourges** describes leathern thongs that had small pieces of metal attached to them to inflict more damage. Your language may have a term for a similar item that you can use in your translation. Alternate translation: [by whips] (See: **Translate Unknowns (p.1252)**)

Acts 22:25

they stretched & out

The pronoun **they** refers to the soldiers who were going to whip Paul. It may be helpful to clarify this for your readers. Alternate translation: [the soldiers] (See: **Pronouns — When to Use Them (p.1222)**)

Paul said to the centurion standing by, “If it is lawful for you to scourge a man Roman and uncondemned

Luke is recording how Paul used the typical form in his language for asking questions. It may be more natural in your language to have an indirect quotation here. Alternate translation: [Paul asked the centurion who was standing by whether it was lawful for him and his soldiers to scourge a man who was a Roman and had not been condemned.] (See: **Direct and Indirect Quotations (p.1115)**)

If it is lawful for you to scourge a man Roman and uncondemned

Paul is using the question form to challenge the right of the centurion and his soldiers to whip him. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [It is not lawful for you to whip a man who is a Roman citizen and who is uncondemned!] (See: **Rhetorical Question (p.1234)**)

a man Roman and uncondemned

In this context, the term **Roman** implicitly indicates Roman citizenship. You can include this information if that would be helpful to your readers. Alternate translation: [a man who is a Roman citizen and who has not been condemned] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 22:26

What are you about to do

The centurion is using the question form to warn the commander that he should not have Paul whipped. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not be doing this!] (See: **Rhetorical Question (p.1234)**)

What are you about to do

The centurion is speaking of the commander, one person who was involved in having Paul whipped, to mean everyone who was involved. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [We should not be doing this!] (See: **Synecdoche (p.1245)**)

a Roman

As in the previous verse, here the term **Roman** implicitly indicates Roman citizenship. Alternate translation: [a Roman citizen] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 22:27

to him, “& he

The pronouns **them**, **him**, and **he** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul ... he] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 22:28

I bought this citizenship with a large sum of money

The commander is saying implicitly that he does not believe that Paul is a Roman citizen, because Paul does not appear to be wealthy enough to have purchased citizenship. You can include this information if that would be helpful to your readers. Alternate translation: [It requires a large sum of money to purchase citizenship, and you do not seem to be wealthy, so I do not believe that you are a citizen] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

I bought this citizenship with a large sum of money

If your language does not use an abstract noun for the idea of **citizenship**, you could express the same idea in another way. Alternate translation: [I became a citizen by paying a large sum of money] (See: **Abstract Nouns (p. 1078)**)

I & indeed was born

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [I indeed was born a citizen] (See: **Ellipsis (p.1122)**)

I & indeed was born

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I indeed have been a citizen since birth] or [I indeed inherited citizenship from my father] (See: **Active or Passive (p.1080)**)

Acts 22:29

was afraid

The implication is that the commander **was afraid** that the higher Roman authorities would punish him. You can include this information if that would be helpful to your readers. Alternate translation: [was afraid that the higher Roman authorities would punish him] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 22:30

the certain

Luke is using the adjective **certain** as a noun to mean what was reliable or true about Paul. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the truth] (See: **Nominal Adjectives (p.1195)**)

he released him

This means implicitly not that the commander **released** Paul from custody but that he freed Paul from the chains that were binding him to one solider on each side of him. You can include this information if that would be helpful to your readers. Alternate translation: [he ordered his soldiers to unchain Paul] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 23

Acts 23 Chapter Introduction

Structure and Formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULT does this with the quoted material in 23:5.

Religious and Cultural Concepts in This Chapter

Resurrection of the dead

The Pharisees believed that after people died, they would become alive again and God would either reward them or punish them. The Sadducees believed that once people died, they stayed dead and would never become alive again. (See: **reward, prize, deserve (p.1278)**)

“Called a curse”

Some Jews promised God that they would not eat or drink until they killed Paul, and they asked God to punish them if they did not do what they had promised to do.

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens, and others gave money to the Roman government so they could become Roman citizens. The “chief captain” could have been punished for treating a Roman citizen the same way he would treat a non-citizen.

Translation Issues in This Chapter

Whitewash

This is a common metaphor in Scripture for appearing to be good or clean or righteous when one is evil or unclean or unrighteous. (See: **Metaphor (p.1187)**)

Acts 23:1

brothers

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [brothers of mine] (See: **Idiom (p.1156)**)

Men, brothers

Paul is using the word **brothers** to refer respectfully to his fellow Israelites. Alternate translation: [My fellow Israelites] (See: **Metaphor (p.1187)**)

in all good conscience

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in careful obedience to the law] (See: **Hyperbole (p. 1152)**)

Acts 23:2

Ananias

Ananias is the name of a man. See how you translated the same name for two other men in 5:1 and 9:10. (See: **How to Translate Names (p.1148)**)

to strike his mouth

Ananias ordered this as a symbolic action to show that he believed Paul had said something with his **mouth** that he should not have said. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [to strike his mouth because he believed Paul had said something he should not have said] (See: **Symbolic Action (p.1243)**)

Acts 23:3

you whitewashed wall

Paul is referring to the way a **wall** can be painted white to make it look clean. Paul was suggesting that, in the same way, Ananias appeared to look morally innocent, but he was really full of evil intent. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [you who pretend to be good] (See: **Metaphor (p.1187)**)

And do you sit judging me by the law and, acting contrary to the law, command me to be struck

Paul is using the question form to challenge Ananias for what he has done. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should certainly not sit judging me by the law while acting contrary to the law by commanding me to be struck!] (See: **Rhetorical Question (p.1234)**)

command me to be struck

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [command someone to strike me] (See: **Active or Passive (p.1080)**)

Acts 23:4

Are you insulting the high priest of God

The men standing by Paul are using the question form to rebuke him for saying what he said. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [You should not insult the high priest of God!] (See: **Rhetorical Question (p.1234)**)

Acts 23:5

brothers

Paul is using the term **brothers** to mean his fellow Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [my kinsmen] (See: **Metaphor (p.1187)**)

For it is written, ‘You shall not speak evil of a ruler of your people

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [For it is written that we should not speak evil of a ruler of our people] (See: **Quotes within Quotes (p.1228)**)

For it is written

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [For Moses wrote in the law] (See: **Active or Passive (p. 1080)**)

You shall not speak evil of a ruler of your people

Moses is using a future statement to give a command. Alternate translation: [You must not speak evil of a ruler of your people] (See: **Statements — Other Uses (p.1241)**)

Acts 23:6

one part

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [one part of the council] (See: **Ellipsis (p.1122)**)

Men, brothers

This is an idiomatic form of address. Alternate translation: [My brothers] (See: **Idiom (p.1156)**)

Men, brothers

Paul is using the term **brothers** to mean his fellow Jews. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [My kinsmen] (See: **Metaphor (p.1187)**)

a son of Pharisees

By **son**, Paul means both that he is the literal son of a Pharisee and that he is the descendant of a line of Pharisees. Alternate translation: [and my father and forefathers were Pharisees] (See: **Metaphor (p.1187)**)

the hope and resurrection

This phrase expresses a single idea by using two words connected with **and**. The word **resurrection** describes what the Pharisees had **hope** for. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [the hope of the resurrection] (See: **Hendiadys (p. 1144)**)

the hope and resurrection of the dead

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [the hope that God will make the dead alive again] (See: **Abstract Nouns (p. 1078)**)

of the dead

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who have died] (See: **Nominal Adjectives (p.1195)**)

I am being judged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you are judging me] (See: **Active or Passive (p.1080)**)

Acts 23:7

(There are no notes for this verse.)

Acts 23:8

For

Luke uses the word **For** to introduce background information about the **Sadducees** and **Pharisees** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

there is no resurrection, nor angels or spirits

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [there is no resurrection and that there are no angels and no spirits] (See: **Ellipsis (p.1122)**)

both

By **both**, Luke means implicitly that Pharisees believe in (1) the resurrection and (2) angels and spirits. You could indicate this explicitly if that would be helpful to your readers. Alternate translation: [both that there is a resurrection and that there are angels and spirits] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 23:9

arising

By **arising** (that is, standing up), these Pharisees were indicating that they had something important to say. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [standing up to show that they had something important to say] (See: **Symbolic Action (p.1243)**)

And if a spirit spoke to him, or an angel

These Pharisees are speaking as if what they are saying is a hypothetical possibility, but they believe that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. Alternate translation: [And since a spirit must have spoken to him, or an angel] (See: **Connect — Factual Conditions (p.1102)**)

And if a spirit spoke to him, or an angel

These Pharisees assume that the Sadducees will understand that they mean this spirit or angel **spoke** to Paul when he had the vision in the Jerusalem temple that he described in 22:17–21. You can include this information if that would be helpful to your readers. Alternate translation: [And since a spirit must have spoken to him, or an angel, when he had his vision in Jerusalem] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

And if a spirit spoke to him, or an angel

These Pharisees are making the first part of a conditional statement and leaving the second part for the Sadducees to realize on their own. If this would be unclear to your readers, you could supply the second part of this conditional statement in your translation. Alternate translation: [And if a spirit spoke to him, or an angel, then you should find no evil in this man either.] (See: **Ellipsis (p.1122)**)

Acts 23:10

Paul be torn apart by them

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [they tear Paul apart] (See: **Active or Passive (p.1080)**)

lest Paul be torn apart by them

Luke is making an overstatement here to emphasize the danger that Paul was in. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [lest they cause Paul great physical harm] (See: **Hyperbole (p.1152)**)

Acts 23:11

on the following night

This expression indicates the **night** after the day Paul went before the council. In your translation, express this in the way your culture reckons time. Alternate translation: [during the night that followed] (See: **Idiom (p.1156)**)

the Lord

Luke is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [the Lord Jesus] (See: **Politeness (p.1212)**)

to testify in Rome

Jesus assumes that Paul will know that he means Paul will **testify** about him in Rome. You can include this information if that would be helpful to your readers. Alternate translation: [to testify about me in Rome] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 23:12

the Jews

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [certain Jews] (See: **Synecdoche (p. 1245)**)

cursed themselves

The implication is that the curse was, “May God do so to us if we eat or drink until we have killed Paul,” that is, “May God kill us.” You can include this information if that would be helpful to your readers. Alternate translation: [asked God to kill them if they did not do what they swore to do] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

saying neither to eat nor to drink until they had killed Paul

It may be more natural in your language to have a direct quotation here. Alternate translation: [saying, “We will neither eat or drink until we have killed Paul”] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 23:13

(There are no notes for this verse.)

Acts 23:14

We have cursed ourselves with a curse

It might seem that the expression **cursed ourselves with a curse** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [cursed ourselves] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

to eat nothing

Since the men actually swore that they would **eat** or drink nothing, they are using one part of their oath to represent all of it. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [to eat and drink nothing] (See: **Synecdoche (p.1245)**)

Acts 23:15

we

By **we**, the conspirators mean themselves but not chief priests and leaders to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

appear

This is an imperative, but it communicates a request rather than a command. Use a form in your language that communicates a request. Alternate translation: [we would like you to make it appear] (See: **Imperatives — Other Uses (p.1159)**)

Acts 23:16

hearing the ambush

Luke means that the son of Paul's sister heard some of the conspirators talking about the **ambush**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [hearing people talk about the ambush] (See: **Metonymy (p.1193)**)

the son of the sister of Paul

Luke does not tell us whether this **sister** was older or younger than Paul, but describe this relationship in the way that would be most natural for your language and culture. Alternate translation: [Paul's nephew] or [the nephew of Paul] (See: **Kinship (p.1177)**)

Acts 23:17

Take

This is an imperative, but it communicates a polite request rather than a command. Use a form in your language that communicates a polite request. It may be helpful to add an expression such as “please” to make this clear. Alternate translation: [Please take] (See: **Imperatives — Other Uses (p.1159)**)

Acts 23:18

taking him, he brought him

The pronoun **him** refers to Paul's nephew, and the pronoun **he** refers to the centurion. It may be helpful to clarify this for your readers. Alternate translation: [taking Paul's nephew, the centurion brought him] (See: **Pronouns — When to Use Them (p.1222)**)

says

To call attention to a development in the story, here 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: [said] (See: **Irregular Use of Tenses (p.1173)**)

Acts 23:19

So & taking hold of his hand

The chiliarch **taking hold** of the **hand** of Paul's nephew was more than was needed simply to lead the nephew to a **private** location. This was a symbolic action that assured the nephew that the chiliarch would protect him and that he could therefore speak safely and confidentially. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [taking hold of his hand to reassure him] (See: **Symbolic Action (p. 1243)**)

Acts 23:20

The Jews

Paul's nephew is using the name of a whole group, **The Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [Certain Jews] (See: **Synecdoche (p.1245)**)

Acts 23:21

may you not be persuaded by them

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [may they not persuade you] or [do not let them persuade you] (See: **Active or Passive (p.1080)**)

the promise from you

By the word **promise**, Paul's nephew is referring to the commander agreeing to bring Paul to the Sanhedrin the next day and actually bringing him. You can include this information if that would be helpful to your readers. Alternate translation: [you to bring Paul to the Sanhedrin] (See: **Metonymy (p.1193)**)

Acts 23:22

commanding him to tell no one that “you have reported these things to me

Luke begins an indirect quotation but finishes it as a direct quotation. It may be more natural in your language for the entire quotation to be either indirect or direct. Alternate translation: [commanding him to tell no one that he had reported these things to him] or [commanding him, “Tell no one that you have reported these things to me] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 23:23

200 spearmen

Alternate translation: [200 soldiers who are armed with spears] (See: **Numbers (p.1197)**)

the third hour of the night

In your translation, you may wish to express this in the way your own culture reckons time. Alternate translation: [nine o'clock this evening] (See: **Idiom (p.1156)**)

Acts 23:24

and to provide animals so that, having set Paul on them, they may bring him safely to Felix the governor

Here Luke finishes as an indirect quotation the direct quotation that began in the previous verse. It may be more natural in your language to continue and finish the quotation as a direct quotation. Alternate translation: [and provide animals so that, having set Paul on them, they may bring him safely to Felix the governor] (See: **Direct and Indirect Quotations (p.1115)**)

they may bring him safely

The pronoun **they** refers to the soldiers, horsemen, and spearmen described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [these troops may bring him safely] (See: **Pronouns — When to Use Them (p.1222)**)

Felix

The word **Felix** is the name of the man who was the Roman **governor** of Judea at this time. (See: **How to Translate Names (p.1148)**)

Acts 23:25

writing a letter

Luke means implicitly that the commander gave the instructions described in the previous two verses by "summoning" two centurions and **writing** the letter quoted in verses 26–30. It may be helpful to begin a new sentence here. Alternate translation: [He also wrote a letter] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 23:26

Claudius Lysias to the most excellent Governor Felix

The commander begins this letter by speaking about himself and about the person to whom he is writing in the third person. That was the convention in this culture. If it would be helpful in your language, you could use the first and second persons to translate this. Alternate translation: [I, Claudius Lysias, to you, the most excellent Governor Felix] (See: **First, Second or Third Person (p.1133)**)

Claudius Lysias to the most excellent Governor Felix: Greetings

As was also the convention in this culture, the letter-writer leaves it unstated but understood that he is writing. If it would be helpful in your language, you could supply those words. Alternate translation: [I, Claudius Lysias, am writing to you, the most excellent Governor Felix] (See: **Ellipsis (p.1122)**)

Claudius Lysias

The words **Claudius Lysias** are the name of the commander. (See: **How to Translate Names (p.1148)**)

to the most excellent Governor Felix

The expression **most excellent** was a formal title by which people addressed Roman officials. Your language and culture may have a comparable title that you can use in your translation. Alternate translation: [to the Honorable Governor Felix] (See: **Politeness (p.1212)**)

Acts 23:27

This man, having been seized by the Jews and about to be killed by them, & I rescued

If your language does not use these passive forms, you could express these ideas in active form or in another way that is natural in your language. Alternate translation: [Learning that the Jews had seized this man and that they were about to kill him ... I rescued him] (See: **Active or Passive (p.1080)**)

the Jews

The commander is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [certain Jews] (See: **Synecdoche (p.1245)**)

a Roman

Here the term **Roman** implicitly indicates Roman citizenship. Alternate translation: [a Roman citizen] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 23:28

I took him down

The commander says that he took Paul ** down** to the Sanhedrin because he brought him down the steps from the Roman fortress to the temple courtyard. It may not be necessary to reproduce this detail in your translation. Alternate translation: [I brought him] (See: **When to Keep Information Implicit (p.1263)**)

Acts 23:29

whom I found being accused about questions of their law but having no accusation worthy of death or chains

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. It may be helpful to begin a new sentence here. Alternate translation: [I found that the Jews were accusing him about questions of their law, but they were not accusing him of anything worthy of death or chains] (See: **Active or Passive (p.1080)**)

of death or chains

The commander is using the word **death** to mean a penalty of death. He is referring to imprisonment by association with the way that the Romans used **chains** to secure prisoners. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [execution or imprisonment] or [of being put to death or being put in prison] (See: **Metonymy (p.1193)**)

Acts 23:30

when a plot that was to be against the man was revealed to me

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when someone revealed to me that there was going to be a plot against the man] (See: **Active or Passive (p.1080)**)

Acts 23:31

according to the thing having been commanded to them

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [according to what the chiliarch had commanded them to do] (See: **Active or Passive (p.1080)**)

Antipatris

The word **Antipatris** is the name of a city. It was located about halfway between Jerusalem and Caesarea. (See: **How to Translate Names (p.1148)**)

Acts 23:32

they returned & him

The pronoun **they** refers to the soldiers, and the pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul, the soldiers returned] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 23:33

who, entering into Caesarea and delivering the letter to the governor, also presented Paul to him

The pronoun **who** refers to the horsemen who accompanied Paul all the way to Caesarea. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: [When the horsemen reached Caesarea, they delivered the letter to the governor and also presented Paul to him] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 23:34

having asked what province he was from

It may be more natural in your language to have a direct quotation here. Alternate translation: [having asked Paul, “What province are you from?”] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 23:35

commanding him to be guarded

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [commanding his soldiers to guard him] (See: **Active or Passive (p. 1080)**)

Acts 24

Acts 24 Chapter Introduction

Structure and Formatting

Paul told the governor that he had not done what the Jews were accusing him of doing and that the governor should not punish him for what he did do.

Religious and Cultural Concepts in This Chapter

Respect

Both the Jewish leaders (Acts 24:2–4) and Paul (Acts 24:10) began their speeches with words that show respect to the governor.

Translation Issues in This Chapter

Governmental leaders

The words “governor,” “commander,” and “centurion” may be difficult to translate into some languages. (See: **Translate Unknowns (p.1252)**)

Acts 24:1

a certain orator, Tertullus

Luke is using the phrase **a certain orator** to introduce **Tertullus** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. (See: **Introduction of New and Old Participants (p.1167)**)

a & orator

In this context, the term **orator** means a person who spoke well and who was well acquainted with Roman law. Either an accuser or a defendant might employ such a person to argue a case for them in court. In your translation, you could use a term for someone in a comparable role in your culture. Alternate translation: [a courtroom lawyer] (See: **Translate Unknowns (p.1252)**)

certain & Tertullus

The word **Tertullus** is the name of a man. (See: **How to Translate Names (p.1148)**)

came down

Luke says that these men **came down** to Caesarea because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way of referring to traveling downward in your language. (See: **Idiom (p.1156)**)

Acts 24:2

when he had been summoned

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when the governor summoned Paul] (See: **Active or Passive (p. 1080)**)

to accuse him

The pronoun **him** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [to accuse Paul] (See: **Pronouns — When to Use Them (p.1222)**)

As we are obtaining

By **we**, Tertullus means himself and his fellow Jews but not Governor Felix, to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

you, & your

Here the words **you** and **your** refer to Felix, the governor. It may be helpful to clarify this for your readers. Alternate translation: [you, Governor Felix ... your] (See: **Pronouns — When to Use Them (p.1222)**)

for this people

Tertullus assumes that Governor Felix will understand that by **this people** he means the Jewish people. You can include this information if that would be helpful to your readers. Alternate translation: [for the Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 24:3

in every way & everywhere, & all

Tertullus says these things as overstatements for emphasis. Since Luke is quoting directly from his speech, it would be appropriate to retain these overstatements in your translation. (See: **Hyperbole (p.1152)**)

most excellent Felix

The expression **most excellent** was a formal title by which people addressed Roman officials. Your language and culture may have a comparable title that you can use in your translation. See how you translated the similar expression in Acts 23:26. Alternate translation: [Your Excellency, Governor Felix] (See: **Politeness (p.1212)**)

with all thankfulness

If your language does not use an abstract noun for the idea behind the word **thankfulness**, you could express the same idea in another way. Alternate translation: [very gratefully] (See: **Abstract Nouns (p.1078)**)

Acts 24:4

to us

By **us**, Tertullus means himself and the Jewish leaders on whose behalf he is speaking. He does not mean Governor Felix, to whom he is speaking. So use the exclusive form of “us” in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p.1131)**)

briefly in your fairness

If your language does not use an abstract noun for the idea of **fairness**, you could express the same idea in another way. Alternate translation: [briefly, knowing that you will judge our case fairly] (See: **Abstract Nouns (p. 1078)**)

Acts 24:5

a pest

Tertullus is speaking as if Paul was literally spreading disease. He means that Paul is causing trouble. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a troublemaker] (See: **Metaphor (p.1187)**)

among all the Jews throughout the world

Tertullus says this as overstatements for emphasis. Since Luke is quoting directly from his speech, it would be appropriate to retain this overstatement in your translation. (See: **Hyperbole (p.1152)**)

of the Nazarenes

In this context, the word **Nazarenes** is a name that people used at this time to describe believers in Jesus. Jesus himself was known as a Nazarene because he came from the town of Nazareth. See how you translated the same word in 2:22, where it has that meaning. (See: **How to Translate Names (p.1148)**)

Acts 24:6

whom also we arrested

Tertullus is making the case that Paul is a criminal, but he is leaving it up to Felix to decide what Paul's punishment should be, so he is deliberately breaking off this sentence here. If this might be unclear to your readers, you could indicate his meaning in your translation. Alternate translation: [whom we also arrested, and who deserves to be punished, but we will leave it to you to decide his punishment.] (See: **Ellipsis (p.1122)**)

As the General Introduction to Acts explains, this second half of this verse, all of verse 7, and the first part of verse 8 are found in many traditional versions of the Bible, but they are not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting this material in brackets. If a translation of the Bible already exists in your area, you could consider including this material if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this material may not be original, such as by putting it in brackets or in a footnote. (See: **Textual Variants (p.1247)**)

Acts 24:7

(There are no notes for this verse.)

Acts 24:8

from whom

The pronoun **whom** refers to Paul. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: [From him] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 24:9

the Jews

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jewish leaders who had come to Caesarea to accuse Paul] (See: **Synecdoche (p.1245)**)

Acts 24:10

(There are no notes for this verse.)

Acts 24:11

it is not more than 12 days for me from when

Paul 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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [it was only 12 days ago that] (See: **Litotes (p.1181)**)

Acts 24:12

they found

The pronoun **they** refers to the Jews who are accusing Paul. It may be helpful to clarify this for your readers.
Alternate translation: [these Jews who are accusing me found] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 24:13

(There are no notes for this verse.)

Acts 24:14

the Way

As the introduction to chapter 9 explains, **the Way** was one of the first names that people used to describe the community of believers in Jesus. If your language has a word for “way” or “path” that you can use as a name, it would be appropriate to use it in your translation. See what you did in 9:2. (See: **How to Translate Names (p.1148)**)

the things written in the Prophets

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the things that the prophets wrote] (See: **Active or Passive (p. 1080)**)

the Prophets

The word **Prophets** is the name of a section of the Bible that contains the books in which the prophets recorded the messages that God gave them. Alternate translation: [the books that the prophets wrote] (See: **How to Translate Names (p.1148)**)

Acts 24:15

these

The pronoun **these** refers to the Jewish leaders who are accusing Paul. It may be helpful to clarify this for your readers. Alternate translation: [my accusers] (See: **Pronouns — When to Use Them (p.1222)**)

that there is going to be a resurrection of both the righteous and the unrighteous

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [that God will make both the righteous and the unrighteous alive again after they have died] (See: **Abstract Nouns (p.1078)**)

of both the righteous and the unrighteous

Paul is using the adjectives **righteous** and **unrighteous** as nouns to mean different groups of people. Your language may use adjectives in the same way. If not, you could translate these words with equivalent phrases. Alternate translation: [of both people who have done what is right and people who have not done what is right] (See: **Nominal Adjectives (p.1195)**)

Acts 24:16

In this

The pronoun **this** refers to what Paul has just said in verses 14 and 15 about what he believes. It may be helpful to clarify this for your readers. Alternate translation: [Because I believe these things,] (See: **Pronouns — When to Use Them (p.1222)**)

before God

Paul is using this phrase to refer to the opinion or judgment of God and men by association with the way that they would assess anything that came to their attention in front of them. Alternate translation: [in the perspective of God] (See: **Metonymy (p.1193)**)

men

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [people] (See: **When Masculine Words Include Women (p.1261)**)

Acts 24:17

Now

Paul is using the word translated **Now** to introduce a new phase of his defense. Use a word, phrase, or other method in your language that would be natural for this purpose. (See: **Introduction of a New Event (p.1164)**)

I came

In a context such as this, your language might say “went” instead of **came**. Alternate translation: [went] (See: **Go and Come (p.1142)**)

to my nation

Paul is actually referring to the place where the people of the Jewish **nation** live. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the place where my Jewish people live] (See: **Metonymy (p.1193)**)

bringing alms and offerings

By **alms** Paul means gifts for the poor that the Gentile churches had collected and that he was delivering. By **offerings** he means the sacrifices that he and four other men offered at the end of a period of vows. You can include this information if that would be helpful to your readers. Alternate translation: [to bring gifts for the poor and to offer sacrifices at the end of a vow period] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 24:18

in which

The pronoun **which** refers to the offerings that Paul described in the previous verse. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here, ending verse 17 with a period. Alternate translation: [While I was making those offerings,] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 24:19

certain Jews from Asia—who ought to be present

As Paul defends himself by telling what happened in Jerusalem, he suddenly realizes that his actual accusers are not present. So he breaks off his sentence to bring this fact to the attention of Governor Felix. If this might be unclear to your readers, in your translation you could finish this part of the story and begin a new sentence. Alternate translation: [certain Jews from Asia saw me in Jerusalem with a Gentile and they thought that I had brought him into the temple. Now they ought to be present] (See: **Ellipsis (p.1122)**)

Acts 24:20

let these themselves say

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may these themselves say] or [these themselves should say] (See: **Third-Person Imperatives (p.1249)**)

these themselves

These pronouns refer to the Jewish leaders who have come to Caesarea to accuse Paul. It may be helpful to clarify this for your readers. Alternate translation: [these Jewish leaders who have come here] (See: **Pronouns — When to Use Them (p.1222)**)

when I stood before the Sanhedrin

Paul is referring to what he said to the Sanhedrin to defend himself by association with the way he **stood** in front of the council as he said it. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [when I defended myself at a meeting of the Sanhedrin] (See: **Metonymy (p.1193)**)

Acts 24:21

other} than regarding this one utterance that I shouted out standing among them, ‘Concerning the resurrection of the dead I am being judged by you today

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [other than that when I was standing among them, I shouted that I was being judged by them that day concerning the resurrection of the dead] (See: **Quotes within Quotes (p.1228)**)

Concerning the resurrection of the dead

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [Because I believe that God will make those who have died alive again,] (See: **Abstract Nouns (p.1078)**)

I am being judged by you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you are judging me today] (See: **Active or Passive (p.1080)**)

Acts 24:22

may come down

Felix says **may come down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a lower elevation. (See: **Idiom (p.1156)**)

Acts 24:23

to forbid none

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **none** and the negative verb **forbid**. Alternate translation: [to allow all] (See: **Double Negatives (p.1117)**)

of his own

By **his own**, Luke implicitly means Paul's **own** friends. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: [of his friends] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 24:24

Drusilla

The word **Drusilla** is the name of a woman. (See: **How to Translate Names (p.1148)**)

being a Jewess

The word **Jewess** is the name for a woman who is Jewish. Alternate translation: [who was a Jewish woman] (See: **How to Translate Names (p.1148)**)

Acts 24:25

he

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 24:26

money would be given to him by Paul

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Paul would give him money] (See: **Active or Passive (p.1080)**)

Acts 24:27

two years being fulfilled

Luke is describing this time period in the way in which his culture and language spoke about time. The expression can refer to any period of time between one year and two years in length. Your language may have a comparable expression that you can use in your translation. Alternate translation: [after a couple of years] (See: **Idiom (p.1156)**)

Porcius Festus

The words **Porcius Festus** are the names of a man. (See: **How to Translate Names (p.1148)**)

with the Jews

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jews who were hostile to Paul] (See: **Synecdoche (p.1245)**)

bound

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [in bonds] (See: **Active or Passive (p.1080)**)

bound

Luke is using one thing that the Romans did to keep Paul prisoner to represent all of what they did. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [as a prisoner] (See: **Synecdoche (p.1245)**)

Acts 25

Acts 25 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Favor

This word is used in two different ways in this chapter. When the Jewish leaders asked Festus for a favor, they were asking him to do something special for them on that day. They wanted him to do for them something that he would not usually do. When Festus “wanted to gain the favor of the Jews,” he wanted them to like him and be willing to obey him in the months and years to come. (See: **favor, favorable, favoritism (p.1268)**)

Roman citizenship

The Romans thought that they needed to treat only Roman citizens justly. They could do as they desired with people who were not Roman citizens, but they had to obey the law with other Romans. Some people were born Roman citizens; others gave money to the Roman government so they could become Roman citizens. Roman officials could have been punished for treating a Roman citizen the same way they would treat a non-citizen.

Acts 25:1

Now

Luke is using the word translated **Now** 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.1164)**)

having set foot

Luke is using one part of Festus, his **foot**, to represent all of himself in the act of arriving in Judea. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [having arrived] (See: **Synecdoche (p.1245)**)

in the province

By **the province**, Luke implicitly means the province of Judea. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [in Judea] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

went up from Caesarea to Jerusalem

Luke says that Festus **went up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation. (See: **Idiom (p.1156)**)

Acts 25:2

the first of the Jews

Luke is using the adjective **first** as a noun to mean a particular group of people. Here, **first** has the sense of most prominent. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [the most prominent of the Jews] (See: **Nominal Adjectives (p.1195)**)

Acts 25:3

him, & him & him

The pronoun **him** refers to Paul in each of these instances. It may be helpful to clarify this for your readers. Alternate translation: [Paul ... him ... Paul] (See: **Pronouns — When to Use Them (p.1222)**)

making an ambush to kill him along the way

It was the Jewish leaders who were secretly **making an ambush**. This was not part of what they were **requesting** Festus to do. It may be helpful to clarify this for your readers, and it may be helpful to begin a new sentence here. Alternate translation: [But the Jewish leaders were secretly preparing an ambush to kill Paul along the way] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 25:4

Festus answered that Paul was being held at Caesarea but that he himself was about to depart soon

It may be more natural in your language to have a direct quotation here. Alternate translation: [Festus answered, “Paul is being held at Caesarea, but I myself am about to depart soon.”] (See: **Direct and Indirect Quotations (p. 1115)**)

Paul was being held

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [he was holding Paul] (See: **Active or Passive (p.1080)**)

to depart

Festus means implicitly that he is **about to depart** from Jerusalem and travel to Caesarea. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [to depart Jerusalem for Caesarea] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 25:5

the powerful among you

Festus is using the adjective **powerful** as a noun to mean a certain group of people. In this context, **powerful** means having the legal power to represent the Jewish nation. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [those of you who have legal standing in this matter] (See: **Nominal Adjectives (p.1195)**)

having come down together

As the introduction to this chapter discusses, here Festus says **come down** because that was the customary way of speaking about traveling from Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a lower elevation. (See: **Idiom (p.1156)**)

let them accuse him

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may they accuse him] or [they should accuse him] (See: **Third-Person Imperatives (p.1249)**)

Acts 25:6

not more than eight or ten days

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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [less than eight or ten days] (See: **Litotes (p.1181)**)

having sat in the judgment seat

Festus **sat in the judgment seat** as a symbolic action to show that he was ready to act as the judge in the case against Paul. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [having sat in the judgment seat to show that he was ready to act as the judge in the case against Paul] (See: **Symbolic Action (p.1243)**)

Paul to be brought

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [his soldiers to bring Paul to him] (See: **Active or Passive (p.1080)**)

Acts 25:7

he & him

The pronouns **he** and **him** refer to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul ... him] (See: **Pronouns — When to Use Them (p.1222)**)

many and serious charges

It may be more natural in your language not to use the word **and** between these adjectives. Alternate translation: [many serious charges] or [many charges that were all serious]

Acts 25:8

against Caesar

Paul is using the leader of the Roman government to represent that entire government. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [against the Roman government] (See: **Synecdoche (p.1245)**)

Acts 25:9

wanting to lay down a favor for the Jews

Luke is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jewish leaders who were opposing Paul] (See: **Synecdoche (p.1245)**)

to lay down a favor for the Jews

Luke is speaking as if the Festus wanted to **lay down** a favor physically for the Jewish leaders, as if they would pick it up and leave something else for him in its place. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [to do a favor for the Jewish leaders that they would later return] (See: **Metaphor (p.1187)**)

answering Paul, said

Together the words **answering** and **said** mean that Festus responded to Paul. Alternate translation: [Festus responded to Paul] (See: **Hendiadys (p.1144)**)

having gone up to Jerusalem

Festus says **gone up** because that was the customary way of speaking about traveling to Jerusalem, since that city is up on a mountain. Use a natural way in your language of referring to traveling to a higher elevation. (See: **Idiom (p.1156)**)

to Jerusalem, to be judged before me there about these things

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [to Jerusalem and have me judge you there about these things] (See: **Active or Passive (p.1080)**)

Acts 25:10

I am standing before the judgment seat of Caesar

Paul is referring to Caesar's authority to judge him by association with the **judgment seat** where Caesar sat when he judged cases. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [I am being judged by Caesar] (See: **Metonymy (p.1193)**)

I am standing before the judgment seat of Caesar

Paul is using **Caesar**, the leader of the Roman government, to represent that entire government. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [I am being judged by the Roman government] (See: **Synecdoche (p.1245)**)

where it is necessary for me to be judged

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [where it is necessary for someone to judge me] or, if you translated the previous phrase as "I am being judged by the Roman government," [which is the authority that ought to judge me] (See: **Active or Passive (p.1080)**)

Acts 25:11

I do not refuse to die

If it would be clearer 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 **refuse**. Alternate translation: [I am willing to die] (See: **Double Negatives (p.1117)**)

Acts 25:12

the council

Luke assumes that his readers will understand that by **council** here, he does not mean the Jewish Sanhedrin. He means the group of officials who advised Festus. You can include this information if that would be helpful to your readers. Alternate translation: [with his own government advisors] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

to Caesar you will go

Festus is using a future statement to give a ruling in Paul's case. If it would be helpful in your language, you could use a more natural form for giving a ruling. Alternate translation: [so I grant your appeal and I am going to send you to Caesar for judgment] (See: **Statements — Other Uses (p.1241)**)

Acts 25:13

Now

Luke is using the word translated **Now** 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.1164)**)

King Agrippa and Bernice

The word **Agrippa** is the name of a man. He ruled a few territories in the area where Festus was the Roman governor. The word **Bernice** is the name a woman. She was the sister of King Agrippa. (See: **How to Translate Names (p.1148)**)

having come down to Caesarea

Luke speaks of Agrippa and Bernice **having come down** to Caesarea because that city is lower in elevation than Jerusalem, where they lived. Use a natural way in your language of referring to traveling to a lower elevation. (See: **Idiom (p.1156)**)

Acts 25:14

A certain man has been left a prisoner by Felix

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Felix has left a certain man a prisoner] (See: **Active or Passive (p. 1080)**)

A certain man has been left a prisoner by Felix

Festus is using the phrase **A certain man** to introduce **Paul** to Agrippa and Bernice. If your language has its own way of introducing people and their stories, you could use it here in your translation. Alternate translation: [There is a man named Paul whom Felix left as a prisoner] (See: **Introduction of New and Old Participants (p.1167)**)

Acts 25:15

requesting a judgment against him

If your language does not use an abstract noun for the idea of a **judgment**, you could express the same idea in another way. Alternate translation: [requesting that I judge him] (See: **Abstract Nouns (p.1078)**)

Acts 25:16

the one being accused

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the one against whom people are making accusations] (See: **Active or Passive (p.1080)**)

may have the accusers by face

Here, the word **face** represents the presence of a person by association with the way people can see the face of someone who is present. Your language may have a similar expression that you can use in your translation. Alternate translation: [may meet face to face with the accusers] (See: **Metonymy (p.1193)**)

Acts 25:17

when they had come together

The pronoun **they** refers to the chief priests and the elders of the Jews, whom Festus mentioned in verse 15. It may be helpful to clarify this for your readers. Alternate translation: [when the chief priests and the elders of the Jews had come together] (See: **Pronouns — When to Use Them (p.1222)**)

having sat in the judgment seat

Festus **sat in the judgment seat** as a symbolic action to show that he was ready to act as the judge in the case against Paul. If this would not be clear to your readers, you could explain the significance of this action. Alternate translation: [having sat in the judgment seat to show that I was ready to act as the judge in this case] (See: **Symbolic Action (p.1243)**)

I commanded the man to be brought

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I commanded soldiers to bring the man] (See: **Active or Passive (p.1080)**)

Acts 25:18

(There are no notes for this verse.)

Acts 25:19

their own religion

If your language does not use an abstract noun for the idea of **religion**, you could express the same idea in another way. Alternate translation: [their religious beliefs] or [their beliefs about God and spiritual things] (See: **Abstract Nouns (p.1078)**)

Acts 25:20

asked if he might be willing to go to Jerusalem and be judged there about these things

It may be more natural in your language to have a direct quotation here. Alternate translation: [asked, 'Might you be willing to go to Jerusalem and be judged there about these things?'] (See: **Direct and Indirect Quotations (p. 1115)**)

be judged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [and have me judge him] (See: **Active or Passive (p.1080)**)

Acts 25:21

when Paul appealed that he be kept

If your language does not use this passive form, you could state this in active form. Alternate translation: [when Paul asked that I keep him] (See: **Active or Passive (p.1080)**)

of the August one

Festus is referring to the Roman emperor by a respectful title. Your language and culture may have a similar title that you can use in your translation. Alternate translation: [of His Majesty the Emperor] (See: **Politeness (p.1212)**)

I commanded him to be kept

If your language does not use this passive form, you could state this in active form. Alternate translation: [I commanded the guards to keep him in custody] (See: **Active or Passive (p.1080)**)

Acts 25:22

I myself was also wanting to hear this man

Agrippa is using the reflexive pronoun **myself** for emphasis. It may be more natural in your language to express this emphasis in another way. Alternate translation: [I too would certainly want to hear this man] (See: **Reflexive Pronouns (p.1231)**)

he says

To call attention to a development in the story, here 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. It may be helpful to start a new sentence here. Alternate translation: [he said] (See: **Irregular Use of Tenses (p.1173)**)

Acts 25:23

Paul was brought

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the soldiers brought Paul] (See: **Active or Passive (p.1080)**)

Acts 25:24

all the men

Although the term **men** is masculine, Festus is using the word in a generic sense that includes both men and women. (It is clear that women as well as men are **present**, since Luke notes in verse 23 that Bernice entered with Agrippa.) If it would be helpful to your readers, you could use a term in your language that is clearly inclusive of both men and women. Alternate translation: [all of you] (See: **When Masculine Words Include Women (p.1261)**)

with us

By **us**, Festus means himself and King Agrippa but not the rest of the crowd to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

the whole multitude of the Jews petitioned me

Festus says **the whole** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the multitude of the Jews petitioned me urgently] (See: **Hyperbole (p.1152)**)

shouting that he ought not to live any longer

It may be more natural in your language to have a direct quotation here. Alternate translation: [shouting, 'He ought not to live any longer!'] (See: **Direct and Indirect Quotations (p.1115)**)

he ought not to live any longer

In Greek this is a double negative for emphasis, "he ought not to live no longer." In Greek, the second negative creates a positive meaning by canceling the first negative. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: [he should die immediately] (See: **Double Negatives (p.1117)**)

Acts 25:25

the August one

Festus is referring to the Roman emperor by a respectful title. Your language and culture may have a similar title that you can use in your translation. Alternate translation: [to His Majesty the Emperor] (See: **Politeness (p.1212)**)

Acts 25:26

to the lord

Festus is referring to the emperor by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [to our lord the emperor] (See: **Politeness (p.1212)**)

you, & you

Here the first instance of **you** is plural and refers to everyone assembled in the hall. The second **you** is singular and is directed only to Agrippa. Use the plural and singular forms in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1140)**)

Acts 25:27

it seems unreasonable to me, sending a prisoner and not to signify

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **unreasonable**. Alternate translation: [it seems reasonable to me, sending a prisoner, that I should state] (See: **Double Negatives (p.1117)**)

Acts 26

Acts 26 Chapter Introduction

Structure and Formatting

This is the third account of Paul's conversion in the book of Acts. Because this is such an important event in the early church, there are three accounts of Paul's conversion. (See: Acts 9 and Acts 22)

Paul told King Agrippa why he had done what he had done and said that the governor should not punish him for that.

Religious and Cultural Concepts in This Chapter

Light and darkness

The Bible often speaks of unrighteous people, people who do not do what pleases God, as if they were walking around in darkness. It speaks of light as if it were what enables those sinful people to become righteous, to understand what they are doing wrong and begin to obey God. (See: **righteous, righteousness, unrighteous, unrighteousness, upright, uprightness (p.1279)**)

Acts 26:1

It is permitted to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I permit you] (See: **Active or Passive (p.1080)**)

stretching out {his} hand

This could mean: (1) that Paul waved his hand to get the attention of the audience and signal that he was about to speak. Alternate translation: [waving his hand to signal that he was about to speak]; (2) that as Paul spoke, he used hand gestures to emphasize the points he was making. Alternate translation: [gesturing with his hand as he spoke] (See: **Symbolic Action (p.1243)**)

Acts 26:2

of which I am accused by the Jews

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the Jews accuse me of doing] (See: **Active or Passive (p.1080)**)

the Jews

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [many of the Jewish leaders] (See: **Synecdoche (p.1245)**)

Acts 26:3

in all the customs and controversies among the Jews

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in a wide range of customs and controversies among the Jews] (See: **Hyperbole (p.1152)**)

Acts 26:4

all the Jews know

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [the Jews know very well] (See: **Hyperbole (p.1152)**)

in my nation and in Jerusalem

By **nation**, Paul most likely means by association the people of his nation, that is, the Jews. Alternate translation: [among the Jews, especially in the city of Jerusalem] (See: **Metonymy (p.1193)**)

Acts 26:5

of our religion

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p. 1131)**)

Acts 26:6

now

Paul is using the word translated **Now** to introduce a new phase of his defense. Use a word, phrase, or other method in your language that would be natural for this purpose. (See: **Introduction of a New Event (p.1164)**)

I stand here being judged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you are judging me] (See: **Active or Passive (p.1080)**)

because of hope of the promise made to our fathers by God

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [because I hope in the promise made to our fathers by God] (See: **Abstract Nouns (p. 1078)**)

of the promise made to our fathers by God

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [of the promise that God made to our fathers] (See: **Active or Passive (p.1080)**)

of the promise made to our fathers by God

Since Paul explains in verse 8 that the **promise** for which he has **hope** is the resurrection from the dead, here you do not need to explain further what Paul means. (See: **When to Keep Information Implicit (p.1263)**)

our fathers

Paul is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [our ancestors] (See: **Metaphor (p.1187)**)

our fathers

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive ‘We’ (p. 1131)**)

Acts 26:7

our 12 tribes

Paul is referring to the people of Israel by association with the way that nation was historically composed of 12 tribes. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [our Jewish people] (See: **Metonymy (p.1193)**)

our 12 tribes

By **our**, Paul means himself and his fellow Jews but not Agrippa to whom he is speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p. 1131)**)

serving in earnestness

If your language does not use an abstract noun for the idea of **earnestness**, you could express the same idea in another way. Alternate translation: [serving earnestly] (See: **Abstract Nouns (p.1078)**)

night and day

Paul is using the two parts of a full day, **night** and **day**, to refer to continuous activity throughout a full day. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [continually] or, if you translated **serving in earnestness** as "serving earnestly": [and continually] (See: **Merism (p. 1185)**)

I am being accused by the Jews

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Jews are accusing me] (See: **Active or Passive (p.1080)**)

by the Jews

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [by these Jewish leaders] (See: **Synecdoche (p.1245)**)

Acts 26:8

Why is it judged unbelievable among you if God raises the dead

Paul is using the question form to challenge the Jewish leaders who are accusing him. Many of them are Pharisees who believe that God does raise the dead, and yet they do not believe that God raised Jesus from the dead. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation: [By accusing me, you are acting as if you do not believe that God raises the dead!] (See: **Rhetorical Question (p.1234)**)

among you

While to this point Paul has used the word **you** in the singular to refer to Agrippa, here he uses it in the plural to refer to the Jewish leaders who are present. So use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1140)**)

if God raises the dead

Paul is speaking as if what he is saying is a hypothetical possibility, but he believes that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. Alternate translation: [that God raises the dead] (See: **Connect — Factual Conditions (p.1102)**)

raises the dead

Here, **raises the dead** is an idiom that refers to making someone who has died alive again. Alternate translation: [God makes the dead alive again] (See: **Idiom (p.1156)**)

the dead

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [people who have died] (See: **Nominal Adjectives (p.1195)**)

Acts 26:9

the name of Jesus

While in such contexts the word **name** often represents the person who has that name, Paul is describing a time when he did not believe that Jesus was still alive. So here the word **name** seems to represent the reputation and influence of Jesus. Alternate translation: [the reputation and influence of Jesus] (See: **Metonymy (p.1193)**)

Acts 26:10

of the saints

Paul is using the term **saints** by association to mean believers in Jesus. See how you translated the term in 9:32. Alternate translation: \[of the believers in Jesus\] (See: **Metonymy (p.1193)**)

when they were being executed

Paul is using one part of the process of putting someone on trial for a capital offense and punishing that person if he is found guilty to represent the entire process. Since he speaks of casting his **vote** in favor of execution, here he means specifically the trial part of the process. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [when they were being put on trial for crimes with a penalty of death] (See: **Synecdoche (p.1245)**)

when they were being executed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when the Sanhedrin was considering whether to execute them] (See: **Active or Passive (p.1080)**)

I cast my vote against them

The implication is that Paul **cast his vote** as a member of the Sanhedrin. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [as a member of the Sanhedrin, I cast my vote against them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 26:11

punishing them in all the synagogues

Paul says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [going from one synagogue to another to punish them] (See: **Hyperbole (p.1152)**)

Acts 26:12

with authority and a commission

This phrase expresses a single idea by using two words connected with **and**. The word **authority** tells what kind of **commission** the **chief priests** gave Paul. If it would be more natural in your language, you could express this meaning with an equivalent phrase that does not use “and.” Alternate translation: [with an authoritative commission] (See: **Hendiadys (p.1144)**)

Acts 26:13

(There are no notes for this verse.)

Acts 26:14

I heard a voice speaking to me in the Hebrew language, ‘Saul, Saul, why are you persecuting me? It is hard for you to kick against a goad

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [I heard a voice speaking to me in the Hebrew language, calling me twice by name, asking me why I was persecuting him, and telling me it was hard for me to kick against a goad.] (See: **Quotes within Quotes (p.1228)**)

I heard a voice speaking to me

Paul is speaking of this **voice** as if it were a living thing that could speak on its own. Alternate translation: [I heard someone saying to me] (See: **Personification (p.1207)**)

why are you persecuting me

The voice is using the question form to rebuke Saul. If you would not use a rhetorical question for this purpose in your language, you could translate its words as a statement or an exclamation and communicate the rebuke in another way. Alternate translation: [you should not be persecuting me!] (See: **Rhetorical Question (p.1234)**)

It is hard for you to kick against a goad

The voice is speaking as if Paul were literally kicking against a **goad**, that is, a sharp object that people use to prod an animal. The voice means that by opposing Jesus and persecuting believers, Paul is hurting himself. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [You are hurting yourself by what you are doing] (See: **Metaphor (p.1187)**)

Acts 26:15

And I said, ‘Who are you, Lord?’ And the Lord said, ‘I am Jesus, whom you are persecuting

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [And I asked the Lord who he was, and the Lord said that he was Jesus, whom I was persecuting] (See: **Quotes within Quotes (p.1228)**)

Who are you, Lord

When Paul replied to the voice, he was not yet acknowledging that Jesus was **Lord**. He used that respectful title because he recognized that he was speaking to someone of divine power. If this might be confusing for your readers, in your translation you could use a similar term of respect. Alternate translation: [Who are you, Sir] (See: **Politeness (p.1212)**)

the Lord said

In this case Paul is referring to Jesus by a respectful title. Use a form for addressing someone respectfully in your language. Alternate translation: [the Lord Jesus said] (See: **Politeness (p.1212)**)

Acts 26:16

But get up and stand on your feet, because for this I have appeared to you, to appoint you a servant and a witness both of the things in which you have seen me and of the things in which I will be shown to you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [He told me to get up and stand on my feet, because for this he had appeared to me, to appoint me a servant and a witness both of the things in which I had seen him and of the things in which he would be shown to me] (See: **Quotes within Quotes (p.1228)**)

get up and stand on your feet

It might seem that the expression **get up and stand on your feet** contains extra information that would be unnatural to express in your language. If so, you could shorten it. Alternate translation: [stand up] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

I will be shown to you

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [I will show myself to you] (See: **Active or Passive (p.1080)**)

Acts 26:17

rescuing you from the people and from the Gentiles, to whom I am sending you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [He told me that he would rescue me from the peoples and from the Gentiles, to whom he was sending me] (See: **Quotes within Quotes (p.1228)**)

the people

By **the people**, Jesus means specifically the Jewish people. Alternate translation: [the Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 26:18

to open their eyes to turn from darkness to light and from the authority of Satan to God, for them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in me

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [to open their eyes to turn from darkness to light and from the authority of Satan to God, for them to receive forgiveness of sins and an inheritance among the ones having been sanctified by faith in him] (See: **Quotes within Quotes (p.1228)**)

to open their eyes to turn

Jesus is speaking of Paul helping people to understand the truth about him as if Paul would literally **open** the **eyes** of these people. Alternate translation: [to help them understand the truth about me so that they will turn] (See: **Metaphor (p.1187)**)

to turn from darkness to light

Jesus is speaking of Paul helping people to stop doing what is wrong and to start obeying God as if the Paul would be literally helping these people stop directing their attention to **darkness** and start directing it to **light**. Alternate translation: [so that they will stop doing what is wrong and start obeying God] (See: **Metaphor (p.1187)**)

and from the authority of Satan to God

By **authority**, Jesus implicitly means the control that **Satan** has over people who are under his authority. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [and no longer have Satan control them but have God control them] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

for them to receive forgiveness of sins and

If your language does not use an abstract noun for the idea behind the word **forgiveness**, you could express the same idea with the verb “forgive.” Alternate translation: [so that God may forgive their sins and give them] (See: **Abstract Nouns (p.1078)**)

an inheritance among

Jesus is speaking of the blessings that he gives to those who believe in him as if they were an **inheritance** such as children receive from their parents. Alternate translation: [the blessings that I give to] (See: **Metaphor (p.1187)**)

the ones having been sanctified by faith in me

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the ones whom I sanctify because they have faith in me] (See: **Active or Passive (p.1080)**)

Acts 26:19

I was not disobedient

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **disobedient**. Alternate translation: [I was obedient] (See: **Double Negatives (p.1117)**)

to the heavenly vision

Paul is referring to Jesus by association with the way Jesus spoke to him in this **vision**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [to Jesus, who spoke to me from heaven in this vision] (See: **Metonymy (p.1193)**)

Acts 26:20

turn to God

Paul is speaking as if he declared that people should physically **turn** to God. He means that he proclaimed they should stop living in one way and begin to live in another way. Alternate translation: [start obeying God] (See: **Metaphor (p.1187)**)

doing deeds worthy of repentance

If your language does not use an abstract noun for the idea behind the word **repentance**, you could express the same idea with the verb “repent.” Alternate translation: [doing deeds that showed that they had truly repented] (See: **Abstract Nouns (p.1078)**)

Acts 26:21

the Jews

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jews who opposed me] (See: **Synecdoche (p.1245)**)

Acts 26:22

to both small and great

Paul is referring to people of every kind by naming two extremes. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to people of every kind] (See: **Merism (p.1185)**)

nothing except the things that

If it would appear in your language that Paul was contradicting himself by saying that he spoke **nothing** and then describing what he spoke, you could reword this to avoid using an exception clause. Alternate translation: [the same things that] (See: **Connect — Exception Clauses (p.1100)**)

Acts 26:23

if the Christ would be a sufferer, if he, the first from the resurrection of the dead, was going to proclaim light

Paul could be saying that this is what Moses and the prophets said about the Messiah. You can provide this information in your translation if that would be helpful to your readers. It may be helpful to begin a new sentence here. Alternate translation: [They addressed the question as to whether the Christ would be a sufferer, as to whether he, the first from the resurrection of the dead, was going to proclaim] or see next note for another possibility. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

if the Christ would be a sufferer, if he, the first from the resurrection of the dead, was going to proclaim light

Paul could be speaking as if what he is saying is a hypothetical possibility even though he believes that it is actually true. If your language does not state something as a condition if the speaker believes that it is true, then you can translate these words as an affirmative statement. It may be helpful to begin a new sentence here. Alternate translation: [Now since the Christ was a sufferer, since he was the first from the resurrection of the dead, then he was going to proclaim light] (See: **Connect — Factual Conditions (p.1102)**)

the first from the resurrection of the dead

If your language does not use an abstract noun for the idea of **resurrection**, you could express the same idea in another way. Alternate translation: [the first person whom God made alive again after he died] (See: **Abstract Nouns (p.1078)**)

of the dead

Paul is using the adjective **dead** as a noun to mean people who have died. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of people who have died] (See: **Nominal Adjectives (p.1195)**)

he, & was going to proclaim light

Paul is saying that the truth that Jesus proclaimed about God was like a **light** that allowed people to see. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [was going to proclaim the truth about God] (See: **Metaphor (p.1187)**)

to the people

By **the people**, Paul means specifically the Jewish people. Alternate translation: [to the Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 26:24

Festus says

To call attention to a development in the story, here 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: [Festus said] (See: **Irregular Use of Tenses (p.1173)**)

Great learning is turning you to insanity

Festus is speaking of **learning** as if it were a living thing that was **turning** Paul from sanity to insanity. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You have become insane from learning so much] (See: **Personification (p.1207)**)

Acts 26:25

I am not insane

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **not** and the negative adjective **insane**. Alternate translation: [I am completely sane] (See: **Double Negatives (p.1117)**)

most excellent Festus

The expression **most excellent** was a formal title by which people addressed Roman officials. Your language and culture may have a comparable title that you can use in your translation. See how you translated the similar expression in Acts 23:26. Alternate translation: [Honorable Governor Festus] (See: **Politeness (p.1212)**)

words of truth and of sanity

Paul is using the possessive form to describe the character of the **words** he is **speaking**. Alternate translation: [words that are true and sane] (See: **Possession (p.1216)**)

Acts 26:26

to whom indeed, speaking boldly, I am talking

Paul recognizes that he is being very outspoken in response to King Agrippa's invitation to speak for himself, so he implicitly apologizes. In your translation, you could use a comparable expression from your language and culture. Alternate translation: [and I hope that he will pardon me for speaking so boldly as I talk to him] (See: **Politeness (p. 1212)**)

I am not persuaded at all that any of these things eludes him

In Greek this is a double negative for emphasis, "I am not persuaded that not any of these things eludes him." In Greek, the second negative creates a positive meaning by canceling the first negative. If for emphasis your language uses double negatives that do not cancel one another, it would be appropriate to use that construction here. You could also state the meaning positively. Alternate translation: [I am persuaded that not one of these things at all eludes him] (See: **Double Negatives (p.1117)**)

not & this has & been done in a corner

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this did not happen in a corner] (See: **Active or Passive (p.1080)**)

not & this has & been done in a corner

Paul 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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this has been done openly] (See: **Litotes (p.1181)**)

in a corner

Paul is speaking as if Jesus might have done things secretly, as if he had done them **in a corner** of a room where no one could see him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [secretly] (See: **Metaphor (p.1187)**)

Acts 26:27

Do you believe the prophets, King Agrippa

Paul asks this question to challenge **King Agrippa** to recognize that if he believes what the prophets wrote, then he should believe that Jesus rose from the dead. If it would be helpful in your language, you could express this question as a statement. Alternate translation: [You should believe what I am saying about Jesus since you believe the prophets, King Agrippa.] (See: **Rhetorical Question (p.1234)**)

Acts 26:28

In little are you persuading me to make me a Christian

Agrippa is using the question form to challenge Paul. He is asserting that what Paul has said so far is not sufficiently persuasive. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. The term **little** could mean: (1) little proof. Alternate translation: [You cannot persuade me to become a Christian with so little proof.]; (2) little time. Alternate translation: [You cannot persuade me to become a Christian in such a short time.] (See: **Rhetorical Question (p.1234)**)

Acts 26:29

either in little or in much

The term **little** could mean: (1) little proof. Alternate translation: [whether what I have said is enough or whether you need more proof]; (2) little time. Alternate translation: [whether it takes a short time or a long time]

without these chains

Paul is using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [without being imprisoned] (See: **Synecdoche (p.1245)**)

Acts 26:30

(There are no notes for this verse.)

Acts 26:31

This man is not doing anything worthy of death or of chains

The king and governor are referring to a penalty of death by association with **death** itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [This man does not deserve to receive the death penalty or to be kept in chains] (See: **Metonymy (p.1193)**)

of chains

These people who heard Paul speak are using one aspect of imprisonment, the **chains** that bound prisoners at this time, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [of being imprisoned] (See: **Synecdoche (p.1245)**)

Acts 26:32

This man was able to have been released

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [You could have released this man] (See: **Active or Passive (p. 1080)**)

Acts 27

Acts 27 Chapter Introduction

Religious and Cultural Concepts in This Chapter

Sailing

People who lived near the sea traveled by boats powered by the wind. During some months of the year, the wind would blow in the wrong direction or so hard that sailing was impossible.

Trust

Paul trusted God to bring him safely to land. He told the sailors and soldiers to trust that God would also keep them alive. (See: **trust, trusted, trustworthy, trustworthiness (p.1281)**)

Paul breaks bread

Luke uses almost the same words here to describe Paul taking bread, thanking God, breaking it, and eating it that he used to describe the last supper Jesus ate with his disciples. However, your translation should not make your reader think that Paul was leading a religious celebration here.

Acts 27:1

it was decided for us to sail

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Roman authorities decided that we should sail] (See: **Active or Passive (p.1080)**)

it was decided for us to sail

Luke assumes that his readers will understand that he says **us** because he joined Paul at this point in the story. You can include this information if your readers need it to understand what is happening. UST models a way to do this. (See: **Assumed Knowledge and Implicit Information (p.1083)**)

for us

As the introduction to this chapter explains, here and in several other places Luke says "we," **us**, and "our" to mean himself and others who were traveling with him, but not his readers. So use the exclusive form of those words if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p.1131)**)

to a centurion, Julius by name

Luke is using the phrase **a centurion** to introduce **Julius** as a new participant in the story. If your language has its own way of introducing new participants, you could use it here in your translation. (See: **Introduction of New and Old Participants (p.1167)**)

Julius

The word **Julius** is the name of a man. (See: **How to Translate Names (p.1148)**)

of the Augustan regiment

The **Augustan regiment** was the name of the military unit from which this centurion came. Some versions translate this as the "Imperial regiment." (See: **How to Translate Names (p.1148)**)

Acts 27:2

from Adramyttium

The word ** Adramyttium ** is the name of a city. (See: **How to Translate Names (p.1148)**)

a ship & being about to sail

Luke is referring to what the crew of this ship was about to do by association with the ship itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [a ship whose crew was about to sail it] (See: **Metonymy (p.1193)**)

Aristarchus

The word **Aristarchus** is the name of a man who came from Macedonia but who had been working with Paul in Ephesus. See how you translated his name in 19:29. (See: **How to Translate Names (p.1148)**)

Acts 27:3

we came down to Sidon

As the introduction to this chapter explains, Luke says that he and the other travelers **came down** to Sidon because that was the customary way in this culture of describing people arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [we landed at Sidon] (See: **Idiom (p. 1156)**)

to receive {their} care

If your language does not use an abstract noun for the idea of **care**, you could express the same idea in another way. Alternate translation: [so that they could care for him] (See: **Abstract Nouns (p.1078)**)

Acts 27:4

we sailed under Cyprus

The expression **sailed under** does not mean that the travelers sailed south of the island of Cyprus, such as Luke describes in 21:3, even though that would have been the shortest route. Rather, **sailed under** means that the ship kept close to the northern shore of the island, which loomed above the ship and blocked the wind. If it would be helpful in your language, you could express that meaning plainly. However, if the people of your culture are familiar with sea travel, you could use the corresponding expression that is most natural in your language. Alternate translation: [we stayed close to the northern shore of Cyprus] (See: **Idiom (p.1156)**)

Acts 27:5

we came down to Myra of Lycia

Luke assumes that his readers will understand that the travelers got off the ship at **Myra**. You can include this information if that would be helpful to your readers. Alternate translation: [we came down to Myra of Lycia, where we got off the ship] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Myra of Lycia

The word **Myra** is the name of a city, and the word **Lycia** is the name of the province in which that city was located. (See: **How to Translate Names (p.1148)**)

Acts 27:6

an Alexandrian ship sailing to Italy

Luke is referring to what the crew of this ship was doing by association with the ship itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [a ship whose crew was sailing it to Italy] (See: **Metonymy (p.1193)**)

Alexandrian

The word **Alexandrian** is the name for someone or something that comes from the city of Alexandria. See how you translated it in 18:24. (See: **How to Translate Names (p.1148)**)

Acts 27:7

And sailing slowly for many days and having arrived with difficulty near Cnidus

Luke assumes that his readers will understand that the ship was **sailing slowly** and **with difficulty** because it was sailing into the wind. You can include this information if that would be helpful to your readers. Alternate translation: [sailing slowly for many days and having arrived with difficulty near Cnidus because we were sailing into the wind] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Cnidus

The word **Cnidus** is the name of a city. (See: **How to Translate Names (p.1148)**)

Crete & Salmone

The word **Crete** is the name of an island. See how you translated the word “Cretans” in 2:11. The word **Salmone** is the name of a cape on the east end of the island of Crete. (See: **How to Translate Names (p.1148)**)

Acts 27:8

sailing along it

The pronoun **it** refers the island of Crete. It may be helpful to clarify this for your readers. Alternate translation: [sailing along the island of Crete] (See: **Pronouns — When to Use Them (p.1222)**)

with difficulty

The implication is that even under the shelter of the island of Crete, the winds were still so strong as to make sailing to the west difficult. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [with difficulty because the winds from the west were strong even there] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Fair Havens

The word **Fair Havens** is the name of a port on the south coast of the island of Crete. (See: **How to Translate Names (p.1148)**)

was & the city of Lasea

The word **Lasea** is the name of a city on the coast of the island of Crete. (See: **How to Translate Names (p.1148)**)

Acts 27:9

even the fast had already passed

Luke assumes that his readers will understand that after this **fast**, which came in the last part of September or the first part of October according to Western calendars, there was a higher risk of seasonal storms. You can include this information if that would be helpful to your readers. Alternate translation: [even the fast had already passed and so there was a higher risk of seasonal storms] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

the fast

Luke is referring to the Day of Atonement by association with the way that Jews observed a **fast** in connection with that sacred day. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the Day of Atonement] (See: **Metonymy (p.1193)**)

Paul was warning them

The pronoun **them** refers to the centurion and to the pilot and owner of the ship, as verse 11 makes clear. It may be helpful to clarify this for your readers. Alternate translation: [Paul was warning Julius and the pilot and the owner of the ship] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 27:10

I see

Paul is speaking as if he could literally **see** the things he describes. He means that God has revealed them to him. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [God has revealed to me] (See: **Metaphor (p.1187)**)

the voyage is about to be with injury and much loss, not only of the cargo and the ship, but also of our lives

If your language does not use abstract nouns for the ideas of **injury** and **loss**, you could express the same ideas in other ways. It may be helpful to make this two sentences. Alternate translation: [on this voyage, many of us will be injured and we will lose many valuable things. We will not only lose the cargo and the ship, we will lose our lives] (See: **Abstract Nouns (p.1078)**)

Acts 27:11

the centurion was being persuaded more by the pilot and by the captain than by the things being spoken by Paul

If your language does not use these passive forms, you could express the ideas in active form or in other ways that are natural in your language. Alternate translation: [the pilot and the captain were persuading the centurion more by what they were saying than Paul was persuading him by what he was saying] (See: **Active or Passive (p.1080)**)

by the captain

Here the word **captain** could mean: (1) someone who was in command of the ship. Alternate translation: [the ship's commander]; (2) someone who owned the ship and was in command of it. However, while this is a common meaning of the word, it is unlikely in this context. We learn from the story that this ship was carrying grain from Egypt to Italy and so it would have belonged to the emperor's own fleet. Alternate translation: [the shipowner] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 27:12

harbor

A **harbor** is a place on the coast whose location and shape allow ships to come safely close to the land. If your language does not have a term for such a place, you could use a general description in your translation. Alternate translation: [place of access to the shore] (See: **Translate Unknowns (p.1252)**)

wintering, & to winter there

The terms **wintering** and **to winter** mean to stay in a place that is safe during the winter, which is a cold and stormy season in this location. If the seasons do not vary much in your location or if there is not a cold and stormy season, you could explain this with a general expression. Alternate translation: [staying during a cold and stormy season ... to stay there during the cold and stormy season] (See: **Translate Unknowns (p.1252)**)

Phoenix

The word **Phoenix** is the name of a port city on the south coast of Crete. (See: **How to Translate Names (p.1148)**)

looking according to the southwest wind and according to the northwest wind

This expression means that the Phoenix harbor provided access for ships to sail out in the directions that the winds coming from the **southwest** and the **northwest** blew. That is, ships would sail out to the northeast and southeast from the harbor, and they would enter the harbor from the northeast or southeast. Your language and culture may have a comparable expression of its own that you can use in your translation. Otherwise, you could describe this in general terms. Alternate translation: [looking down the northwest wind and down the southwest wind] (See: **Idiom (p.1156)**)

looking according to the southwest wind and according to the northwest wind

Luke is speaking as if the harbor of Phoenix was literally **looking** in these directions. He means that it gave access for ships to sail in those directions. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [giving access for sailing to the northeast or to the southeast] (See: **Metaphor (p.1187)**)

the southwest wind & the northwest wind

These directions are based on the rising and setting of the sun. The **southwest** is somewhat to the left of the setting sun, and the **northwest** is somewhat to the right of the setting sun. If you decide to use the terms “northeast” and “southeast” instead, based on the two previous notes, the northeast is somewhat to the left of the rising sun and the southeast is somewhat to the right of the rising sun. Your language and culture may have their own terms for these directions. (See: **Translate Unknowns (p.1252)**)

Acts 27:13

having raised {the anchor

An **anchor** is a heavy object that is attached to a rope that is tied to a ship. The ship's crew tosses the anchor into the water and it sinks to the bottom of the sea, keeping the ship from drifting about. The crew raises the anchor out of the water when it is time for the ship to travel. Your language may have a specific expression for this action. Alternate translation: [having weighed anchor] (See: **Translate Unknowns (p.1252)**)

they were sailing along

The pronoun **they** refers to the crew of the ship. It may be helpful to clarify this for your readers. Alternate translation: [the crew was sailing the ship] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 27:14

after not long

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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [after a short time] (See: **Litotes (p.1181)**)

called Eurakylon

The term **Euraklyon** is a combination of the Greek word for the east wind and the Latin word for the north wind. Luke spells out the term using Greek letters so that his readers will know how it sounds. This seems to be the name that Luke heard the sailors give to this wind. In your translation, you could spell it the way it sounds in your language. You could also say what it means. Alternate translation: [called the Northeaster] (See: **Copy or Borrow Words (p.1113)**)

called

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the sailors called] (See: **Active or Passive (p.1080)**)

it

The pronoun **it** refers to the island of Crete. It may be helpful to clarify this for your readers. Alternate translation: [the island of Crete] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 27:15

And the ship having been seized and not being able to face into the wind

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [when the wind seized the ship, so that we were not able to face into the wind] (See: **Active or Passive (p.1080)**)

the ship having been seized and not being able to face into the wind

Luke is speaking of the **wind** as if it were a living thing that **seized** the **ship**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [with the wind blowing with such force that it kept the ship from sailing in the direction from which it was coming] (See: **Personification (p.1207)**)

to face into the wind

Luke is speaking as if the ship literally had a **face** that it could turn towards the wind. Your language may have an expression that suits this context and that you can use in your translation. Alternate translation: [to bear up against the wind] (See: **Metaphor (p.1187)**)

we were driven along

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the wind drove us along] (See: **Active or Passive (p.1080)**)

Acts 27:16

running under a certain island called Cauda

The expression **running under** is a sailing term that means to go along a specific side of some land in order to block the wind. Your language may have a specific expression for this action. If not, you could explain the meaning generally. Alternate translation: [sailing under the lee of a certain island called Cauda] or [sailing on the side of an island called Cauda where the wind was not so strong] (See: **Idiom (p.1156)**)

a certain island called Cauda

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a certain island that people called Cauda] (See: **Active or Passive (p.1080)**)

Cauda

The word **Cauda** is the name of a small island located off the south coast of Crete. (See: **How to Translate Names (p.1148)**)

of the lifeboat

A **lifeboat** is a smaller boat that crews sometimes tow behind their larger ship and sometimes bring up onto the ship and tie down. They use the smaller boat for various reasons, including escaping from the larger ship if it is sinking. If your language does not have a term for a smaller boat like this, you could use a general expression in your translation. Alternate translation: [of the smaller utility boat that the ship was towing] (See: **Translate Unknowns (p.1252)**)

Acts 27:17

they were using helps, undergirding the ship

The word **helps** is a nautical term that means ropes or cables. The word **undergirding** describes the process of running ropes or cables around the bottom of a ship so that the ship will not come apart during a storm. If your language does not have comparable nautical terms, you could state the meaning plainly in your translation. Alternate translation: [they were tying ropes around the bottom of the ship so that it would not come apart during the storm] (See: **Idiom (p.1156)**)

they were using

Here and in the next two verses, the pronoun **they** refers to the sailors of the ship. It may be helpful to clarify this for your readers. Alternate translation: [the sailors were using] (See: **Pronouns — When to Use Them (p.1222)**)

lest they might fall into the Syrtis

The expression **fall into** is a nautical term that in this context describes a ship becoming stuck in quicksand. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [they might run aground on the Syrtis] (See: **Idiom (p.1156)**)

the Syrtis

The word **Syrtis** is the name of a large mass of quicksand near the north coast of Africa. (See: **How to Translate Names (p.1148)**)

the Syrtis

Quicksand, which the word **Syrtis** describes, is sand that is saturated with water. It does not support the weight of a person, so sailors cannot get out of a ship to free it if the ship gets stuck in quicksand. If your readers would not be familiar with quicksand, you could describe it generally in your translation. Alternate translation: [the large mass of waterlogged sand off the north coast of Africa] (See: **Translate Unknowns (p.1252)**)

lowering the gear

The term **gear** could mean: (1) the sails of the ship and the rigging that the sailors uses to raise and lower the sails. If this is the meaning, then Luke is saying that without sails, the sailors could not steer the ship and it had to go wherever the wind drove it. Alternate translation: [taking down the sails]; (2) a sea anchor, that is, some object that the sailors would drag along in the water behind the ship in order to slow the ship down. If this is the meaning, then the sailors lowered this sea anchor in the hopes that the storm would end before they reached the quicksand. Alternate translation: [putting a sea anchor into the water] (See: **Translate Unknowns (p.1252)**)

they were being driven along

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the wind was driving them along] (See: **Active or Passive (p.1080)**)

Acts 27:18

we being exceedingly storm-tossed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as the storm was tossing us exceedingly] (See: **Active or Passive (p.1080)**)

they were doing a jettison

The word **jettison** is a nautical term that describes sailors throwing the cargo of a ship (the goods that the ship is transporting) into the sea to lighten the weight of the ship in an effort to prevent it from sinking. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [they were throwing the cargo of the ship into the sea to make the ship lighter to try to keep it from sinking] (See: **Idiom (p.1156)**)

Acts 27:19

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.” So here, **the third day** means two days after the sailors tied ropes around the ship and one day after the sailors threw the cargo overboard. You may wish to express this in your translation in the way your own culture reckons time. Alternate translation: [on the day after that] (See: **Idiom (p.1156)**)

on the third day

If you retain this idiom but your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on day three] (See: **Ordinal Numbers (p.1202)**)

they threw the equipment of the ship {overboard

Luke assumes that his readers will understand that the sailors **threw the equipment ... overboard** in a desperate effort to make the ship even lighter. In this context, **equipment** refers to everything the sailors needed to sail the ship: tackle, hoists, beams of wood, block and tackle, ropes, lines, sails, and the like. This indicates that they had given up on sailing the ship and were hoping just to survive. You can include this information if that would be helpful to your readers. Alternate translation: [they became so desperate that they threw overboard everything they needed to sail the ship, hoping just to survive] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

with their own hands

Luke is using one part of the sailors, their **hands**, to represent all of them in the act of throwing the cargo overboard. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [themselves] (See: **Synecdoche (p.1245)**)

Acts 27:20

neither sun nor stars appearing for many days

Luke assumes that his readers will understand that the **sun** and **stars** did not appear because the dark storm clouds obscured them. Luke also assumes that his readers will understand that sailors needed to see the sun and stars in order to know where they were and in what direction they were headed. So this is a further indication of how desperate the situation was. You can include this information if that would be helpful to your readers. Alternate translation: [since the sailors could not determine their position or navigate the ship because the dark storm clouds prevented the sun and stars from appearing for many days] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

no small storm

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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [a great storm] (See: **Litotes (p.1181)**)

lying upon us

Luke is speaking of the storm as if they were a living thing that was **lying upon** the ship. He means that the storm continued to buffet the ship without ever letting up. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [continually buffeting the ship] (See: **Personification (p.1207)**)

all hope for us to be saved was finally being taken away

If your language does not use these passive forms, you could express the same ideas in active form or in another way that is natural in your language. Alternate translation: [we finally lost all hope that we could save ourselves] (See: **Active or Passive (p.1080)**)

all hope for us to be saved was finally being taken away

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [we finally stopped hoping that we could save ourselves] (See: **Abstract Nouns (p.1078)**)

all hope for us to be saved was finally being taken away

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [it finally became very difficult to hope that we could save ourselves] (See: **Hyperbole (p.1152)**)

Acts 27:21

as there had been much abstinence

If your language does not use an abstract noun for the idea of **abstinence**, you could express the same idea in another way. Alternate translation: [as we had gone a long time without eating food] (See: **Abstract Nouns (p. 1078)**)

having stood up in the midst of them

Paul **stood up** to indicate that he had something important to say. Alternate translation: [having stood up in the midst of them to show that he had something important to say] (See: **Symbolic Action (p.1243)**)

this damage and loss

The terms **injury** and **loss** mean similar things. Paul is using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [such a great loss] (See: **Doublet (p.1120)**)

Acts 27:22

there will be no loss of life among you, only of the ship

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if that would be clearer in your language. Alternate translation: [there will be no loss of life among you, there will only be loss of the ship] (See: **Ellipsis (p.1122)**)

Acts 27:23

of the God whose I am and whom I serve

The phrases **whose I am** and **whom I serve** mean similar things. Paul is using repetition for emphasis. If it would be helpful to your readers, you could combine these phrases in your translation. Alternate translation: [of the God I worship] (See: **Parallelism (p.1204)**)

Acts 27:24

saying, ‘Do not be afraid, Paul. It is necessary for you to stand before Caesar, and behold, God has graciously granted to you all the ones sailing with you

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [The angel told me that I should not be afraid, because it was necessary for me to stand before Caesar, and behold, God had graciously granted to me all the ones sailing with me] (See: **Quotes within Quotes (p.1228)**)

behold

The angel is using the term **behold** to focus Paul’s attention on what he is about to say. Your language may have a comparable expression that you can use in your translation. (See: **Metaphor (p.1187)**)

It is necessary for you to stand before Caesar

The angel is using one aspect of the trial process, the fact that an accused person would **stand before** a judge, to represent the entire process. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [You must appear in Caesar’s court so that he can judge you] (See: **Synecdoche (p.1245)**)

Acts 27:25

according to the way it was told to me

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [according to the way the angel told me] (See: **Active or Passive (p. 1080)**)

Acts 27:26

to fall upon some island

The expression **fall upon** is a nautical term that in this context describes a ship running aground on the shore of an island. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [to run aground on some island] (See: **Idiom (p.1156)**)

Acts 27:27

the fourteenth night

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [night 14] (See: **Ordinal Numbers (p.1202)**)

as we were being driven about

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [as the storm was driving us about] (See: **Active or Passive (p. 1080)**)

the Hadria

The word **Hadria** is the term that people of this culture used to describe the open Mediterranean Sea between Italy and Malta on the west and Greece and Crete on the east. (See: **How to Translate Names (p.1148)**)

some land to be approaching them

Luke is speaking of this **land** as if it were a living thing that was **approaching** the sailors on the ship. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [that they were approaching some land] (See: **Personification (p.1207)**)

Acts 27:28

taking soundings

The expression **taking soundings** is a nautical term that describes sailors determining the depth of the water. Sailors measure this by dropping a marked line with a weight tied to the end of it into the water. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [measuring the depth of the sea water] (See: **Idiom (p.1156)**)

20 fathoms, & 15 fathoms

A **fathom** is a unit of measurement of the depth of water. One fathom is equal to about two meters or about six feet. Alternate translation: [40 meters ... 30 meters] or [120 feet ... 90 feet] (See: **Numbers (p.1197)**)

Acts 27:29

we might fall upon

The expression **fall upon** is a nautical term that in this context describes a ship running aground on **some rugged place**. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [we might run aground on] (See: **Idiom (p.1156)**)

the stern

The word **stern** is a nautical term that means the back of a ship. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [the back of the ship] (See: **Idiom (p.1156)**)

Acts 27:30

the bow

The word **bow** is a nautical term that means the front of a ship. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [the front of the ship] (See: **Idiom (p.1156)**)

Acts 27:31

you are not able to be saved

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you will not be able to save yourselves] (See: **Active or Passive (p. 1080)**)

Acts 27:32

fall away

The expression **fall away** is a nautical term that in this context could mean: (1) that the soldiers let the lifeboat fall into the water where none of the sailors could get into it, because it was no longer tied to the ship. Alternate translation: [fall into the water]; (2) that the soldiers let the lifeboat, which was already in the water, drift away where none of the sailors could get into it. Alternate translation: [drift away] (See: **Idiom (p.1156)**)

Acts 27:33

Anxiously waiting for a fourteenth day today, you are continuing

If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [This is now day 14 that you have been anxiously waiting, and you are continuing] (See: **Ordinal Numbers (p.1202)**)

fasting, having eaten nothing

The expressions **fasting** and **having eaten nothing** mean similar things. Paul is using the two expressions together for emphasis. If it would be clearer for your readers, you could express this emphasis with a single phrase. Alternate translation: [to eat nothing at all] (See: **Doublet (p.1120)**)

Acts 27:34

this is for your salvation

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [this will save you] or [this will keep you alive] (See: **Abstract Nouns (p.1078)**)

a hair from the head of none of you will perish

Paul is using one part of each of his listeners, a **hair** from his **head**, to represent all of that listener. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [each of you will survive without suffering harm] (See: **Synecdoche (p.1245)**)

Acts 27:35

(There are no notes for this verse.)

Acts 27:36

they were all encouraged

The phrase **were ... encouraged** is not actually a passive form in Greek. The word translated **encouraged** is an adjective. However, this phrase might sound like a passive verbal form in other languages. If your language does not use passive forms, you could state this in active form or in another way that is natural in your language. Alternate translation: [this encouraged them all] (See: **Active or Passive (p.1080)**)

Acts 27:37

we, all the souls in the ship, were 276

This is background information about the number of people on the ship. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p. 1087)**)

the souls

Luke is using one part of the people on the ship, their **souls**, to represent their entire selves. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the people] (See: **Synecdoche (p.1245)**)

Acts 27:38

having been satisfied with food

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [having eaten enough food to satisfy them] (See: **Active or Passive (p.1080)**)

Acts 27:39

they were not recognizing

Here and in the rest of this verse and in the next verse, the pronoun **they** refers to the sailors. It may be helpful to clarify this for your readers. Alternate translation: [the sailors were not recognizing] (See: **Pronouns — When to Use Them (p.1222)**)

a certain bay

A **bay** is a large area of water that partly surrounded by land but open to a larger body of water. Your language may have a specific expression for this kind of area. If not, you could explain the meaning generally. Alternate translation: [a certain area of water sheltered by the land] (See: **Translate Unknowns (p.1252)**)

Acts 27:40

the bands of the rudders

The words **bands** and **rudders** are nautical terms. The **rudders** were large pieces of wood at the back of the ship that the sailors used for steering the ship. The **bands** were ropes or cords that held the rudders out of the water while anchors were holding the ship in one place. If your language does not have comparable nautical terms, you could state the meaning plainly in your translation. Alternate translation: [the ropes that held out of the water the pieces of wood that the sailors used to steer the ship] (See: **Idiom (p.1156)**)

the topsail

A sail is a large piece of cloth that catches the wind in order to propel a ship through the water. A **topsail** is a sail that sailors place at the top of a mast on a ship. A mast is a vertical pole with cross-poles that hold sails. Alternate translation: [the sail that sailors put at the top of a pole, high above the ship] (See: **Translate Unknowns (p.1252)**)

they were heading to the beach

In this context, the expression **they were heading** is a nautical term that describes a ship moving in a specific direction. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [they were steering the ship toward the beach] (See: **Idiom (p.1156)**)

Acts 27:41

having fallen into

The expression **having fallen into** is a nautical term that in this context describes a ship striking land. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [striking] (See: **Idiom (p.1156)**)

a place between two seas

The expression **a place between two seas** is a nautical term that describes a sandbar that extends out from the land. A sandbar forms when a sea current coming from one direction flows across a sea current coming from another direction. This causes the sand under the water to pile up, making the water shallow and dangerous for ships. If your language does not have a comparable nautical term, you could state the meaning plainly in your translation. Alternate translation: [a sandbar extending out from the land] (See: **Idiom (p.1156)**)

but the stern was being loosed by the violence

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [but the violence was breaking up the stern] (See: **Active or Passive (p.1080)**)

by the violence

Luke assumes that his readers will understand that he is referring to the **violence** of the waves that were hitting the **stern** of the ship. You can include this information if that would be helpful to your readers. Alternate translation: [by the violence of the waves] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

by the violence

If your language does not use an abstract noun for the idea of **violence**, you could express the same idea in another way. Alternate translation: [because the waves that were hitting it were so strong] (See: **Abstract Nouns (p.1078)**)

Acts 27:42

(There are no notes for this verse.)

Acts 27:43

(There are no notes for this verse.)

Acts 27:44

and the rest

Luke is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the previous verse if that would be clearer in your language. Alternate translation: [and the rest to depart] (See: **Ellipsis (p.1122)**)

Acts 28

Acts 28 Chapter Introduction

Structure and Formatting

No one knows for sure why Luke ends his history without telling what happened to Paul after he had been in Rome for two years.

Religious and Cultural Concepts in This Chapter

“Letters” and “brothers”

The Jewish leaders were surprised that Paul wanted to speak with them, because they had received no letters from the high priest in Jerusalem telling them that Paul was coming.

When the Jewish leaders spoke of “brothers,” they were referring to fellow Jews, not to Christians.

Translation Issues in This Chapter

“He was a god”

The native people believed that Paul was a god, but they did not believe that he was the one true God. We do not know why Paul did not tell the native people that he was not a god.

Acts 28:1

having been brought safely through

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who did the action, it seems that Luke means to say that it was God. Alternate translation: [after God had brought us safely through] (See: **Active or Passive (p.1080)**)

the island was called Malta

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people called the island Malta] (See: **Active or Passive (p.1080)**)

Malta

The word **Malta** is the name of an island located south of the island of Sicily. (See: **How to Translate Names (p. 1148)**)

Acts 28:2

the barbarians

Luke is using the word **barbarians** in the specific sense that it had in his culture. He means people who did not speak Greek or Latin. From his perspective and the perspective of the others with him, they were “foreigners,” but from their own perspectives, they were “natives” of the island. It may be appropriate to describe them that way in your translation. Alternate translation: [the natives] (See: **Idiom (p.1156)**)

no ordinary benevolence

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. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [extraordinary benevolence] (See: **Litotes (p.1181)**)

Acts 28:3

a viper

A **viper** is a dangerous poisonous snake. If your readers would not recognize this name, you could use the name of another poisonous snake they might recognize or you could use a general expression. Alternate translation: [a snake whose venom was poisonous] (See: **Translate Unknowns (p.1252)**)

Acts 28:4

Justice

The word **Justice** is the name of a false god who the people of this time believed would avenge crimes. (See: **How to Translate Names (p.1148)**)

Acts 28:5

(There are no notes for this verse.)

Acts 28:6

him to begin to be inflamed or suddenly to fall down dead

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [that the effects of the venom would begin to inflame him or that he would suddenly fall down dead] or [that the effects of the venom would make his body start to swell or that he would suddenly fall down dead] (See: **Active or Passive (p.1080)**)

nothing unusual happening to him

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **nothing** and the negative adjective **unusual**. Alternate translation: [everything happening to him as usual] (See: **Double Negatives (p.1117)**)

turning themselves around

Luke is speaking as if the natives of Malta were literally **turning themselves around**. He means that they came to a different opinion about who Paul was. If it would be clearer in your language, you could use an expression from your own language or state the meaning plainly. Alternate translation: [changing their minds] (See: **Metaphor (p. 1187)**)

they said he was a god

It may be more natural in your language to have a direct quotation here. Alternate translation: [they said, “He is a god!”] (See: **Direct and Indirect Quotations (p.1115)**)

Acts 28:7

Now

Luke is using the word **Now** to introduce background information about **Publius** that will help readers understand what happens next in the story. In your translation, introduce this information in a way that would be natural in your own language and culture. (See: **Background Information (p.1087)**)

of the first

Luke is using the adjective **first** as a noun to mean a particular kind of person. In this context, **first** has the sense of most prominent. Since **Publius** is a Roman name, this man was probably the Roman governor of the island. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [of the most prominent man] or [of the Roman governor] (See: **Nominal Adjectives (p.1195)**)

Publius

The word **Publius** is the name of a man. (See: **How to Translate Names (p.1148)**)

Acts 28:8

being afflicted with fevers and dysentery

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [whom fevers and dysentery were afflicting] (See: **Active or Passive (p.1080)**)

dysentery

The word **dysentery** describes an infectious intestinal disease. In your translation, you could use a term a similar disease, or you could use a general expression. Alternate translation: [intestinal disease] (See: **Translate Unknowns (p.1252)**)

Acts 28:9

being healed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [Paul was healing them] (See: **Active or Passive (p.1080)**)

Acts 28:10

honored us with many honors

Luke assumes that his readers will understand that these **honors** probably included gifts. You can include this information if that would be helpful to your readers. Alternate translation: [gave us many gifts] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 28:11

with a Dioscouri figurehead

The word **Dioscouri** is the name of two false gods, Castor and Pollux, whom some sailors considered to be their patron gods. The name means “Sons of Zeus” in Greek. Alternate translation: [with Castor and Pollux as their figurehead] (See: **How to Translate Names (p.1148)**)

with a Dioscouri figurehead

A **figurehead** was an image of a god, human being, animal, or object that was painted or sculpted on the prow (front) of a ship as a good luck token. If your readers would not be familiar with this, you could use a general expression in your translation. Alternate translation: [with images of Castor and Pollux sculpted on the prow] (See: **Translate Unknowns (p.1252)**)

Acts 28:12

having come down to Syracuse

Luke says that he and the others traveling with him had **come down** to Syracuse because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [having landed at Syracuse] (See: **Idiom (p.1156)**)

Syracuse

The word **Syracuse** is the name of a city on the southeast coast of the island of Sicily, just southwest of Italy. (See: **How to Translate Names (p.1148)**)

Acts 28:13

we came down to Rhegium

Luke says that he and those traveling with him **came down to Rhegium** because that was the customary way in this culture of describing a person arriving somewhere after traveling by sea. Your language may have its own way of describing that. Alternate translation: [we landed at Rhegium] (See: **Idiom (p.1156)**)

Rhegium

The word **Rhegium** is the name of a port city that was located at the southwestern tip of Italy. (See: **How to Translate Names (p.1148)**)

Puteoli

The word **Puteoli** is the name of a city that was located on the west coast of Italy. (See: **How to Translate Names (p.1148)**)

Acts 28:14

brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [some believers] (See: **Metaphor (p.1187)**)

we were begged

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they begged us] (See: **Active or Passive (p.1080)**)

thus we went towards Rome

Since Luke describes in the next verse how believers from Rome came some distance to meet Paul and his companions on their way to Rome, by **thus** he means that after staying with the believers in Puteoli for seven days, they continued on their way to Rome. In a context such as this, your language might say “came” instead of **went**. Alternate translation: [we came near Rome] (See: **Go and Come (p.1142)**)

Acts 28:15

From there

By **there**, Luke implicitly means Rome. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [From Rome] (See: **Assumed Knowledge and Implicit Information (p. 1083)**)

the brothers

Luke is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [some believers] (See: **Metaphor (p.1187)**)

having heard the things about us

The implication is that these believers had heard from the believers in Puteoli while Paul and his companions were staying with them that they were on their way to Rome. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [having learned from the believers in Puteoli that we were coming] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

took courage

Here, **courage** is spoken of as if it were an object that a person could **take**. Alternate translation: [became encouraged] (See: **Metaphor (p.1187)**)

the Forum of Appius & Three Taverns

The phrase **the Forum of Appius** is the name of a popular market on the main highway to Rome that was called the Appian Way. The Forum of Appius was about 40 miles or about 60 kilometers south of Rome. The phrase **Three Taverns** is the name of an inn on that same highway about 30 miles or about 45 kilometers south of Rome. (See: **How to Translate Names (p.1148)**)

Acts 28:16

Paul was allowed

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Roman officials allowed Paul] (See: **Active or Passive (p.1080)**)

by himself

Since there was a **soldier** with Paul who was **guarding him**, Luke does not mean that Paul stayed all **by himself**. Rather, he means that the Roman authorities allowed Paul to live in a rented house (as verse 30 indicates) rather than putting him in prison. You can provide this information in your translation if that would be helpful to your readers. Alternate translation: [in a rented house] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

Acts 28:17

And it happened that

Luke is using 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.1164)**)

first among the Jews

Luke is using the adjective **first** as a noun to mean a particular group of people. Here, **first** has the sense of most prominent. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [most prominent among the Jews] (See: **Nominal Adjectives (p.1195)**)

Men, brothers

This is an idiomatic form of address. Use a way that is natural in your language to refer to a particular group of people. Alternate translation: [My brothers] (See: **Idiom (p.1156)**)

Men, brothers

Paul is using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [My fellow Jews] (See: **Idiom (p.1156)**)

to the fathers' customs

Paul is using the term **fathers'** to describe customs that have been passed down among the Jews through the generations. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the ancestral customs] (See: **Metaphor (p.1187)**)

to the people

By **the people**, Paul means specifically the Jewish people. Alternate translation: [to the Jewish people] (See: **Assumed Knowledge and Implicit Information (p.1083)**)

I was delivered as a prisoner from Jerusalem

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [the Jewish leaders in Jerusalem delivered me as a prisoner] (See: **Active or Passive (p.1080)**)

the hands

Here, **hands** represents the power of someone, in this case the power of an authority to hold an accused person in custody. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the custody] (See: **Metonymy (p.1193)**)

Acts 28:18

there was no reason in me for death

Paul is referring to a penalty of death by association with **death** itself. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [I had done nothing to deserve the death penalty] (See: **Metonymy (p.1193)**)

Acts 28:19

the Jews

Paul is using the name of a whole group, **the Jews**, to refer to some members of that group. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the Jewish leaders in Jerusalem] (See: **Synecdoche (p.1245)**)

I was forced

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [my concern for my safety forced me] (See: **Active or Passive (p. 1080)**)

my nation

Paul is referring by association to the people of the Jewish **nation**. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. Alternate translation: [the Jewish people] (See: **Metonymy (p.1193)**)

Acts 28:20

the hope of Israel

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: [what Israel is hoping for] (See: **Abstract Nouns (p.1078)**)

on account of the hope of Israel

Paul is referring by association to something that the people of Israel had **hope** for. If it would be helpful in your language, you could use an equivalent expression or express the meaning plainly. This could mean: (1) the hope that God would send the Messiah. Alternate translation: [because I believe God has sent the Messiah]; (2) the hope that God would make people who had died alive again. Alternate translation: [because I believe that God will make people who have died alive again] (See: **Metonymy (p.1193)**)

of Israel

Paul is referring to all of the people of Israel as if they were a single person, their ancestor, **Israel**. Alternate translation: [of the people of Israel] (See: **Personification (p.1207)**)

I am bound with this chain

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [this chain is binding me] (See: **Active or Passive (p.1080)**)

I am bound with this chain

Paul is using one aspect of imprisonment, the **chain** with which he is bound, to mean the entire state of being imprisoned. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the Romans are keeping me as a prisoner] (See: **Synecdoche (p. 1245)**)

Acts 28:21

We

By **We**, these Jewish leaders mean themselves but not Paul, to whom they are speaking, so use the exclusive form of that word in your translation if your language marks that distinction. (See: **Exclusive and Inclusive 'We' (p. 1131)**)

of the brothers

These Jewish leaders are using the term **brothers** to mean people who share the same faith. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [of our fellow Jews] (See: **Metaphor (p. 1187)**)

nor have any of the brothers, coming, reported or said anything

The terms **reported** and **said** mean similar things. The Jewish leaders are using the two terms together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [nor have any of the brothers, coming, told us anything at all] (See: **Doublet (p.1120)**)

Acts 28:22

it is known to us

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [we know] (See: **Active or Passive (p.1080)**)

it is spoken against

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [people speak against it] (See: **Active or Passive (p.1080)**)

everywhere

The Jewish leaders say **everywhere** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. Alternate translation: [in places throughout the empire] (See: **Hyperbole (p.1152)**)

Acts 28:23

more

Luke is using the adjective **more** as a noun to mean the larger number of people who came to hear Paul speak. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [more people] (See: **Nominal Adjectives (p.1195)**)

testifying about the kingdom of God

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [testifying about how God had begun to rule as king] (See: **Abstract Nouns (p. 1078)**)

both from the Law of Moses and the Prophets

Luke is referring to all of the Hebrew Scriptures by naming two of their major parts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [from passages throughout the Scriptures] (See: **Merism (p.1185)**)

Acts 28:24

some were convinced by the things being said

If your language does not use these passive forms, you could express the ideas in active form or in another way that is natural in your language. Alternate translation: [the things that Paul was saying convinced some] (See: **Active or Passive (p.1080)**)

Acts 28:25

having spoken one word

Luke is using the term **word** to mean a statement that Paul made by using words. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [having made this last statement] (See: **Metonymy (p.1193)**)

your fathers

Paul is using the term **fathers** to mean “ancestors.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [your ancestors] (See: **Metaphor (p.1187)**)

Acts 28:26

saying, ‘Go to this people and say, By hearing you will hear but you will not understand at all, and seeing you will see but you will not perceive at all

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation and then another quotation inside the first one. It may be helpful to begin a new sentence here. Alternate translation: [The Holy Spirit told Isaiah to go to the people of Israel and tell them that by hearing they would hear but they would not understand at all and that seeing they would see but they would not perceive at all] (See: **Quotes within Quotes (p.1228)**)

saying, ‘Go

This is the beginning of a quotation within a quotation. You may be able to indicate that with an opening second-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a second-level quotation. You may also be able to use special formatting to set off the quotation, as ULT does. (See: **Quote Markings (p.1225)**)

say, By hearing

This is the beginning of a quotation within a quotation within a quotation. You may be able to indicate that with an opening third-level quotation mark or with some other punctuation or convention that your language could use to indicate the start of a third-level quotation. (See: **Quote Markings (p.1225)**)

By hearing you will hear & seeing you will see

Isaiah is using a Hebrew idiom, the repetition of a verb to express the intensity of an action. It may not be possible to translate this Hebrew practice of verb repetition directly into many languages. Use a natural form of strengthening a verb in your language. Alternate translation: [You will try very hard to hear ... you will try very hard to see] (See: **Idiom (p.1156)**)

By hearing you will hear but you will not understand at all, and seeing you will see but you will not perceive at all

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: [You will become aware of what is happening around you but you will not understand the significance of what is happening] (See: **Parallelism (p.1204)**)

but you will not understand at all, & but you will not perceive at all

Both of these phrases mean basically the same thing. They emphasize that the Jewish people will not understand God’s plan. (See: **Parallelism (p.1204)**)

you will not perceive at all

This is the end of a quotation within a quotation within a quotation. You may be able to indicate that with a closing third-level quotation mark or with some other punctuation or convention that your language could use to indicate the end of a third-level quotation. (See: **Quote Markings (p.1225)**)

Acts 28:27

For the heart of this people has been thickened, and with {their} ears they have hardly heard, and they have shut their eyes, lest they might see with {their} eyes, and they might hear with {their} ears, and they might understand with {their} heart and turn back, and I would heal them

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to make this two sentences. Alternate translation: [The Holy Spirit told Isaiah to say that because the heart of that people had been thickened, and with their ears they had hardly heard, and they had shut their eyes. Otherwise they might have seen with their eyes, and they might have heard with their ears, and they might have understood with their heart and turned back, and God would have healed them] (See: **Quotes within Quotes (p.1228)**)

For the heart of this people has been thickened, and with {their} ears they have hardly heard, and they have shut their eyes

These three phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: [For this people is stubbornly refusing to use its senses] (See: **Parallelism (p.1204)**)

the heart of this people has been thickened

Isaiah is speaking as if the **heart** of the people of Israel has literally been **thickened**. He means that they are resisting God stubbornly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this people has become stubborn] (See: **Metaphor (p.1187)**)

the heart

Isaiah is speaking as if the **heart** of the people of Israel has literally been **thickened**. He means that they are resisting God stubbornly. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [this people has become stubborn] (See: **Metaphor (p.1187)**)

the heart of this people

If it would not be natural in your language to speak as if a group of people had only one **heart**, you could use the plural form of that word in your translation. Alternate translation: [the hearts of these people] (See: **Collective Nouns (p.1092)**)

the heart & with {their} heart

Here, the **heart** represents the thoughts of people. Alternate translation: [the thinking ... with their thinking] (See: **Metaphor (p.1187)**)

has been thickened

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [has become thick] (See: **Active or Passive (p.1080)**)

and with {their} ears they have hardly heard, and they have shut their eyes

Isaiah is speaking as if the people of Israel have become unable to hear and have **shut their eyes** so that they will not see. He means that they are refusing to consider what God wants to tell them. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [and they are refusing to consider what God wants to tell them] (See: **Metaphor (p.1187)**)

with {their} ears they have hardly heard, & they might see with {their} eyes, & they might hear with {their} ears

It might seem that these expressions contains extra information that would be unnatural to express in your language. If so, you could shorten them. Alternate translation: [they have hardly heard anything ... they might see clearly ... they might hear clearly] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1183)**)

they might see with {their} eyes, and they might hear with {their} ears

These two phrases mean similar things. If it would be helpful to your readers, you could combine them. Alternate translation: [they might use their senses] (See: **Parallelism (p.1204)**)

turn back

Isaiah is speaking of the people of Israel as if they had been traveling somewhere and had taken the wrong way and needed to **turn back** onto the right way. Alternate translation: [start obeying the Lord again] (See: **Metaphor (p.1187)**)

I would heal them

This does not mean God would only **heal** the people physically. He would also heal them spiritually by forgiving their sins. Alternate translation: [I would heal them and forgive them] (See: **Metaphor (p.1187)**)

I would heal them

This is the end of a quotation within a quotation. You may be able to indicate that with closing second-level quotation marks or with some other punctuation or convention that your language could use to indicate the end of a second-level quotation. (See: **Quote Markings (p.1225)**)

Acts 28:28

let it be known

If your language does not use the third-person imperative in this way, you could state this in another way that is natural in your language. Alternate translation: [may it be known to you] (See: **Third-Person Imperatives (p.1249)**)

this salvation of God has been sent to the Gentiles

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. If you need to say who has done the action, it is clear from the context that it was God. Alternate translation: [God has sent me to proclaim this salvation of his to the Gentiles] (See: **Active or Passive (p. 1080)**)

this salvation of God

If your language does not use an abstract noun for the idea of **salvation**, you could express the same idea in another way. Alternate translation: [this message about how God saves people] (See: **Abstract Nouns (p.1078)**)

they will hear

In this context the word **hear** likely means “understand and obey,” since Paul is drawing a contrast with the stubborn response of many of the Jews. You may wish to make this clear in your translation. Alternate translation: [they will understand the message and obey it] (See: **Idiom (p.1156)**)

Acts 28:29

As the General Introduction to Acts explains, this verse is found in many traditional versions of the Bible, but it is not found in the most accurate ancient manuscripts of the Bible. ULT and UST indicate this by putting the verse in brackets. If a translation of the Bible already exists in your area, you could consider including this verse if that translation does. If there is not already a Bible translation in your area, we recommend that you indicate in some way that this verse may not be original, such as by putting it in brackets or in a footnote. (See: **Textual Variants (p. 1247)**)

Acts 28:30

And he stayed for two whole years in his own rented house

This is the beginning of information that Luke presents to bring the story of the book of Acts to a close. Your language may have its own way of presenting such information. (See: **End of Story (p.1125)**)

he stayed

The pronoun **he** refers to Paul. It may be helpful to clarify this for your readers. Alternate translation: [Paul stayed] (See: **Pronouns — When to Use Them (p.1222)**)

Acts 28:31

the kingdom of God

If your language does not use an abstract noun for the idea of a **kingdom**, you could express the same idea in another way. Alternate translation: [how God had begun to rule as king] (See: **Abstract Nouns (p.1078)**)

with all boldness, without hindrance

If your language does not use abstract nouns for the ideas of **boldness** and **hindrance**, you could express the same ideas in other ways. Alternate translation: [very boldly, with no one hindering him] (See: **Abstract Nouns (p. 1078)**)

with all boldness

Luke says **all** here as a generalization for emphasis. If it would be helpful in your language, you could use a different way to express the emphasis. (See: **Hyperbole (p.1152)**)

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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 Acts; Acts 1:3; Acts 1:6; Acts 1:7; Acts 1:8; Acts 1:18; Acts 1:22; Acts 2:20; Acts 2:23; Acts 2:26; Acts 2:31; Acts 2:38; Acts 2:42; Acts 2:46; Acts 3:10; Acts 3:20; Acts 3:21; Acts 3:26; Acts 4:2; Acts 4:3; Acts 4:12; Acts 4:13; Acts 4:29; Acts 4:31; Acts 4:33; Acts 4:35; Acts 4:36; Acts 5:17; Acts 5:23; Acts 5:31; Acts 6:1; Acts 6:3; Acts 6:5; Acts 6:7; Acts 6:8; Acts 6:10; Acts 7:2; Acts 7:5; Acts 7:10; Acts 7:11; Acts 7:25; Acts 7:26; Acts 7:49; Acts 8:8; Acts 8:12; Acts 8:22; Acts 8:32; Acts 8:33; Acts 9:13; Acts 9:14; Acts 9:31; Acts 10:35; Acts 10:36; Acts 10:38; Acts 11:18; Acts 11:23; Acts 11:24; Acts 12:11; Acts 12:14; Acts 12:20; Acts 13:10; Acts 13:24; Acts 13:26; Acts 13:43; Acts 13:47; Acts 14:3; Acts 14:9; Acts 14:22; Acts 14:26; Acts 14:27; Acts 15:3; Acts 15:11; Acts 15:20; Acts 15:31; Acts 15:40; Acts 16:17; Acts 16:36; Acts 17:31; Acts 18:27; Acts 18:28; Acts 19:4; Acts 19:8; Acts 19:29; Acts 20:19; Acts 20:21; Acts 20:24; Acts 20:25; Acts 20:32; Acts 21:21; Acts 21:26; Acts 21:35; Acts 22:2; Acts 22:3; Acts 22:4; Acts 22:11; Acts 22:28; Acts 23:6; Acts 24:3; Acts 24:4; Acts 24:15; Acts 24:21; Acts 25:15; Acts 25:19; Acts 26:6; Acts 26:7; Acts 26:18; Acts 26:20; Acts 26:23; Acts 27:3; Acts 27:10; Acts 27:20; Acts 27:21; Acts 27:34; Acts 27:41; Acts 28:20; Acts 28:23; Acts 28:28; Acts 28:31

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)

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Referenced in: Acts 1:2; Acts 1:5; Acts 1:9; Acts 1:11; Acts 1:12; Acts 1:16; Acts 1:17; Acts 1:18; Acts 1:19; Acts 1:20; Acts 1:22; Acts 1:23; Acts 1:26; Acts 2:1; Acts 2:4; Acts 2:6; Acts 2:7; Acts 2:8; Acts 2:12; Acts 2:13; Acts 2:14; Acts 2:16; Acts 2:20; Acts 2:21; Acts 2:22; Acts 2:23; Acts 2:24; Acts 2:25; Acts 2:29; Acts 2:31; Acts 2:33; Acts 2:37; Acts 2:38; Acts 2:40; Acts 2:41; Acts 2:47; Acts 3:2; Acts 3:7; Acts 3:10; Acts 3:11; Acts 3:14; Acts 3:19; Acts 3:20; Acts 3:23; Acts 3:25; Acts 4:5; Acts 4:8; Acts 4:9; Acts 4:10; Acts 4:11; Acts 4:12; Acts 4:14; Acts 4:17; Acts 4:23; Acts 4:26; Acts 4:27; Acts 4:31; Acts 4:34; Acts 4:35; Acts 4:36; Acts 5:4; Acts 5:9; Acts 5:14; Acts 5:16; Acts 5:17; Acts 5:23; Acts 5:34; Acts 5:36; Acts 5:37; Acts 5:38; Acts 5:39; Acts 5:41; Acts 6:1; Acts 6:3; Acts 6:9; Acts 7:13; Acts 7:16; Acts 7:20; Acts 7:21; Acts 7:22; Acts 7:23; Acts 7:24; Acts 7:30; Acts 7:42; Acts 7:54; Acts 8:1; Acts 8:4; Acts 8:6; Acts 8:7; Acts 8:10; Acts 8:12; Acts 8:13; Acts 8:16; Acts 8:18; Acts 8:22; Acts 8:32; Acts 8:33; Acts 8:36; Acts 8:37; Acts 8:40; Acts 9:2; Acts 9:6; Acts 9:8; Acts 9:11; Acts 9:17; Acts 9:18; Acts 9:19; Acts 9:21; Acts 9:23; Acts 9:24; Acts 9:31; Acts 9:36; Acts 9:42; Acts 10:1; Acts 10:5; Acts 10:6; Acts 10:11; Acts 10:16; Acts 10:17; Acts 10:18; Acts 10:22; Acts 10:27; Acts 10:29; Acts 10:31; Acts 10:32; Acts 10:33; Acts 10:40; Acts 10:41; Acts 10:42; Acts 10:45; Acts 10:47; Acts 10:48; Acts 11:5; Acts 11:10; Acts 11:11; Acts 11:13; Acts 11:14; Acts 11:16; Acts 11:19; Acts 11:22; Acts 11:24; Acts 11:26; Acts 12:5; Acts 12:6; Acts 12:9; Acts 12:12; Acts 12:20; Acts 12:23; Acts 12:24; Acts 12:25; Acts 13:1; Acts 13:4; Acts 13:8; Acts 13:9; Acts 13:12; Acts 13:26; Acts 13:27; Acts 13:28; Acts 13:29; Acts 13:31; Acts 13:33; Acts 13:36; Acts 13:38; Acts 13:39; Acts 13:40; Acts 13:41; Acts 13:42; Acts 13:43; Acts 13:44; Acts 13:45; Acts 13:46; Acts 13:48; Acts 13:49; Acts 14:4; Acts 14:9; Acts 14:11; Acts 14:26; Acts 15:1; Acts 15:3; Acts 15:4; Acts 15:6; Acts 15:11; Acts 15:15; Acts 15:16; Acts 15:17; Acts 15:18; Acts 15:21; Acts 15:22; Acts 15:28; Acts 15:30; Acts 15:33; Acts 15:39; Acts 15:40; Acts 16:2; Acts 16:4; Acts 16:5; Acts 16:6; Acts 16:14; Acts 16:15; Acts 16:18; Acts 16:22; Acts 16:26; Acts 16:27; Acts 16:30; Acts 16:31; Acts 16:33; Acts 17:4; Acts 17:13; Acts 17:16; Acts 17:19; Acts 17:22; Acts 17:23; Acts 17:25; Acts 17:28; Acts 17:34; Acts 18:5; Acts 18:8; Acts 18:25; Acts 19:3; Acts 19:5; Acts 19:9; Acts 19:12; Acts 19:17; Acts 19:27; Acts 19:29; Acts 19:36; Acts 19:38; Acts 19:39; Acts 19:40; Acts 20:7; Acts 20:8; Acts 20:9; Acts 20:10; Acts 20:12; Acts 20:22; Acts 20:30; Acts 20:32; Acts 21:1; Acts 21:13; Acts 21:14; Acts 21:16; Acts 21:21; Acts 21:24; Acts 21:26; Acts 21:30; Acts 21:31; Acts 21:33; Acts 21:34; Acts 21:35; Acts 21:37; Acts 22:3; Acts 22:5; Acts 22:10; Acts 22:11; Acts 22:12; Acts 22:16; Acts 22:20; Acts 22:24; Acts 22:28; Acts 23:3; Acts 23:5; Acts 23:6; Acts 23:10; Acts 23:21; Acts 23:27; Acts 23:29; Acts 23:30; Acts 23:31; Acts 23:35; Acts 24:2; Acts 24:14; Acts 24:21; Acts 24:26; Acts 24:27; Acts 25:4; Acts 25:6; Acts 25:9; Acts 25:10; Acts 25:14; Acts 25:16; Acts 25:17; Acts 25:20; Acts 25:21; Acts 25:23; Acts 26:1; Acts 26:2; Acts 26:6; Acts 26:7; Acts 26:10; Acts 26:16; Acts 26:18; Acts 26:26; Acts 26:32; Acts 27:1; Acts 27:11; Acts 27:14; Acts 27:15; Acts 27:16; Acts 27:17; Acts 27:18; Acts 27:20; Acts 27:25; Acts 27:27; Acts 27:31; Acts 27:36; Acts 27:38; Acts 27:41; Acts 28:1; Acts 28:6; Acts 28:8; Acts 28:9; Acts 28:14; Acts 28:16; Acts 28:17; Acts 28:19; Acts 28:20; Acts 28:22; Acts 28:24; Acts 28:27; Acts 28:28

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: Acts 1:1; Acts 1:2; Acts 1:3; Acts 1:5; Acts 1:7; Acts 1:9; Acts 1:10; Acts 1:11; Acts 1:13; Acts 1:14; Acts 1:18; Acts 2:4; Acts 2:8; Acts 2:13; Acts 2:14; Acts 2:15; Acts 2:16; Acts 2:21; Acts 2:24; Acts 2:25; Acts 2:26; Acts 2:27; Acts 2:30; Acts 2:31; Acts 2:33; Acts 2:34; Acts 2:39; Acts 2:40; Acts 2:42; Acts 2:43; Acts 3:3; Acts 3:6; Acts 3:14; Acts 3:15; Acts 3:17; Acts 3:20; Acts 3:24; Acts 3:25; Acts 4:1; Acts 4:3; Acts 4:4; Acts 4:5; Acts 4:6; Acts 4:8; Acts 4:13; Acts 4:14; Acts 4:17; Acts 4:19; Acts 4:21; Acts 4:23; Acts 4:25; Acts 4:26; Acts 4:27; Acts 4:36; Acts 5:2; Acts 5:3; Acts 5:6; Acts 5:7; Acts 5:8; Acts 5:9; Acts 5:10; Acts 5:13; Acts 5:15; Acts 5:17; Acts 5:21; Acts 5:23; Acts 5:25; Acts 5:28; Acts 5:29; Acts 5:30; Acts 5:32; Acts 5:34; Acts 5:35; Acts 5:39; Acts 6:9; Acts 6:11; Acts 6:14; Acts 7 Chapter Introduction; Acts 7:1; Acts 7:2; Acts 7:5; Acts 7:6; Acts 7:8; Acts 7:9; Acts 7:11; Acts 7:12; Acts 7:15; Acts 7:17; Acts 7:19; Acts 7:24; Acts 7:26; Acts 7:29; Acts 7:30; Acts 7:31; Acts 7:33; Acts 7:38; Acts 7:41; Acts 7:42; Acts 7:43; Acts 7:44; Acts 7:45; Acts 7:48; Acts 7:50; Acts 7:53; Acts 7:55; Acts 7:56; Acts 7:58; Acts 8:1; Acts 8:2; Acts 8:3; Acts 8:6; Acts 8:24; Acts 8:25; Acts 8:27; Acts 8:28; Acts 8:30; Acts 8:31; Acts 8:32; Acts 8:35; Acts 8:40; Acts 9:2; Acts 9:3; Acts 9:4; Acts 9:9; Acts

9:10; Acts 9:15; Acts 9:17; Acts 9:21; Acts 9:22; Acts 9:24; Acts 9:25; Acts 9:29; Acts 9:30; Acts 9:35; Acts 9:37; Acts 9:39; Acts 9:41; Acts 10:2; Acts 10:3; Acts 10:12; Acts 10:14; Acts 10:16; Acts 10:17; Acts 10:20; Acts 10:22; Acts 10:23; Acts 10:28; Acts 10:30; Acts 10:34; Acts 10:36; Acts 10:38; Acts 10:41; Acts 10:42; Acts 10:45; Acts 10:46; Acts 10:48; Acts 11:3; Acts 11:6; Acts 11:8; Acts 11:10; Acts 11:12; Acts 11:15; Acts 11:17; Acts 11:20; Acts 11:28; Acts 11:29; Acts 11:30; Acts 12:1; Acts 12:6; Acts 12:10; Acts 12:15; Acts 12:17; Acts 12:20; Acts 12:21; Acts 12:23; Acts 12:25; Acts 13:3; Acts 13:10; Acts 13:24; Acts 13:27; Acts 13:29; Acts 13:31; Acts 13:32; Acts 13:33; Acts 13:35; Acts 13:36; Acts 13:37; Acts 13:44; Acts 13:46; Acts 13:52; Acts 14:1; Acts 14:10; Acts 14:13; Acts 14:15; Acts 14:19; Acts 15:1; Acts 15:8; Acts 15:11; Acts 15:19; Acts 15:20; Acts 15:21; Acts 15:22; Acts 15:24; Acts 15:26; Acts 15:27; Acts 15:29; Acts 15:30; Acts 15:32; Acts 15:33; Acts 16:1; Acts 16:3; Acts 16:7; Acts 16:10; Acts 16:12; Acts 16:15; Acts 16:19; Acts 16:26; Acts 16:27; Acts 16:29; Acts 16:37; Acts 16:38; Acts 16:39; Acts 16:40; Acts 17:5; Acts 17:11; Acts 17:18; Acts 17:21; Acts 17:25; Acts 17:26; Acts 17:27; Acts 17:31; Acts 18:9; Acts 18:12; Acts 18:13; Acts 18:15; Acts 18:17; Acts 18:22; Acts 19:1; Acts 19:3; Acts 19:6; Acts 19:8; Acts 19:12; Acts 19:15; Acts 19:16; Acts 19:19; Acts 19:33; Acts 19:36; Acts 20:5; Acts 20:7; Acts 20:8; Acts 20:9; Acts 20:11; Acts 20:12; Acts 20:13; Acts 20:25; Acts 20:26; Acts 20:33; Acts 21:8; Acts 21:12; Acts 21:14; Acts 21:21; Acts 21:24; Acts 21:25; Acts 21:26; Acts 21:27; Acts 21:28; Acts 21:30; Acts 21:33; Acts 22:13; Acts 22:16; Acts 22:22; Acts 22:25; Acts 22:26; Acts 22:28; Acts 22:29; Acts 22:30; Acts 23:8; Acts 23:9; Acts 23:11; Acts 23:12; Acts 23:25; Acts 23:27; Acts 24:2; Acts 24:17; Acts 24:23; Acts 25:1; Acts 25:3; Acts 25:4; Acts 25:12; Acts 26:10; Acts 26:17; Acts 26:18; Acts 26:23; Acts 27:1; Acts 27:5; Acts 27:7; Acts 27:8; Acts 27:9; Acts 27:11; Acts 27:19; Acts 27:20; Acts 27:41; Acts 28:10; Acts 28:15; Acts 28:16; Acts 28:17

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: Acts 1:15; Acts 1:18; Acts 3:2; Acts 4:22; Acts 5:34; Acts 8:1; Acts 8:9; Acts 8:11; Acts 8:26; Acts 8:27; Acts 9:33; Acts 10 Chapter Introduction; Acts 13:7; Acts 13:13; Acts 17:11; Acts 17:21; Acts 18:24; Acts 19:14; Acts 19:24; Acts 21:9; Acts 23:8; Acts 27:37; Acts 28:7

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: Acts 19:19

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: Acts 2:37; Acts 3:18; Acts 4:24; Acts 7:33; Acts 11:30; Acts 14:11; Acts 15:10; Acts 18:6; Acts 28:27

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: Acts 2:5; Acts 3:1; Acts 4:32; Acts 5:12

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: Acts 3:14; Acts 5:17; Acts 5:39; Acts 7:43; Acts 13:30; Acts 14:3; Acts 18:18

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: Acts 11:19; Acts 20:22; Acts 26:22

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: Acts 8:22; Acts 18:15; Acts 23:9; Acts 26:8; Acts 26:23

Connect — Goal (Purpose) Relationship

Logical Relationships

This page answers the question: *How can I translate a goal (purpose) relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "... if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"
>
> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "... if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "... keep the commandments if you want **to enter into life**." or: "... keep the commandments **so that you can enter into life**."
>
> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)
>
> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

"

Referenced in: Acts 7:14; Acts 21:24

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.

"

Referenced in: Acts 1:8; Acts 1:17; Acts 1:26; Acts 2:8; Acts 2:14; Acts 2:15; Acts 2:25; Acts 2:30; Acts 2:33; Acts 2:36; Acts 3:8; Acts 4:3; Acts 4:18; Acts 4:20; Acts 4:22; Acts 4:34; Acts 5:15; Acts 5:38; Acts 5:40; Acts 6:2; Acts 6:5; Acts 7:34; Acts 7:43; Acts 8:8; Acts 8:16; Acts 9:28; Acts 9:33; Acts 11:24; Acts 12:23; Acts 16:6; Acts 17:16; Acts 20:13

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: Acts 1:10; Acts 5:35; Acts 8:25; Acts 8:39

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: Acts 5:21; Acts 7:20

Copy or Borrow Words

Description

This page answers the question: *What does it mean to borrow words from another language and how can I do it?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> .A man's name in Hebrew letters — צְפַנְיָה
>
> > "Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
> >
> > "Sefanaia"
> >
> > "Sefanaya"

"

Referenced in: Acts 1:19; Acts 13:8; Acts 17:19; Acts 21:38; Acts 27:14

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: Acts 1:4; Acts 2:18; Acts 7:6; Acts 8:14; Acts 9:38; Acts 11:3; Acts 12:9; Acts 12:18; Acts 14:22; Acts 16:38; Acts 17:15; Acts 19:2; Acts 19:34; Acts 20:38; Acts 21:33; Acts 21:37; Acts 22:25; Acts 23:12; Acts 23:22; Acts 23:24; Acts 23:34; Acts 25:4; Acts 25:20; Acts 25:24; Acts 28:6

Double Negatives

A double negative occurs when a clause has two words that each express the meaning of "not." Double negatives mean very different things in different languages. To translate sentences that have double negatives accurately and clearly, you need to know what a double negative means in the Bible and how to express this idea in your language.

This page answers the question: *What are double negatives?*

In order to understand this topic, it would be good to read:

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: Acts 1:4; Acts 4:12; Acts 4:17; Acts 4:20; Acts 6:13; Acts 7:19; Acts 7:28; Acts 7:42; Acts 7:60; Acts 8:16; Acts 10:14; Acts 10:47; Acts 11:8; Acts 14:17; Acts 15:9; Acts 19:35; Acts 19:36; Acts 19:40; Acts 20:20; Acts 20:27; Acts 20:31; Acts 20:33; Acts 24:23; Acts 25:11; Acts 25:24; Acts 25:27; Acts 26:19; Acts 26:25; Acts 26:26; Acts 28:6

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: Acts 1:7; Acts 2:7; Acts 2:12; Acts 2:20; Acts 2:22; Acts 2:43; Acts 2:45; Acts 3:10; Acts 3:14; Acts 4:7; Acts 4:13; Acts 4:18; Acts 4:30; Acts 4:32; Acts 5:12; Acts 5:15; Acts 6:8; Acts 7:27; Acts 7:35; Acts 7:36; Acts 8:13; Acts 8:21; Acts 10:2; Acts 10:14; Acts 10:22; Acts 10:28; Acts 11:8; Acts 13:10; Acts 14:3; Acts 15:2; Acts 15:12; Acts 16:21; Acts 17:13; Acts 17:25; Acts 17:28; Acts 18:9; Acts 18:14; Acts 20:24; Acts 22:18; Acts 27:21; Acts 27:33; Acts 28:21

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: Acts 2:20; Acts 2:25; Acts 3:17; Acts 4:25; Acts 5:21; Acts 5:32; Acts 7:8; Acts 7:44; Acts 7:45; Acts 7:51; Acts 10:2; Acts 12:10; Acts 13:20; Acts 13:21; Acts 13:38; Acts 14:4; Acts 14:12; Acts 15:8; Acts 15:11; Acts 15:36; Acts 16:4; Acts 16:11; Acts 16:12; Acts 16:15; Acts 16:37; Acts 17:11; Acts 18:14; Acts 19:3; Acts 19:35; Acts 19:40; Acts 20:19; Acts 20:21; Acts 20:34; Acts 20:35; Acts 21:22; Acts 21:25; Acts 22:28; Acts 23:6; Acts 23:8; Acts 23:9; Acts 23:26; Acts 24:6; Acts 24:19; Acts 27:22; Acts 27:44

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: Acts 2:41; Acts 4:4; Acts 4:31; Acts 5:11; Acts 5:42; Acts 6:7; Acts 12:25; Acts 15:35; Acts 16:40; Acts 17:32; Acts 17:34; Acts 19:7; Acts 19:17; Acts 20:12; Acts 28:30

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: Acts 1:25; Acts 5:5; Acts 5:10; Acts 7:60; Acts 9:39; Acts 13:36; Acts 21:36

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: Acts 7:51; Acts 8:14; Acts 8:20; Acts 10:14; Acts 11:8

Exclusive and Inclusive 'We'

Description

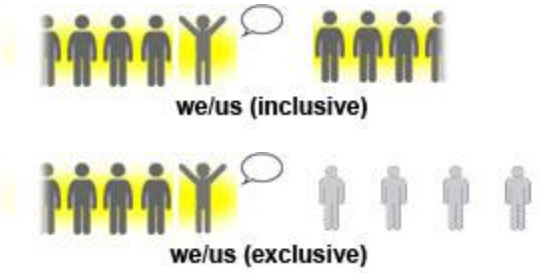
This page answers the question: *What are the exclusive and inclusive forms of "we"?*

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: Acts 1:17; Acts 1:21; Acts 1:22; Acts 2:8; Acts 2:17; Acts 2:32; Acts 2:37; Acts 2:39; Acts 3:4; Acts 3:12; Acts 3:15; Acts 3:22; Acts 4:12; Acts 4:20; Acts 4:25; Acts 5:28; Acts 5:32; Acts 6:11; Acts 7:2; Acts 7:27; Acts 10:33; Acts 10:39; Acts 10:42; Acts 11:11; Acts 11:13; Acts 11:15; Acts 11:17; Acts 13 Chapter Introduction; Acts 13:17; Acts 13:26; Acts 13:46; Acts 13:47; Acts 14:22; Acts 15:8; Acts 15:9; Acts 15:10; Acts 15:11; Acts 15:24; Acts 16:10; Acts 16:15; Acts 16:20; Acts 16:28; Acts 16:37; Acts 17:19; Acts 17:20; Acts 17:27; Acts 17:28; Acts 17:32; Acts 20:5; Acts 20:21; Acts 21:1; Acts 21:7; Acts 21:23; Acts 23:15; Acts 24:2; Acts 24:4; Acts 25:24; Acts 26:5; Acts 26:6; Acts 26:7; Acts 27:1; Acts 28:21

First, Second or Third Person

Normally a speaker refers to himself as "I" and the person he is speaking to as "you." Sometimes in the Bible a speaker refers to himself or to the person he is speaking to with terms other than "I" or "you."

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: Acts 1:20; Acts 2:20; Acts 2:21; Acts 2:27; Acts 2:36; Acts 4:29; Acts 10:15; Acts 11:9; Acts 13:35; Acts 15:17; Acts 23:26

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: Acts 1:4; Acts 2:38; Acts 5:9; Acts 5:25; Acts 5:28; Acts 5:30; Acts 7:4

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: Acts 4:7; Acts 5:8; Acts 7:26; Acts 8:15; Acts 8:17; Acts 8:24; Acts 9:38; Acts 9:39; Acts 15:23

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: Acts 1:24; Acts 2:27; Acts 2:28; Acts 4:24

Forms of 'You' — Singular

Description

This page answers the question: *How do I know if the word 'you' is singular?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)
Forms of You (UTA PDF)
Pronouns (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. 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 both 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. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular 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 the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of "you" even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

> But he said, "All these things **I** have kept from my youth." But when he heard this, Jesus said to him, "One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people "you" refers to

(1) Look at the notes 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 how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

"

Referenced in: Acts 7:42; Acts 7:43; Acts 7:51; Acts 9:17; Acts 10:29; Acts 10:33; Acts 11:14; Acts 13:47; Acts 15:7; Acts 16:15; Acts 18:6; Acts 25:26; Acts 26:8

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: Acts 4:23; Acts 8:15; Acts 8:27; Acts 9:17; Acts 12:20; Acts 15:30; Acts 16:1; Acts 16:8; Acts 16:40; Acts 22:11; Acts 24:17; Acts 28:14

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: Acts 1:24; Acts 1:25; Acts 2:40; Acts 3:12; Acts 4:19; Acts 4:28; Acts 5:29; Acts 6:8; Acts 6:10; Acts 7:17; Acts 7:59; Acts 8:34; Acts 8:37; Acts 9:1; Acts 12:24; Acts 13:11; Acts 14:5; Acts 14:14; Acts 14:17; Acts 15:13; Acts 17:3; Acts 18:25; Acts 19:8; Acts 19:9; Acts 19:15; Acts 19:18; Acts 23:6; Acts 25:9; Acts 26:12

Honorifics

Description

This page answers the question: *How do I translate honorifics into my language?*

This is the placeholder for an article about discussion of honorifics in biblical literature. This article is still being developed.

Reasons This Is a Translation Issue:

Text

Examples From the Bible

Text

Translation Strategies

Text

Examples of Translation Strategies Applied

Text

"

Referenced in: Acts 21:8

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: Acts 1:1; Acts 1:12; Acts 1:13; Acts 1:23; Acts 2:9; Acts 2:10; Acts 2:11; Acts 3:2; Acts 3:10; Acts 3:11; Acts 3:13; Acts 4:6; Acts 4:10; Acts 4:36; Acts 5:1; Acts 5:12; Acts 5:34; Acts 5:36; Acts 5:37; Acts 6:1; Acts 6:2; Acts 6:5; Acts 6:9; Acts 7:8; Acts 7:36; Acts 7:48; Acts 8:9; Acts 8:10; Acts 8:27; Acts 8:40; Acts 9:2; Acts 9:10; Acts 9:11; Acts 9:29; Acts 9:32; Acts 9:33; Acts 9:35; Acts 9:36; Acts 10:1; Acts 11:19; Acts 11:20; Acts 11:26; Acts 11:28; Acts 12:3; Acts 12:13; Acts 12:20; Acts 13:1; Acts 13:4; Acts 13:5; Acts 13:6; Acts 13:7; Acts 13:13; Acts 13:15; Acts 14:6; Acts 14:11; Acts 14:12; Acts 15:14; Acts 15:22; Acts 16:6; Acts 16:7; Acts 16:11; Acts 16:14; Acts 16:16; Acts 17:1; Acts 17:5; Acts 17:18; Acts 17:21; Acts 17:34; Acts 18:2; Acts 18:7; Acts 18:8; Acts 18:12; Acts 18:17; Acts 18:18; Acts 18:24; Acts 19:9; Acts 19:14; Acts 19:22; Acts 19:23; Acts 19:24; Acts 19:29; Acts 19:31; Acts 19:33; Acts 19:35; Acts 20:4; Acts 20:6; Acts 20:9; Acts 20:13; Acts 20:14; Acts 20:15; Acts 21:1; Acts 21:7; Acts 21:10; Acts 21:16; Acts 21:29; Acts 21:39; Acts 22:3; Acts 22:4; Acts 23:2; Acts 23:24; Acts 23:26; Acts 23:31; Acts 24:1; Acts 24:5; Acts 24:14; Acts 24:24; Acts 24:27; Acts 25:13; Acts 27:1; Acts 27:2; Acts 27:5; Acts 27:6; Acts 27:7; Acts 27:8; Acts 27:12; Acts 27:16; Acts 27:17; Acts 27:27; Acts 28:1; Acts 28:4; Acts 28:7; Acts 28:11; Acts 28:12; Acts 28:13; Acts 28:15

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: Acts 1:1; Acts 1:19; Acts 2:5; Acts 2:43; Acts 2:44; Acts 2:47; Acts 3:9; Acts 3:11; Acts 3:18; Acts 3:24; Acts 4:16; Acts 4:21; Acts 4:32; Acts 4:34; Acts 5:16; Acts 5:23; Acts 5:34; Acts 7:22; Acts 7:51; Acts 7:52; Acts 8:1; Acts 8:10; Acts 8:40; Acts 9:21; Acts 9:26; Acts 9:32; Acts 9:35; Acts 9:39; Acts 10:2; Acts 10:8; Acts 10:12; Acts 10:22; Acts 10:37; Acts 10:38; Acts 10:44; Acts 11:28; Acts 13:10; Acts 15:3; Acts 16:3; Acts 17:6; Acts 17:11; Acts 17:21; Acts 17:22; Acts 18:17; Acts 18:23; Acts 19:10; Acts 19:17; Acts 19:27; Acts 19:35; Acts 20:19; Acts 20:20; Acts 20:27; Acts 20:31; Acts 20:35; Acts 21:5; Acts 21:20; Acts 21:27; Acts 21:28; Acts 21:30; Acts 21:31; Acts 23:1; Acts 23:10; Acts 24:3; Acts 24:5; Acts 25:24; Acts 26:3; Acts 26:4; Acts 26:11; Acts 27:20; Acts 28:22; Acts 28:31

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: Acts 1:2; Acts 1:6; Acts 1:8; Acts 1:11; Acts 1:12; Acts 1:13; Acts 1:15; Acts 1:16; Acts 1:21; Acts 1:22; Acts 1:26; Acts 2:1; Acts 2:2; Acts 2:5; Acts 2:12; Acts 2:14; Acts 2:18; Acts 2:20; Acts 2:21; Acts 2:22; Acts 2:24; Acts 2:27; Acts 2:29; Acts 2:31; Acts 2:32; Acts 2:37; Acts 2:39; Acts 2:41; Acts 3:12; Acts 3:13; Acts 3:21; Acts 3:22; Acts 3:23; Acts 3:24; Acts 3:26; Acts 4:10; Acts 4:11; Acts 4:12; Acts 4:13; Acts 4:19; Acts 4:24; Acts 4:26; Acts 4:29; Acts 4:36; Acts 5:2; Acts 5:6; Acts 5:7; Acts 5:17; Acts 5:21; Acts 5:24; Acts 5:30; Acts 5:35; Acts 5:36; Acts 5:37; Acts 6:1; Acts 6:9; Acts 6:10; Acts 7:2; Acts 7:9; Acts 7:10; Acts 7:14; Acts 7:15; Acts 7:20; Acts 7:23; Acts 7:26; Acts 7:30; Acts 7:34; Acts 7:35; Acts 7:37; Acts 7:41; Acts 7:45; Acts 7:46; Acts 7:54; Acts 7:57; Acts 7:58; Acts 7:60; Acts 8:5; Acts 8:7; Acts 8:15; Acts 8:26; Acts 8:27; Acts 8:34; Acts 9:10; Acts 9:11; Acts 9:14; Acts 9:21; Acts 9:23; Acts 9:28; Acts 9:30; Acts 9:32; Acts 9:39; Acts 10:2; Acts 10:3; Acts 10:4; Acts 10:13; Acts 10:20; Acts 10:23; Acts 10:30; Acts 10:31; Acts 10:33; Acts 10:38; Acts 10:40; Acts 10:48; Acts 11:2; Acts 11:7; Acts 11:18; Acts 11:20; Acts 11:21; Acts 11:27; Acts 11:28; Acts 12:4; Acts 12:11; Acts 12:19; Acts 13:2; Acts 13:4; Acts 13:6; Acts 13:10; Acts 13:15; Acts 13:16; Acts 13:22; Acts 13:26; Acts 13:30; Acts 13:31; Acts 13:33; Acts 13:34; Acts 13:35; Acts 13:36; Acts 13:37; Acts 13:38; Acts 13:41; Acts 13:43; Acts 13:47; Acts 14:11; Acts 14:15; Acts 14:25; Acts 14:27; Acts 15:1; Acts 15:2; Acts 15:4; Acts 15:6; Acts 15:7; Acts

15:13; Acts 15:30; Acts 15:36; Acts 16:1; Acts 16:8; Acts 16:9; Acts 16:14; Acts 16:18; Acts 16:23; Acts 16:33; Acts 17:3; Acts 17:4; Acts 17:17; Acts 17:18; Acts 17:20; Acts 17:22; Acts 18:2; Acts 18:5; Acts 18:7; Acts 18:12; Acts 18:15; Acts 18:19; Acts 18:22; Acts 18:24; Acts 18:27; Acts 19:1; Acts 19:21; Acts 19:31; Acts 19:35; Acts 19:39; Acts 20:3; Acts 20:15; Acts 20:26; Acts 20:37; Acts 21:3; Acts 21:5; Acts 21:10; Acts 21:12; Acts 21:15; Acts 21:24; Acts 21:28; Acts 21:31; Acts 22:1; Acts 22:9; Acts 22:13; Acts 22:16; Acts 23:1; Acts 23:6; Acts 23:11; Acts 23:23; Acts 24:1; Acts 24:22; Acts 24:27; Acts 25:1; Acts 25:5; Acts 25:9; Acts 25:13; Acts 26:8; Acts 27:3; Acts 27:4; Acts 27:12; Acts 27:16; Acts 27:17; Acts 27:18; Acts 27:19; Acts 27:26; Acts 27:28; Acts 27:29; Acts 27:30; Acts 27:32; Acts 27:40; Acts 27:41; Acts 28:2; Acts 28:12; Acts 28:13; Acts 28:17; Acts 28:26; Acts 28:28

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: Acts 1:20; Acts 3:6; Acts 7:34; Acts 7:59; Acts 7:60; Acts 8:24; Acts 9:40; Acts 13:15; Acts 13:16; Acts 14:10; Acts 15:29; Acts 16:15; Acts 16:28; Acts 16:31; Acts 16:36; Acts 21:39; Acts 22:1; Acts 22:13; Acts 23:15; Acts 23:17

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: Acts 1:16; Acts 3:16; Acts 3:18; Acts 7:38; Acts 7:40; Acts 7:44; Acts 8:7; Acts 8:12; Acts 9:24; Acts 9:41; Acts 10:38; Acts 13:23; Acts 18:2; Acts 18:18; Acts 20:18

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)

"

Referenced in: Acts 1:15; Acts 2:1; Acts 4:5; Acts 6:1; Acts 8:1; Acts 8:14; Acts 8:26; Acts 9:1; Acts 9:3; Acts 9:32; Acts 9:36; Acts 9:43; Acts 11:1; Acts 11:19; Acts 11:27; Acts 12:1; Acts 12:18; Acts 12:20; Acts 13:1; Acts 13:13; Acts 14:1; Acts 16:16; Acts 16:35; Acts 17:1; Acts 17:16; Acts 18:1; Acts 19:1; Acts 19:13; Acts 19:21; Acts 22:6; Acts 22:17; Acts 24:17; Acts 25:1; Acts 25:13; Acts 26:6; Acts 28:17

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)

"

Referenced in: Acts 4:36; Acts 5:1; Acts 5:34; Acts 6:8; Acts 7:20; Acts 8:9; Acts 8:27; Acts 9:10; Acts 9:33; Acts 10:1; Acts 14:8; Acts 16:1; Acts 16:14; Acts 16:16; Acts 18:2; Acts 18:24; Acts 19:1; Acts 19:14; Acts 19:24; Acts 21:10; Acts 21:16; Acts 22:12; Acts 24:1; Acts 25:14; Acts 27:1

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: Acts 4:9; Acts 7:43; Acts 8:13; Acts 13:46

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,

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Referenced in: Acts 10:11; Acts 10:27; Acts 10:31; Acts 19:35; Acts 21:37; Acts 23:18; Acts 25:22; Acts 26:24

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: Acts 1:14; Acts 7:9; Acts 23:16

Litany

Description

This page answers the question: *What is the figure of speech called litany?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)

A litany is a figure of speech in which the various components of a thing are listed in a series of very similar statements. The speaker does this to indicate that what he is saying should be understood as comprehensive and without exceptions. In a sense, the speaker is describing an overwhelming situation by overwhelming his audience with an excessive series of statements.

Reason This Is a Translation Issue

Many languages do not use litanies, and readers could be confused by them. They may wonder why the speaker seems to be saying the same thing over and over again.

Examples From the Bible

> Though they dig into Sheol, there my hand will take them. Though they climb up to heaven, there I will bring them down. Though they hide on the top of Carmel, there I will search and take them. Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them. Though they go into captivity, driven by their enemies before them, there will I give orders to the sword, and it will kill them. (Amos 9:2-4 ULT)

In this passage Yahweh is telling the people of Israel that when he punishes them, none of them will escape.

> But you should not have looked on the day of your brother, on the day of his misfortune. And you should not have rejoiced over the sons of Judah in the day of their perishing. And you should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. And you women should not have looted his wealth in the day of his calamity. And you should not have stood at the crossroads to cut down his fugitives. And you should not have delivered up his survivors in a day of distress. (Obadiah 1:12–14)

In this passage Yahweh is telling the people of Edom that they should have helped the people of Judah when they were conquered by the Babylonians.

Translation Strategies

If the litany is understood as it is in the ULT, then translate the litany as it is. If it is not understood, then try one or more of the following strategies.

(1) Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany.
(2) You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.
(3) You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

Examples of Translation Strategies Applied

(1) combined with (3):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can eliminate words like “and,” “but,” and “or” at the beginning of sentences so that it will be clearer that the component parts of the litany are all being listed in a row.

> > You did nothing to help the Israelites when strangers carried away their wealth. They conquered all the cities of Judah, and they even plundered Jerusalem. And you were just as bad as those foreigners, because you did nothing to help:
>
> You should not have looked on the day of your brother, on the day of his misfortune. You should not have rejoiced over the sons of Judah in the day of their perishing. You should not have made your mouth great in a day of distress. You should not have entered the gate of my people in the day of their calamity. Yes, you! You should not have looked on his evil in the day of his calamity. You women should not have looted his wealth in the day of his calamity. You should not have stood at the crossroads to cut down his fugitives. You should not have delivered up his survivors in a day of distress. (Obadiah 1:11-14)

In the above example, verse 11 provides the summary and meaning for the litany that follows in verses 12-14.

(1) combined with (2):
Often in the Bible there will be a general statement at the beginning or end of a litany that sums up its overall meaning. You can format that statement in a way that will show that it is a summary statement that gives the meaning of the litany;
You can put each sentence of the litany on a separate line. Also, if each sentence in the litany has two parts, you can format the litany so that the equivalent parts of each sentence line up. Use this or any other type of formatting that will show that each sentence is reinforcing the same meaning.

> > Not one of them will get away, not one of them will escape:
>
> Though they dig into Sheol, there my hand will take them.
> Though they climb up to heaven, there I will bring them down.
> Though they hide on the top of Carmel, there I will search and take them.
> Though they are hidden from my sight in the bottom of the sea, there will I give orders to the serpent, and it will bite them.
> Though they go into captivity, driven by their enemies before them, there will I give orders to the sword, and it will kill them.
> (Amos 9:1b–4 ULT)

In the above example, the sentence before the litany explains its overall meaning. That sentence can be placed as an introduction. The second half of each sentence can be formatted in a descending staircase pattern as above, or lined up evenly like the first half of each sentence, or in another way. Use whatever format best shows that these sentences are all communicating the same truth, that it is not possible to escape from God.

"

Referenced in: Acts 7:35

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: Acts 1:5; Acts 5:42; Acts 12:18; Acts 14:28; Acts 15:2; Acts 15:38; Acts 17:4; Acts 17:12; Acts 17:27; Acts 19:11; Acts 19:23; Acts 19:24; Acts 20:12; Acts 21:39; Acts 24:11; Acts 25:6; Acts 26:26; Acts 27:14; Acts 27:20; Acts 28:2

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)

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Referenced in: Acts 1:1; Acts 2:4; Acts 10:34; Acts 11:4; Acts 11:15; Acts 11:22; Acts 13:24; Acts 13:25; Acts 14:10; Acts 14:17; Acts 15:17; Acts 17:1; Acts 17:10; Acts 17:14; Acts 17:32; Acts 22:14; Acts 23:14; Acts 26:16; Acts 28:27

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: Acts 4:8; Acts 4:23; Acts 4:24; Acts 7:42; Acts 7:49; Acts 8:10; Acts 9:24; Acts 14:15; Acts 17:24; Acts 19:26; Acts 20:31; Acts 20:33; Acts 26:7; Acts 26:22; Acts 28:23

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.

"

Referenced in: Acts 1:5; Acts 1:10; Acts 1:15; Acts 1:16; Acts 1:20; Acts 1:24; Acts 1:25; Acts 2:2; Acts 2:3; Acts 2:4; Acts 2:7; Acts 2:8; Acts 2:17; Acts 2:18; Acts 2:20; Acts 2:24; Acts 2:25; Acts 2:26; Acts 2:28; Acts 2:29; Acts 2:33; Acts 2:35; Acts 2:36; Acts 2:37; Acts 2:39; Acts 2:46; Acts 3:10; Acts 3:13; Acts 3:17; Acts 3:19; Acts 3:20; Acts 3:22; Acts 3:25; Acts 3:26; Acts 4:8; Acts 4:11; Acts 4:25; Acts 4:27; Acts 4:31; Acts 5:3; Acts 5:4; Acts 5:9; Acts 5:17; Acts 5:21; Acts 5:25; Acts 5:28; Acts 5:30; Acts 5:36; Acts 5:37; Acts 5:41; Acts 6:2; Acts 6:3; Acts 6:5; Acts 6:7; Acts 6:8; Acts 6:12; Acts 7:2; Acts 7:5; Acts 7:12; Acts 7:15; Acts 7:18; Acts 7:19; Acts 7:21; Acts 7:23; Acts 7:25; Acts 7:26; Acts 7:34; Acts 7:37; Acts 7:38; Acts 7:39; Acts 7:42; Acts 7:45; Acts 7:46; Acts 7:47; Acts 7:48; Acts 7:49; Acts 7:51; Acts 7:55; Acts 7:56; Acts 7:58; Acts 8:16; Acts 8:21; Acts 8:22; Acts 8:23; Acts 8:27; Acts 8:37; Acts 9:11; Acts 9:15; Acts 9:17; Acts 9:30; Acts 9:31; Acts 9:35; Acts 9:36; Acts 10:4; Acts 10:17; Acts 10:19; Acts 10:23; Acts 10:30; Acts 10:36; Acts 10:38; Acts 10:44; Acts 10:45; Acts 11:1; Acts 11:11; Acts 11:12; Acts 11:15; Acts 11:16; Acts 11:21; Acts 11:24; Acts 11:29; Acts 12:7; Acts 12:17; Acts 13:8; Acts 13:9; Acts 13:10; Acts 13:11; Acts 13:15; Acts 13:17; Acts 13:23; Acts 13:24; Acts 13:25; Acts 13:26; Acts 13:32; Acts 13:33; Acts 13:36; Acts 13:38; Acts 13:45; Acts 13:46; Acts 13:50; Acts 13:52; Acts 14:2; Acts 14:15; Acts 14:16; Acts 14:27; Acts 15:1; Acts 15:3; Acts 15:7; Acts 15:9; Acts 15:10; Acts 15:16; Acts 15:17; Acts 15:19; Acts 15:22; Acts 15:23; Acts 15:26; Acts 15:28; Acts 15:32; Acts 15:33; Acts 15:36; Acts 15:41; Acts 16:1; Acts 16:2; Acts 16:14; Acts 16:17; Acts 16:22; Acts 16:23; Acts 16:24; Acts 16:40; Acts 17:3; Acts 17:6; Acts 17:10; Acts 17:14; Acts 17:20; Acts 17:27; Acts 17:28; Acts 17:29; Acts 18:6; Acts 18:18; Acts 18:24; Acts 18:25; Acts 18:26; Acts 18:27; Acts 19:6; Acts 19:17; Acts 19:26; Acts 19:28; Acts 19:29; Acts 19:34; Acts 20 Chapter Introduction; Acts 20:10; Acts 20:16; Acts 20:22; Acts 20:24; Acts 20:25; Acts 20:28; Acts 20:29; Acts 20:30; Acts 20:32; Acts 21:7; Acts 21:13; Acts 21:17; Acts 21:20; Acts 21:21; Acts 22:1; Acts 22:3; Acts 22:5; Acts 22:13; Acts 22:14; Acts 22:16; Acts 22:22; Acts 23 Chapter Introduction; Acts 23:1; Acts 23:3; Acts 23:5; Acts 23:6; Acts 24:5; Acts 25:9; Acts 26:6; Acts 26:14; Acts 26:18; Acts 26:20; Acts 26:23; Acts 26:26; Acts 27:10; Acts 27:12; Acts 27:15; Acts 27:24; Acts 28:6; Acts 28:14; Acts 28:15; Acts 28:17; Acts 28:21; Acts 28:25; Acts 28:27

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: Acts 1:4; Acts 1:9; Acts 1:15; Acts 1:16; Acts 1:18; Acts 2:14; Acts 2:17; Acts 2:21; Acts 2:22; Acts 2:23; Acts 2:26; Acts 2:30; Acts 2:31; Acts 2:38; Acts 2:39; Acts 2:40; Acts 2:41; Acts 2:46; Acts 3:1; Acts 3:2; Acts 3:6; Acts 3:8; Acts 3:16; Acts 3:18; Acts 3:21; Acts 3:25; Acts 4:3; Acts 4:4; Acts 4:7; Acts 4:10; Acts 4:12; Acts 4:15; Acts 4:17; Acts 4:18; Acts 4:19; Acts 4:25; Acts 4:28; Acts 4:29; Acts 4:30; Acts 4:31; Acts 4:32; Acts 5:3; Acts 5:4; Acts 5:5; Acts 5:9; Acts 5:10; Acts 5:12; Acts 5:14; Acts 5:18; Acts 5:20; Acts 5:21; Acts 5:24; Acts 5:28; Acts 5:30; Acts 5:31; Acts 5:40; Acts 5:41; Acts 5:42; Acts 6:2; Acts 6:4; Acts 6:5; Acts 6:7; Acts 6:11; Acts 6:13; Acts 6:14; Acts 7 Chapter Introduction; Acts 7:7; Acts 7:10; Acts 7:16; Acts 7:18; Acts 7:23; Acts 7:25; Acts 7:29; Acts 7:35; Acts 7:38; Acts 7:39; Acts 7:41; Acts 7:44; Acts 7:45; Acts 7:46; Acts 7:51; Acts 8:4; Acts 8:5; Acts 8:8; Acts 8:12; Acts 8:14; Acts 8:16; Acts 8:20; Acts 8:21; Acts 8:23; Acts 8:25; Acts 8:28; Acts 8:29; Acts 8:30; Acts 8:32; Acts 8:35; Acts 8:36; Acts 8:38; Acts 9:1; Acts 9:2; Acts 9:13; Acts 9:14; Acts 9:15; Acts 9:16; Acts 9:21; Acts 9:24; Acts 9:27; Acts 9:28; Acts 9:41; Acts 10:22; Acts 10:36; Acts 10:37; Acts 10:39; Acts 10:43; Acts 10:44; Acts 10:45; Acts 11:1; Acts 11:2; Acts 11:3; Acts 11:14; Acts 11:16; Acts 11:19; Acts 11:21; Acts 11:22; Acts 11:23; Acts 11:24; Acts 12:1; Acts 12:11; Acts 12:24; Acts 13:5; Acts 13:11; Acts 13:12; Acts 13:15; Acts 13:17; Acts 13:20; Acts 13:23; Acts 13:26; Acts 13:27; Acts 13:29; Acts 13:40; Acts 13:41; Acts 13:42; Acts 13:44; Acts 13:46; Acts 13:48; Acts 13:49; Acts 13:50; Acts 14:3; Acts 14:8; Acts 14:12; Acts 14:13; Acts 14:25; Acts 15:3; Acts 15:4; Acts 15:6; Acts 15:7; Acts 15:8; Acts 15:9; Acts 15:14; Acts 15:15; Acts 15:17; Acts 15:20; Acts 15:21; Acts 15:22; Acts 15:23; Acts 15:24; Acts 15:26; Acts 15:32; Acts 15:35; Acts 15:36; Acts 15:41; Acts 16:6; Acts 16:14; Acts 16:15; Acts 16:16; Acts 16:18; Acts 16:20; Acts 16:31; Acts 16:32; Acts 16:34; Acts 16:36; Acts 16:37; Acts 16:38; Acts 16:40; Acts 17:5; Acts 17:11; Acts 17:13; Acts 17:16; Acts 17:19; Acts 17:20; Acts 17:22; Acts 17:29; Acts 17:31; Acts 18:5; Acts 18:6; Acts 18:8; Acts 18:11; Acts 18:14; Acts 18:15; Acts 18:16; Acts 18:22; Acts 18:23; Acts 18:25; Acts 19:5; Acts 19:10; Acts 19:13; Acts 19:17; Acts 19:20; Acts 19:27; Acts 19:38; Acts 19:40; Acts 20:7; Acts 20:19; Acts 20:24; Acts 20:26; Acts 20:28; Acts 20:31; Acts 20:32; Acts 20:33; Acts 20:35; Acts 20:38; Acts 21:11; Acts 21:13; Acts 21:21; Acts 21:25; Acts 21:26; Acts 21:27; Acts 21:28; Acts 21:30; Acts 21:31; Acts 22:3; Acts 22:4; Acts 22:5; Acts 22:14; Acts 22:16; Acts 22:20; Acts 22:22; Acts 22:24; Acts 23:16; Acts 23:21; Acts 23:29; Acts 24:16; Acts 24:17; Acts 24:20; Acts 25:10; Acts 25:16; Acts 26:4; Acts 26:7; Acts 26:9; Acts 26:10; Acts 26:19; Acts 26:31; Acts 27:2; Acts 27:6; Acts 27:9; Acts 28:17; Acts 28:18; Acts 28:19; Acts 28:20; Acts 28:25

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**.

"

Referenced in: Acts 1:18; Acts 1:22; Acts 1:23; Acts 1:24; Acts 2:11; Acts 2:14; Acts 2:23; Acts 2:25; Acts 2:33; Acts 2:34; Acts 3:13; Acts 3:14; Acts 3:15; Acts 4:2; Acts 4:10; Acts 5:15; Acts 5:16; Acts 5:31; Acts 5:34; Acts 5:37; Acts 6:2; Acts 7:13; Acts 7:48; Acts 7:51; Acts 7:52; Acts 7:55; Acts 7:56; Acts 8:4; Acts 8:6; Acts 8:7; Acts 8:10; Acts 8:25; Acts 9:13; Acts 9:14; Acts 9:17; Acts 9:21; Acts 10:30; Acts 10:41; Acts 10:42; Acts 10:45; Acts 12:12; Acts 13:10; Acts 13:30; Acts 13:34; Acts 13:50; Acts 14:15; Acts 14:21; Acts 15:20; Acts 15:27; Acts 15:29; Acts 17:3; Acts 17:29; Acts 17:31; Acts 17:32; Acts 18:24; Acts 19:12; Acts 19:19; Acts 19:25; Acts 19:35; Acts 20:7; Acts 20:28; Acts 20:35; Acts 21:12; Acts 21:25; Acts 21:34; Acts 22:14; Acts 22:30; Acts 23:6; Acts 24:15; Acts 25:2; Acts 25:5; Acts 26:8; Acts 26:23; Acts 28:7; Acts 28:17; Acts 28:23

Numbers

Description

This page answers the question: *How do I translate numbers?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

There are many numbers in the Bible. They can be written as words (“five”) or as numerals (“5”). Some numbers are very large, such as “two hundred” (200), “twenty-two thousand” (22,000), or “one hundred million” (100,000,000). Some languages do not have words for all of these numbers. Translators need to decide how to translate numbers and whether to write them as words or numerals.

Some numbers are exact and others are rounded.

> Abram was **86** years old when Hagar bore Ishmael to Abram. (Genesis 16:16 ULT)

Eighty-six (86) is an exact number.

> That day about **3,000** of the people died. (Exodus 32:28b ULT)

Here the number three thousand (3,000) is a round number. It may have been a little more than that or a little less than that. The word “about” shows that it is not an exact number.

Reason This Is a Translation Issue

Some languages do not have words for some of these numbers.

Translation Principles

- Exact numbers should be translated as closely and specifically as they can be.
- Rounded numbers can be translated more generally.

Examples From the Bible

> When Jared had lived **162** years, he became the father of Enoch. After he became the father of Enoch, Jared lived **800** years. He became the father of more sons and daughters. Jared lived **962** years, and then he died. (Genesis 5:18-20 ULT)

The numbers 162, 800, and 962 are exact numbers and should be translated with something as close to those numbers as possible.

> Our sister, may you be the mother of **thousands of ten thousands.** (Genesis 24:60b ULT)

This is a rounded number. It does not say exactly how many descendants she should have, but it was a huge number of them.

Translation Strategies

(1) Write numbers using numerals.
(2) Write numbers using your language’s words or the Gateway Language words for those numbers.
(3) Write numbers using words, and put the numerals in parentheses after them.
(4) Combine words for large numbers.
(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

Examples of Translation Strategies Applied

We will use the following verse in our examples:

> Now, see, at great effort I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities. (1 Chronicles 22:14a ULT)

(1) Write numbers using numerals.

> > I have prepared for Yahweh's house **100,000** talents of gold, **1,000,000** talents of silver, and bronze and iron in large quantities.

(2) Write numbers using your language's words or the Gateway Language words for those numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **one million** talents of silver, and bronze and iron in large quantities.

(3) Write numbers using words, and put the numerals in parenthesis after them.

> > I have prepared for Yahweh's house one **hundred thousand (100,000)** talents of gold, **one million (1,000,000)** talents of silver, and bronze and iron in large quantities.

(4) Combine words for large numbers.

> > I have prepared for Yahweh's house **one hundred thousand** talents of gold, **a thousand thousand** talents of silver, and bronze and iron in large quantities.

(5) Use a very general expression for very large rounded numbers and write the numeral in parentheses afterward.

> I have prepared for Yahweh's house **a great amount of gold (100,000 talents)**, **ten times that amount of silver (1,000,000 talents)**, and bronze and iron in large quantities.

Consistency

Be consistent in your translations. Decide how the numbers will be translated, using numbers or numerals. There are different ways of being consistent.

- Use words to represent numbers all of the time. (You might have very long words.)
- Use numerals to represent numbers all of the time.
- Use words to represent the numbers that your language has words for and use numerals for the numbers that your language does not have words for.
- Use words for low numbers and numerals for high numbers.
- Use words for numbers that require few words and numerals for numbers that require more than a few words.
- Use words to represent numbers, and write the numerals in parentheses after them.

Consistency in the ULT and UST

The *unfoldingWord® Literal Text* (ULT) and the *unfoldingWord® Simplified Text* (UST) use words for the numbers one through ten and use numerals for all numbers above ten.

> When Adam had lived **130** years, he became the father of a son in his own likeness, after his image, and he called his name Seth. After Adam became the father of Seth, he lived **800** years.

> He became the father of more sons and daughters. Adam lived **930** years, and then he died. (Genesis 5:3-5 ULT)

Next we recommend you learn about:

Ordinal Numbers (UTA PDF)
Fractions (UTA PDF)

"

Referenced in: Acts 23:23; Acts 27:28

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: Acts 5:3; Acts 5:5; Acts 5:10; Acts 5:17; Acts 6:6; Acts 7:17; Acts 16:6; Acts 17:34

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: Acts 2:15; Acts 3:1; Acts 7:13; Acts 10:3; Acts 10:9; Acts 10:30; Acts 13:33; Acts 27:19; Acts 27:27; Acts 27:33

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: Acts 1:17; Acts 1:20; Acts 2:27; Acts 4:25; Acts 4:26; Acts 7:49; Acts 13:33; Acts 15:16; Acts 27:23; Acts 28:26; Acts 28:27

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: Acts 2:24; Acts 2:26; Acts 2:43; Acts 3:16; Acts 3:20; Acts 3:21; Acts 4:22; Acts 4:28; Acts 5:5; Acts 5:11; Acts 7:11; Acts 7:17; Acts 7:31; Acts 10:10; Acts 10:13; Acts 10:15; Acts 11:7; Acts 12:24; Acts 13:10; Acts 13:40; Acts 14:12; Acts 18:5; Acts 19:12; Acts 19:20; Acts 20:9; Acts 20:23; Acts 20:32; Acts 20:34; Acts 21:2; Acts 21:3; Acts 21:31; Acts 26:14; Acts 26:24; Acts 27:15; Acts 27:20; Acts 27:27; Acts 28:20

Poetry

Description

This page answers the question: *What is poetry and how do I translate it into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Writing Styles (UTA PDF)

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

> “Twinkle, twinkle little **star**. How I wonder what you **are**.” (from an English rhyme)

- the same sound repeated many times:

> “Peter, Peter, pumpkin eater” (from an English rhyme)

- The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)
>
> Yahweh,...**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
    - incomplete sentences
    - lack of connective words

Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games
Religious ceremony or chants of priests or witch doctors
Prayers, blessings, and curses
Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> ... for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the God of gods,

> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the Lord of lords,
>
> for his covenant faithfulness endures forever.
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > “Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin.** God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**.”

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh’s law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh’s law, and they think about it all the time.

Next we recommend you learn about:

Symbolic Language (UTA PDF)

"

Referenced in: Acts 2 Chapter Introduction

Politeness

Description

This page answers the question: *How do I translate politeness into my language?*

People say certain things, or say things in a certain way, in order to communicate that they respect the people to whom they are speaking. We can refer to this as speaking politely. The ways of speaking politely are generally agreed on by those who share a culture. People also use polite ways of speaking to avoid offending others. This can be especially important if the person being addressed has an influential or powerful position.

Reasons This Is a Translation Issue:

Every language has ways to communicate politeness to other speakers of that language, but different languages do not communicate politeness in the same ways. A phrase that is polite in one language may be offensive in another language, or it may simply be confusing. Translators need to recognize politeness in the Bible and communicate the same polite meaning using the appropriate form of politeness in the target language.

Examples From the Bible

> **do not trouble yourself** (Luke 7:6 ULT)

The centurion sent friends to give Jesus this polite message that Jesus should not come to his house.

> **I ask you, have me excused** (Luke 14:18 ULT)

In this culture, this was a polite formula for declining a social invitation.

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

Ruth uses several phrases of politeness as she talks to Boaz. **May I find favor in your eyes** is an idiomatic phrase that communicates that Boaz is in a high position, **my lord** is an honorific form of address, and she refers to herself humbly as **your female servant** even though she is not actually one of his servants.

> **Please** let **a little** water be brought... Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

Abraham describes his generosity as something small in order to be polite. This was a way to communicate to his guests that they were not imposing on him at all. Abraham also uses a word translated as "please" to make his request more polite.

> Then he brought him outside and said, “**Please** look at the heavens and count the stars...” (Genesis 15:5)

In the above example, God is speaking to Abram, inviting him to look at the stars. He also uses the word translated as “please.” God has no need to be polite, but this communicates respect for Abram.

Honorifics

A specific category of politeness is the way that people address other people who are important, powerful, or worthy of honor in other ways. We can refer to this form of politeness as using honorific language. Honorific language can be in the form of special titles or, in some languages, special forms of the words used.

> to the **most excellent** Governor Felix (Acts 23:26 ULT)

The expression **most excellent** was an honorific title by which people addressed Roman government officials.

> **O king, live forever!** (Daniel 5:10 ULT)

This was the polite and respectful way to address the king before saying anything else to him.

Politeness under other categories

People often use language that is non-standard or figurative to communicate politeness. In these cases, there will be a Translation Note under the category of the figure of speech rather than under the category of politeness. The Note will discuss the issue of the figurative speech and then also mention that this is being used to be polite. For example, the following verses will have Translation Notes under the categories given rather than under politeness.

Metaphor

> Men, **brothers and fathers**, hear my defense to you now. (Acts 22:1 ULT)

Paul is using the word **brothers** to refer to his fellow Israelites. He is using the word **fathers** to refer either to Jewish leaders who may be present or to Jewish men who are older than he is. In both cases he is speaking respectfully.

Idiom

> **I beg of you**, about whom is the prophet saying this...? (Acts 8:34 ULT)

The Ethiopian official is using an idiomatic expression as a polite way to introduce a request.

Symbolic action

> **And having fallen down**, they worshiped him (Matt 2:11 ULT)

The act of kneeling down before someone showed deep respect for the person.

Speaking of oneself in the third person

> please do not pass by **your servant**. (Gen 18:3 ULT)

Abraham refers to himself as **your servant** here in order to show respect to his guests.

Euphemism

> And having said this, **he fell asleep**. (Acts 7:60 ULT)

Luke is describing the death of Stephen when he says **he fell asleep**. He is using this polite way of referring to something unpleasant to avoid offending his readers.

Other Uses of the Imperative

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

The verb **pray** is an imperative, but it communicates a polite request rather than a command.

Rhetorical question

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Martha is complaining that Jesus is allowing Mary to sit listening to him when there is so much work to do. But Martha respects Jesus, so she uses the question form to make her complaint more polite.

Translation Strategies

If the phrase used in the ULT would be natural and be a polite expression in your language, consider using it. If not, use the strategy below.

(1) Use a phrase that would be both natural and polite in your language for this situation.

Examples of Translation Strategies Applied

(1) Use a phrase that would be both natural and polite in your language for this situation.

> **do not trouble yourself** (Luke 7:6 ULT)

I do not want you to go out of your way
or
Please do not bother

> **I ask you, have me excused** (Luke 14:18 ULT)

Please accept my apology for not being able to attend

> **May I find favor in your eyes, my lord**, since you have comforted me, and since you have spoken to the heart of **your female servant**. (Ruth 2:13 ULT)

You are too kind to me, good sir; you have comforted me and you have spoken to my heart **even though I am not worthy of it**.

> Please let **a little** water be brought... Let me also bring **a bit** of bread (Genesis 18:4-5 ULT)

I have **plenty** of water... I also have **plenty** of food

> "**Please** look at the heavens and count the stars..." (Genesis 15:5)

"Look up at the heavens, **if you will**, and count the stars..."

> **O king, live forever!** (Daniel 5:10 ULT)

Your majesty, **I wish you well**!

> **I beg of you**, about whom is the prophet saying this...? (Acts 8:34 ULT)

Please tell me, about whom is the prophet saying this...?

> **You pray to the Lord for me**, so that nothing of which you have spoken may come upon me. (Acts 8:24 ULT)

Please pray to the Lord for me so that nothing of which you have spoken may come upon me.
or
I ask you to pray to the Lord for me so that nothing of which you have spoken may come upon me.

> **Lord, are you not concerned that my sister has left me alone to serve**? (Luke 10:40 ULT)

Lord, it seems as if you do not care that my sister has left me alone to serve.

"

Referenced in: Acts 9 Chapter Introduction; Acts 9:5; Acts 9:10; Acts 10:4; Acts 10:33; Acts 11 Chapter Introduction; Acts 11:16; Acts 11:21; Acts 13 Chapter Introduction; Acts 13:2; Acts 14:3; Acts 14:23; Acts 15:35; Acts 15:36; Acts 15:40; Acts 16:15; Acts 16:32; Acts 18:8; Acts 18:9; Acts 18:25; Acts 19:10; Acts 19:20; Acts 19:35; Acts 20:19; Acts 22:5; Acts 22:8; Acts 23:11; Acts 23:26; Acts 24:3; Acts 25:21; Acts 25:25; Acts 25:26; Acts 26:15; Acts 26:25; Acts 26:26

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: Acts 2:19; Acts 2:24; Acts 2:33; Acts 4:22; Acts 7:34; Acts 8:21; Acts 9:15; Acts 9:31; Acts 10:45; Acts 13:12; Acts 14:27; Acts 15:20; Acts 17:29; Acts 17:30; Acts 18:10; Acts 18:25; Acts 20:4; Acts 21:26; Acts 26:25

Pronouns

Description

This page answers the question: *What are pronouns, and what kinds of pronouns are in some languages?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Pronouns are words that people might use instead of using a noun when referring to someone or something. Some examples are “I,” “you,” “he,” “it,” “this,” “that,” “himself,” “someone,” and others. The personal pronoun is the most common type of pronoun.

Personal Pronouns

Personal pronouns refer to people or things and show whether the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may provide. Other types of pronouns may give some of this information, as well.

Person

- First Person — The speaker and possibly others (I, me, we, us)
  - Exclusive and Inclusive “We”
- Second Person — The person or people that the speaker is talking to and possibly others (you)
  - Forms of You
- Third Person — Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular — one (I, you, he, she, it)
- Plural — more than one (we, you, they)
  - Singular Pronouns that Refer to Groups
- Dual — two (Some languages have pronouns specifically for two people or two things.)

Gender

- Masculine — he
- Feminine — she
- Neuter — it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- John saw **himself** in the mirror. The word “himself” refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: what, which, who, whom, whose.

- **Who** built the house?

Relative Pronouns mark a relative clause. The relative pronouns, who, whom, whose, which and that give more information about a noun in the main part of the sentence. Sometimes, the relative adverbs when and where can also be used as relative pronouns.

- I saw the house **that John built**. The clause “that John built” tells which house I saw.
- I saw the man **who built the house**. The clause “who built the house” tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else. The demonstrative pronouns are: this, these, that, and those.

- Have you seen **this** here?
- Who is **that** over there?

Indefinite pronouns are used when no particular noun is being referred to. The indefinite pronouns are: any, anyone, someone, anything, something, and some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

- He does not want to talk to **anyone**.
- **Someone** fixed it, but I do not know who.
- **They** say that **you** should not wake a sleeping dog.

In the last example, “they” and “you” just refer to people in general.

"

Referenced in: Acts 7:45; Acts 7:46; Acts 9:20; Acts 14:9; Acts 15:30; Acts 20:28

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: Acts 1:6; Acts 1:12; Acts 1:22; Acts 1:23; Acts 1:26; Acts 2:1; Acts 2:3; Acts 2:6; Acts 2:15; Acts 2:25; Acts 2:31; Acts 2:33; Acts 2:37; Acts 2:45; Acts 3:7; Acts 3:8; Acts 3:15; Acts 3:16; Acts 4:1; Acts 4:2; Acts 4:3; Acts 4:5;

Acts 4:7; Acts 4:10; Acts 4:11; Acts 4:13; Acts 4:14; Acts 4:15; Acts 4:18; Acts 4:21; Acts 4:24; Acts 4:33; Acts 5:4; Acts 5:7; Acts 5:12; Acts 5:15; Acts 5:19; Acts 5:24; Acts 5:26; Acts 5:27; Acts 5:33; Acts 5:39; Acts 6:12; Acts 7:2; Acts 7:3; Acts 7:4; Acts 7:5; Acts 7:6; Acts 7:7; Acts 7:8; Acts 7:10; Acts 7:19; Acts 7:27; Acts 7:38; Acts 7:39; Acts 7:41; Acts 7:47; Acts 7:53; Acts 8:10; Acts 8:12; Acts 8:15; Acts 8:16; Acts 8:17; Acts 8:24; Acts 8:34; Acts 8:38; Acts 9:2; Acts 9:5; Acts 9:8; Acts 9:15; Acts 9:23; Acts 9:27; Acts 9:28; Acts 9:35; Acts 10:4; Acts 10:9; Acts 10:15; Acts 10:22; Acts 10:27; Acts 10:39; Acts 10:40; Acts 10:43; Acts 11:9; Acts 11:15; Acts 11:17; Acts 11:18; Acts 11:22; Acts 11:25; Acts 11:26; Acts 12:4; Acts 12:15; Acts 12:19; Acts 12:20; Acts 13:3; Acts 13:4; Acts 13:14; Acts 13:19; Acts 13:23; Acts 13:24; Acts 13:25; Acts 13:27; Acts 13:28; Acts 13:31; Acts 13:34; Acts 13:35; Acts 13:37; Acts 13:38; Acts 13:39; Acts 13:42; Acts 13:50; Acts 13:51; Acts 14:10; Acts 14:20; Acts 14:23; Acts 14:27; Acts 15:2; Acts 15:5; Acts 15:7; Acts 15:16; Acts 15:31; Acts 15:41; Acts 16:3; Acts 16:4; Acts 16:10; Acts 16:22; Acts 16:31; Acts 16:37; Acts 16:39; Acts 17:2; Acts 17:5; Acts 17:8; Acts 17:9; Acts 17:11; Acts 17:16; Acts 17:18; Acts 17:28; Acts 18:1; Acts 18:10; Acts 18:13; Acts 18:19; Acts 18:20; Acts 18:27; Acts 19:5; Acts 19:8; Acts 19:15; Acts 19:28; Acts 19:31; Acts 19:37; Acts 19:38; Acts 20:2; Acts 20:5; Acts 20:7; Acts 20:11; Acts 20:17; Acts 20:18; Acts 20:22; Acts 21:4; Acts 21:6; Acts 21:9; Acts 21:20; Acts 21:31; Acts 21:32; Acts 21:34; Acts 21:40; Acts 22:4; Acts 22:18; Acts 22:19; Acts 22:25; Acts 22:27; Acts 23:18; Acts 23:24; Acts 23:32; Acts 23:33; Acts 24:2; Acts 24:8; Acts 24:12; Acts 24:15; Acts 24:16; Acts 24:18; Acts 24:20; Acts 24:25; Acts 25:3; Acts 25:7; Acts 25:17; Acts 27:8; Acts 27:9; Acts 27:13; Acts 27:14; Acts 27:17; Acts 27:39; Acts 28:30

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: Acts 1:4; Acts 1:17; Acts 1:20; Acts 2:21; Acts 2:28; Acts 2:35; Acts 7:42; Acts 7:43; Acts 7:49; Acts 7:50; Acts 13:25; Acts 13:33; Acts 13:34; Acts 13:41; Acts 13:47; Acts 15 Chapter Introduction; Acts 15:16; Acts 17:23; Acts 17:28; Acts 28:26; Acts 28:27

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: Acts 1:20; Acts 2:17; Acts 2:19; Acts 2:20; Acts 2:21; Acts 2:25; Acts 2:26; Acts 2:27; Acts 2:28; Acts 2:34; Acts 3:22; Acts 3:23; Acts 3:25; Acts 4:25; Acts 4:26; Acts 7:3; Acts 7:7; Acts 7:26; Acts 7:27; Acts 7:28; Acts 7:32; Acts 7:33; Acts 7:34; Acts 7:35; Acts 7:37; Acts 7:40; Acts 10:22; Acts 10:31; Acts 10:32; Acts 11:7; Acts 11:8; Acts 11:9; Acts 13:22; Acts 14:11; Acts 17:23; Acts 17:28; Acts 20:35; Acts 21:11; Acts 22:7; Acts 22:8; Acts 22:10; Acts 22:13; Acts 22:14; Acts 22:15; Acts 22:16; Acts 22:18; Acts 22:19; Acts 22:20; Acts 22:21; Acts 23:5; Acts 24:21; Acts 26:14; Acts 26:15; Acts 26:16; Acts 26:17; Acts 26:18; Acts 27:24; Acts 28:26; Acts 28:27

Reflexive Pronouns

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)

Description

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” 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: Acts 8:13; Acts 9:34; Acts 15:11; Acts 16:37; Acts 17:25; Acts 20:30; Acts 20:34; Acts 20:35; Acts 21:24; Acts 22:19; Acts 25:22

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: Acts 1:11; Acts 2:7; Acts 2:8; Acts 3:12; Acts 4:16; Acts 4:25; Acts 5:3; Acts 5:4; Acts 5:9; Acts 7:26; Acts 7:27; Acts 7:28; Acts 7:35; Acts 7:42; Acts 7:49; Acts 7:50; Acts 7:52; Acts 8:31; Acts 8:33; Acts 8:36; Acts 9:4; Acts 9:21; Acts 10:47; Acts 11:17; Acts 13:10; Acts 13:25; Acts 14:15; Acts 15:10; Acts 16:37; Acts 17:19; Acts 19:15; Acts 19:35; Acts 21:13; Acts 21:22; Acts 21:37; Acts 21:38; Acts 22:7; Acts 22:25; Acts 22:26; Acts 23:3; Acts 23:4; Acts 26:8; Acts 26:14; Acts 26:27; Acts 26:28

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: Acts 2:2; Acts 6:15; Acts 13:47

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: Acts 3:22; Acts 3:23; Acts 7:34; Acts 8:33; Acts 10:26; Acts 18:15; Acts 19:39; Acts 23:5; Acts 25:12

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: Acts 1:15; Acts 1:23; Acts 2:14; Acts 4:35; Acts 4:37; Acts 5:31; Acts 5:34; Acts 6:6; Acts 7:33; Acts 7:54; Acts 7:55; Acts 7:56; Acts 7:57; Acts 7:60; Acts 8:17; Acts 9:12; Acts 9:17; Acts 9:34; Acts 9:40; Acts 10:25; Acts 11:28; Acts 12:21; Acts 13:3; Acts 13:14; Acts 13:16; Acts 13:25; Acts 13:51; Acts 14:14; Acts 15:5; Acts 15:7; Acts 16:29; Acts 18:6; Acts 18:18; Acts 19:6; Acts 19:33; Acts 20:36; Acts 20:37; Acts 21:5; Acts 21:11; Acts 21:24; Acts 21:40; Acts 22:23; Acts 23:2; Acts 23:9; Acts 23:19; Acts 25:6; Acts 25:17; Acts 26:1; Acts 27:21

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: Acts 1:16; Acts 1:24; Acts 2:23; Acts 2:27; Acts 2:30; Acts 2:41; Acts 2:42; Acts 2:43; Acts 2:46; Acts 3:15; Acts 3:23; Acts 4:1; Acts 4:10; Acts 5:18; Acts 5:30; Acts 5:40; Acts 6:7; Acts 7:48; Acts 7:50; Acts 7:51; Acts 7:53; Acts 9:2; Acts 9:14; Acts 9:15; Acts 9:21; Acts 9:23; Acts 10:22; Acts 10:41; Acts 10:47; Acts 11:8; Acts 11:30; Acts 12:1; Acts 12:2; Acts 12:3; Acts 12:11; Acts 12:16; Acts 12:19; Acts 12:20; Acts 12:22; Acts 13:45; Acts 13:50; Acts 14:2; Acts 14:17; Acts 14:22; Acts 15:7; Acts 15:24; Acts 15:41; Acts 16:1; Acts 16:26; Acts 16:40; Acts 17:5; Acts 17:24; Acts 17:25; Acts 18:6; Acts 18:12; Acts 18:14; Acts 19:11; Acts 19:26; Acts 20:3; Acts 20:7; Acts 20:11; Acts 20:18; Acts 20:19; Acts 20:23; Acts 20:25; Acts 20:38; Acts 21:3; Acts 21:4; Acts 21:11; Acts 22:7; Acts 22:26; Acts 23:12; Acts 23:14; Acts 23:20; Acts 23:27; Acts 24:9; Acts 24:27; Acts 25:1; Acts 25:8; Acts 25:9; Acts 25:10; Acts 26:2; Acts 26:7; Acts 26:10; Acts 26:21; Acts 26:29; Acts 26:31; Acts 27:19; Acts 27:24; Acts 27:34; Acts 27:37; Acts 28:19; Acts 28:20

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 Acts; Acts 3:22; Acts 7 Chapter Introduction; Acts 7:46; Acts 8:37; Acts 10:19; Acts 10:30; Acts 10:32; Acts 10:33; Acts 12:25; Acts 13:18; Acts 13:33; Acts 15:34; Acts 21:23; Acts 24:6; Acts 28:29

Third-Person Imperatives

Description

This page answers the question: *How do I translate third-person imperatives into my language?*

The languages of the Bible have verb forms that can give commands, instructions or other directive speech in the third person. In other words, these directives address “he,” “she,” “it,” or “they” rather than “you.”

Reasons This Is a Translation Issue:

Many languages, including English, do not have these verb forms and so they must communicate this kind of directive speech in other ways. In English, we normally represent these third-person imperatives by putting “let” before the subject or verb. This is actually one of the translation strategies, since English does not have third-person imperatives.

Examples From the Bible

> **Let your kingdom come, let your will be done** as in heaven also on earth. (Matthew 6:9 ULT)

In this prayer, Jesus uses two third–person imperatives. The first one tells God’s kingdom to come, and the second one tells God’s will to be done. Of course, a kingdom and a will cannot hear Jesus, so Jesus is using these verb forms to communicate to God that Jesus desires that these things happen.

> **Let no one deceive himself**. If anyone among you thinks he is wise in this age, **let him become a “fool,”** that he may become wise. (1 Corinthians 3:18 ULT)

In this verse, Paul uses third–person imperatives to give a warning and an instruction. It may be that using this third–person form was more polite than if he had used second–person imperatives.

> But because of immorality, **let each man have** his own wife, and **let each woman have** her own husband. (1 Corinthians 7:2 ULT)

Here again Paul uses two third–person imperatives to instruct the Corinthian church. Since he had just recommended a celibate life in the previous verse, these imperatives have the sense of giving advice rather than command.

> Then God said, **“Let there be light.”** And there was light. (Genesis 1:3 ULT)

The Biblical Hebrew verb form used here is equivalent to the third–person imperative in Greek. Here, God commands in the third person that light come into existence, so it does.

> **...let him do to me** just as {is} good in his eyes. (2 Samuel 15:26 ULT)

David uses the third-person form to express his willingness for God to do to him whatever God wants to do.

Translation Strategies

If your language has third-person imperative forms and would use them in the way that the biblical languages do, then please use them. If not, then consider these strategies.

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.
(2) If appropriate, use a second-person imperative.
(3) Use an explicit reference to the function of the imperative.

Examples of Translation Strategies Applied

(1) Use a form that your language has that indicates that this is the will or wish of the speaker.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > May your kingdom come, may your will be done as in heaven also on earth.
>
> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > No one should deceive himself. If anyone among you thinks he is wise in this age, he should become a “fool,” that he may become wise.
>
> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(Since English does not have third-person imperatives, it follows this strategy and uses “let” to indicate that this is the will or wish of the speaker.)

> > ...he may do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)

(2) If appropriate, use a second-person imperative.

> Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become a “fool,” that he may become wise. (1 Corinthians 3:18 ULT)
>
> > Do not deceive yourselves. If you think you are wise in this age, then become a “fool,” that you may become wise.
>
> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)
>
> > Then God said, “Light, come into being.” And there was light.
>
> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)
>
> > ...Yahweh, do to me just as {is} good in your eyes.

(3) Use an explicit reference to the function of the imperative.

> Let your kingdom come, let your will be done as in heaven also on earth. (Matthew 6:9 ULT)
>
> > We pray that your kingdom come, we pray that your will be done as in heaven also on earth.
>
> Then God said, “Let there be light.” And there was light. (Genesis 1:3 ULT)
>
> > Then God said, “I command light to be.” And there was light.
>
> But because of immorality, let each man have his own wife, and let each woman have her own husband. (1 Corinthians 7:2 ULT)
>
> > But because of immorality, I advise each man to have his own wife, and I advise each woman to have her own husband.

> ...let him do to me just as {is} good in his eyes. (2 Samuel 15:26 ULT)
>
> > ...he has my permission to do to me just as {is} good in his eyes.

See also Imperatives – Other Uses

"

Referenced in: Acts 1:20; Acts 2:14; Acts 2:36; Acts 4:10; Acts 13:38; Acts 16:37; Acts 19:38; Acts 21:14; Acts 24:20; Acts 25:5; Acts 28:28

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: Acts 1:12; Acts 1:13; Acts 1:26; Acts 2:13; Acts 5:6; Acts 7:58; Acts 8:23; Acts 8:27; Acts 8:28; Acts 8:32; Acts 9:2; Acts 9:18; Acts 9:37; Acts 9:43; Acts 10:1; Acts 10:6; Acts 10:9; Acts 12:4; Acts 12:13; Acts 12:20; Acts 13:1; Acts 13:6; Acts 13:7; Acts 13:43; Acts 16:19; Acts 16:24; Acts 17:5; Acts 17:9; Acts 17:17; Acts 18:18; Acts 19:12; Acts 19:13; Acts 19:24; Acts 19:29; Acts 19:35; Acts 19:38; Acts 19:39; Acts 20:8; Acts 20:9; Acts 21:23; Acts 21:31; Acts 21:32; Acts 22:24; Acts 24 Chapter Introduction; Acts 24:1; Acts 27:12; Acts 27:13; Acts 27:16; Acts 27:17; Acts 27:39; Acts 27:40; Acts 28:3; Acts 28:8; Acts 28:11

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: Acts 1:4; Acts 1:7; Acts 2:33; Acts 9:20; Acts 13:33

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: Acts 1:11

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: Acts 1:21; Acts 1:24; Acts 4:34; Acts 8:1; Acts 13:33; Acts 15:20; Acts 19:37; Acts 20:27; Acts 21:29

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: Introduction to Acts; Acts 1:15; Acts 2:5; Acts 2:14; Acts 2:17; Acts 3:13; Acts 3:25; Acts 4:4; Acts 4:12; Acts 4:17; Acts 5:4; Acts 5:29; Acts 5:30; Acts 5:38; Acts 7:19; Acts 7:23; Acts 10:28; Acts 14:15; Acts 15:17; Acts 17:26; Acts 17:29; Acts 17:30; Acts 17:34; Acts 18:13; Acts 19:35; Acts 22:15; Acts 24:16; Acts 25:24

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.

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Referenced in: Acts 13:2; Acts 16:6; Acts 16:37; Acts 18:18; Acts 19:24; Acts 23:28; Acts 26:6

unfoldingWord® Translation Words

Version 86

baptize, baptized, baptism

Definition:

In the New Testament, the terms “baptize” and “baptism” usually refer to ritually bathing a Christian with water to show that he has been cleansed from sin and has been united with Christ.

Translation Suggestions:

- Christians have different views about how a person should be baptized with water. It is probably best to translate this term in a general way that allows for different ways of applying the water.
- Depending on the context, the term “baptize” could be translated as “purify,” “pour out on,” “plunge (or dip) into,” “wash.” For example, “baptize you with water” could be translated as “plunge you into water.”
- The term “baptism” could be translated as “purification,” “a pouring out,” “a dipping,” “a cleansing.”
- Also consider how this term is translated in a Bible translation in a local or national language.

(See also: How to Translate Unknowns)

(See also: John (the Baptist), repent, Holy Spirit)

Bible References:

- Acts 2:38
- Acts 8:36
- Acts 9:18
- Acts 10:48
- Luke 3:16
- Matthew 3:14
- Matthew 28:18-19

Examples from the Bible stories:

- **24:3** When people heard John’s message, many of them repented from their sins, and John **baptized** them. Many religious leaders also came to be **baptized** by John, but they did not repent or confess their sins.
- **24:6** The next day, Jesus came to be **baptized** by John.
- **24:7** John said to Jesus, “I am not worthy to **baptize** you. You should **baptize** me instead.”
- **42:10** “So go, make disciples of all people groups by **baptizing** them in the name of the Father, the Son, and the Holy Spirit and by teaching them to obey everything I have commanded you.”
- **43:11** Peter answered them, “Every one of you should repent and be **baptized** in the name of Jesus Christ so that God will forgive your sins.”
- **43:12** About 3,000 people believed what Peter said and became disciples of Jesus. They were **baptized** and became part of the church at Jerusalem.
- **45:11** As Philip and the Ethiopian traveled, they came to some water. The Ethiopian said, “Look! There is some water! May I be **baptized**?”
- **46:5** Saul immediately was able to see again, and Ananias **baptized** him.
- **49:14** Jesus invites you to believe in him and be **baptized**.

Word Data:

- Strong’s: G09070

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Referenced in: Acts 1 Chapter Introduction; Acts 2 Chapter Introduction

favor, favorable, favoritism

Definition:

The term “favor” generally means approval. Someone who favors another person regards that person positively and approves of them.

- Jesus grew up “in favor with” God and men. This means that both God and others approved of his character and behavior.
- The expression “find favor” with someone means that someone is approved of by that person.
- When a king shows favor to someone, it often means that he approves of that person’s request and grants it.
- A “favor” can also be a gesture or action towards or for another person for their benefit.
- The term “favoritism” means an attitude of acting favorably toward some people but not others. It means the inclination to pick one person over another or one thing over another because the person or item is preferred. Generally, favoritism is considered unfair.

Translation Suggestions:

- Other ways to translate the term “favor” could include “approval” or “blessing” or “benefit.”
- The “favorable year of Yahweh” could be translated as “the year (or time) when Yahweh will bring great blessing.”
- The term “favoritism” could be translated as “partiality” or “being prejudiced” or “unjust treatment.” This word is related to the word “favorite,” which means to prefer above all others.

Bible References:

- 1 Samuel 2:25-26
- 2 Chronicles 19:7
- 2 Corinthians 1:11
- Acts 24:27
- Genesis 41:16
- Genesis 47:25
- Genesis 50:5

Word Data:

- Strong’s: H0995, H1156, H1293, H1779, H1921, H2580, H2603, H2896, H5278, H5375, H5414, H5922, H6213, H6437, H6440, H7521, H7522, H7965, G11840, G36850, G43800, G43820, G54850, G54860

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Referenced in: Acts 25 Chapter Introduction

god, false god, goddess, idol, idolater, idolatrous, idolatry

Definition:

A false god is something that people worship instead of the one true God. The term “goddess” refers specifically to a female false god.

- These false gods or goddesses do not exist. Yahweh is the only God.
- People sometimes make objects into idols to worship as symbols of their false gods.
- In the Bible, God’s people frequently turned away from obeying him in order to worship false gods.
- Demons often deceive people into believing that the false gods and idols they worship have power.
- Baal, Dagon, and Molech were three of the many false gods that were worshiped by people in Bible times.
- Asherah and Artemis (Diana) were two of the goddesses that ancient peoples worshiped.

An idol is an object that people make so they can worship it. Something is described as “idolatrous” if it involves giving honor to something other than the one true God.

- People make idols to represent the false gods that they worship.
- These false gods do not exist; there is no God besides Yahweh.
- Sometimes demons work through an idol to make it seem like it has power, even though it does not.
- Idols are often made of valuable materials like gold, silver, bronze, or expensive wood.
- An “idolatrous kingdom” means a “kingdom of people who worship idols” or a “kingdom of people who worship earthly things.”
- The term “idolatrous figure” is another word for a “carved image” or an “idol.”

Translation Suggestions:

- There may already be a word for “god” or “false god” in the language or in a nearby language.
- The term “idol” could be used to refer to false gods.
- In English, a lower case “g” is used to refer to false gods, and upper case “G” is used to refer to the one true God. Other languages also do that.
- Another option would be to use a completely different word to refer to the false gods.
- Some languages may add a word to specify whether the false god is described as male or female.

(See also: God, Asherah, Baal, Molech, demon, image, kingdom, worship)

Bible References:

- Genesis 35:2
- Exodus 32:1
- Psalms 31:6
- Psalms 81:8-10
- Isaiah 44:20
- Acts 7:41
- Acts 7:43
- Acts 15:20
- Acts 19:27
- Romans 2:22
- Galatians 4:8-9
- Galatians 5:19-21
- Colossians 3:5
- 1 Thessalonians 1:9

Examples from the Bible stories:

- **10:2** Through these plagues, God showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's **gods**.
- **13:4** Then God gave them the covenant and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other **gods**."
- **14:2** They (Canaanites) worshiped false **gods** and did many evil things.
- **16:1** The Israelites began to worship the Canaanite **gods** instead of Yahweh, the true God.
- **18:13** But most of Judah's kings were evil, corrupt, and they worshiped idols. Some of the kings even sacrificed their children to false **gods**.

Word Data:

- Strong's: H0205, H0367, H0410, H0426, H0430, H0457, H1322, H1544, H1892, H2553, H3649, H4656, H4906, H5236, H5566, H6089, H6090, H6091, H6456, H6459, H6673, H6736, H6754, H7723, H8163, H8251, H8267, H8441, H8655, G14930, G14940, G14950, G14960, G14970, G22990, G27120

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Referenced in: Acts 14 Chapter Introduction; Acts 17 Chapter Introduction

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: Holy Spirit, consecrate, sanctify, set apart)

Bible References:

- Genesis 28:22
- 2 Kings 3:2
- Lamentations 4:1
- Ezekiel 20:18-20
- Matthew 7:6

- Mark 8:38
- Acts 7:33
- Acts 11:8
- Romans 1:2
- 2 Corinthians 12:3-5
- Colossians 1:22
- 1 Thessalonians 3:13
- 1 Thessalonians 4:7
- 2 Timothy 3:15

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** “You are standing on **holy** ground.”
- **13:2** “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- **13:5** “Always be sure to keep the Sabbath day **holy**.”
- **22:5** “So the baby will be **holy**, the Son of God.”
- **50:2** As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong’s: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

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Referenced in: Acts 21 Chapter Introduction

last day, last days, latter days

Definition:

The term “the last days” refers generally to the time which begins with the first coming of Jesus and ends with his second coming and the final day of judgement. The Bible also calls the final day of judgement “the last day.” The phrase “the latter days” is sometimes used in the Bible with the same meaning as the phrase “the last days” but other times it can refer only to a time that is after the time in which the speaker is speaking but before the second coming of Jesus. The term “the last day” refers to the day of final judgement.

- This time period of “the last days” will have an unknown duration.
- "The last day” is a time of judgment upon those who have turned away from God.

Translation Suggestions:

- The term “the last days” can also be translated as “the final days” or “the end times.”
- The term “the last day” can also be translated as “the final day.”
- In some contexts, this could be translated as “end of the world” or “when this world ends.”

(See also: day of the Lord, judge, turn, world)

Bible References:

- 2 Peter 3:3-4
- Daniel 10:14-15
- Hebrews 1:2
- Isaiah 2:2
- James 5:3
- Jeremiah 23:19-20
- John 11:24-26
- Micah 4:1

Word Data:

- Strong’s: H0319, H3117, G20780, G22500

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Referenced in: Acts 2 Chapter Introduction

prophet, prophecy, prophesy, seer, prophetess

Definition:

A “prophet” is a man who speaks God’s messages to people. A woman who does this is called a “prophetess.”

- Often prophets warned people to turn away from their sins and obey God.
- A “prophecy” is the message that the prophet speaks. To “prophesy” means to speak God’s messages.
- Often the message of a prophecy was about something that would happen in the future.
- Many prophecies in the Old Testament have already been fulfilled.
- In the Bible the collection of books written by prophets are sometimes referred to as “the prophets.”
- For example the phrase, “the law and the prophets” is a way of referring to all the Hebrew scriptures, which are also known as the “Old Testament.”
- An older term for a prophet was “seer” or “someone who sees.”
- Sometimes the term “seer” refers to a false prophet or to someone who practices divination.

Translation Suggestions:

- The term “prophet” could be translated as “God’s spokesman” or “man who speaks for God” or “man who speaks God’s messages.”
- A “seer” could be translated as “person who sees visions” or “man who sees the future from God.”
- The term “prophetess” could be translated as “spokeswoman for God” or “woman who speaks for God” or “woman who speaks God’s messages.”
- Ways to translate “prophecy” could include, “message from God” or “prophet message.”
- The term “prophesy” could be translated as “speak words from God” or “tell God’s message.”
- The figurative expression, “law and the prophets” could also be translated as “the books of the law and of the prophets” or “everything written about God and his people, including God’s laws and what his prophets preached.” (See: synecdoche)
- When referring to a prophet (or seer) of a false god, it may be necessary to translate this as “false prophet (seer)” or “prophet (seer) of a false god” or “prophet of Baal,” for example.

(See also: Baal, divination, false god, false prophet, fulfill, law, vision)

Bible References:

- 1 Thessalonians 2:14-16
- Acts 3:25
- John 1:43-45
- Malachi 4:4-6
- Matthew 1:23
- Matthew 2:18
- Matthew 5:17
- Psalm 51:1

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a **prophet** of God.
- **17:13** God was very angry about what David had done, so he sent the **prophet** Nathan to tell David how evil his sin was.
- **19:1** Throughout the history of the Israelites, God sent them **prophets**. The **prophets** heard messages from God and then told the people God’s messages.

- **19:6** All the people of the entire kingdom of Israel, including the 450 **prophets** of Baal, came to Mount Carmel.
- **19:17** Most of the time, the people did not obey God. They often mistreated the **prophets** and sometimes even killed them.
- **21:9** The **prophet** Isaiah **prophesied** that the Messiah would be born from a virgin.
- **43:5** “This fulfills the **prophecy** made by the **prophet** Joel in which God said, ‘In the last days, I will pour out my Spirit.’”
- **43:7** “This fulfills the **prophecy** which says, ‘You will not let your Holy One rot in the grave.’”
- **48:12** Moses was a great **prophet** who proclaimed the word of God. But Jesus is the greatest **prophet** of all. He is the Word of God.

Word Data:

- Strong’s: H2372, H2374, H4853, H5012, H5013, H5016, H5017, H5029, H5030, H5031, H5197, G24950, G43940, G43950, G43960, G43970, G43980, G55780

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Referenced in: Acts 2 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: Acts 3 Chapter Introduction; Acts 18 Chapter Introduction

reward, prize, deserve

Definition:

The term “reward” refers to what a person receives because of something he has done, either good or bad. To “reward” someone is to give someone something he deserves. However, this is different than the concept of “wages,” which refers to payment (often money) given in exchange for work performed.

- A reward can be a good or positive thing that a person receives because he has done something well or because he has obeyed God.
- Sometimes a reward can refer to negative things that may result from bad behavior, such as the statement “the reward of the wicked.” In this context “reward” refers to the punishment or negative consequences they receive because of their sinful actions.

Translation Suggestions:

- Depending on the context, the term “reward” could be translated as “payment” or “something that is deserved” or “punishment.”
- To “reward” someone could be translated by to “repay” or to “punish” or to “give what is deserved.”
- Make sure the translation of this term does not refer to wages. A reward is not specifically about earning money as part of a job.

(See also: punish)

Bible References:

- Deuteronomy 32:6
- Isaiah 40:10
- Luke 6:35
- Mark 9:40-41
- Matthew 5:11-12
- Matthew 6:3-4
- Psalms 127:3-5
- Revelation 11:18

Word Data:

- Strong’s: H0319, H0866, H0868, H1576, H1578, H1580, H4909, H4991, H5023, H6118, H6468, H6529, H7938, H7939, H7999, G04690, G05140, G05910, G26030, G34050, G34060, G34080

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Referenced in: Acts 23 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: Acts 26 Chapter Introduction

trust, trusted, trustworthy, trustworthiness

Definition:

To “trust” something or someone is to believe that the thing or person is true or dependable. That belief is also called “trust.” A “trustworthy” person is one you can trust to do and say what is right and true, and therefore one who has the quality of “trustworthiness.”

- Trust is closely related to faith. If we trust someone, we have faith in that person to do what they promised to do.
- Having trust in someone also means depending on that person.
- To “trust in” Jesus means to believe that he is God, to believe that he died on the cross to pay for our sins, and to rely on him to save us.
- A “trustworthy saying” refers to something that is said that can be counted on to be true.

Translation Suggestions:

- Ways to translate “trust” could include “believe” or “have faith” or “have confidence” or “depend on.”
- The phrase “put your trust in” is very similar in meaning to “trust in.”
- The term “trustworthy” could be translated as “dependable” or “reliable” or “can always be trusted.”

(See also: believe, confidence, faith, faithful, true)

Bible References:

- 1 Chronicles 9:22-24
- 1 Timothy 4:9
- Hosea 10:12-13
- Isaiah 31:1-2
- Nehemiah 13:13
- Psalm 31:5
- Titus 3:8

Examples from the Bible stories:

- **12:12** When the Israelites saw that the Egyptians were dead, they **trusted** in God and believed that Moses was a prophet of God.
- **14:15** Joshua was a good leader because he **trusted** and obeyed God.
- **17:2** David was a humble and righteous man who **trusted** and obeyed God.
- **34:6** Then Jesus told a story about people who **trusted** in their own good deeds and despised other people.

Word Data:

- Strong’s: H0539, H0982, H1556, H2620, H2622, H3176, H4009, H4268, H7365, G16790, G38720, G39820, G40060, G41000, G42760

"

Referenced in: Acts 27 Chapter Introduction

Contributors

unfoldingWord® Translation Notes Contributors

Door43 World Missions Community
Aaron Fenlason
Abner Bauman
Adam Van Goor
Alan Bird
Alan Borkenhagen
Alfred Van Dellen
Alice Wright
Allen Bair
Allyson Presswood Nance
Amanda Adams
Andrew Belcher
Andrew Johnson
Andrew Rice
Angelo Palo
Anita Moreau
April Linton
Aurora Lee
Barbara Summers
Barbara White
Becky Hancock
Beryl Carpenter
Bethany Fenlason
Betty Forbes
Bianca Elliott
Bill Cleveland
Bill Pruett
Bob Britting
Bram van den Heuvel
Brian Metzger
Bruce Bridges
Bruce Collier
Bruce Smith
Caleb Worgess
Carlyle Kilmore
Carol Pace
Carol Heim
Caroline Crawford
Caroline Fleming
Caroline S Wong
Carol Lee
Carol Moyer
Carolyn Lafferty
Catherine C Newton
Charese Jackson
Charlotte Gibson
Charlotte Hobbs

Cheryl A Chojnacki
Cheryl Stieben
Cheryl Warren
Christian Berry
Christine Harrison
Clairmene Pascal
Connie Bryan
Connie Goss
Craig Balden
Craig Lins
Craig Scott
Cynthia J Puckett
Dale Hahs
Dale Masser
Daniel Lauk
Daniel Summers
Darlene M Hopkins
Darlene Silas
David Boerschlein
David F Withee
David Glover
David J Forbes
David Mullen
David N Hanley
David Sandlin
David Shortess
David Smith
David Whisler
Debbie Nispel
Debbie Piper
Deborah Bartow
Deborah Bush
Deborah Miniard
Dennis Jackson
Dianne Forrest
Donna Borkenhagen
Donna Mullis
Douglas Hayes
Drew Curley
Ed Davis
Edgar Navera
Edward Kosky
Edward Quigley
Elaine VanRegenmorter
Elizabeth Nataly Silvestre Herbas
Ellen Lee
Emeline Thermidor
Emily Lee
Esther Roman
Esther Trew
Esther Zirk
Ethel Lynn Baker
Evangeline Puen
Evelyn Wildgust
Fletcher Coleman

Freda Dibble
Gail Spell
Gary Greer
Gary Shogren
Gay Ellen Stulp
Gene Gossman
George Arlyn Briggs
Gerald L. Naughton
Glen Tallent
Grace Balwit
Grace Bird
Greg Stoffregen
Gretchen Stencil
Hallie Miller
Harry Harriss
Heather Hicks
Helen Morse
Hendrik deVries
Henry Bult
Henry Whitney
Hilary O'Sullivan
Ibrahim Audu
Ines Gipson
Irene J Dodson
Jackie Jones
Jacqueline Bartley
James Giddens
James Pedersen
James Pohlig
James Roe
Janet O'Herron
Janice Connor
Jaqueline Rotruck
Jeanette Friesen
Jeff Graf
Jeff Kennedy
Jeff Martin
Jennifer Cunneen
Jenny Thomas
Jerry Lund
Jessica Lauk
Jim Frederick
Jim Lee
Jimmy Warren
Jim Rotruck
Jim Swartzentruber
Jody Garcia
Joe Chater
Joel Bryan
Joey Howell
John Anderson
John Geddis
John D Rogers
John Hutchins
John Luton

John Pace
John P Tornifolio
Jolene Valeu
Jon Haahr
Joseph Fithian
Joseph Greene
Joseph Wharton
Joshua Berkowitz
Joshua Calhoun
Joshua Rister
Josh Wondra
Joy Anderson
Joyce Jacobs
Joyce Pedersen
JT Crowder
Judi Brodeen
Judith Cline
Judith C Yon
Julia N Bult
Patty Li
Julie Susanto
Kahar Barat
Kannahi Sellers
Kara Anderson
Karen Davie
Karen Dreesen
Karen Fabean
Karen Riecks
Karen Smith
Karen Turner
Kathleen Glover
Kathryn Hendrix
Kathy Mentink
Katrina Geurink
Kay Myers
Kelly Strong
Ken Haugh
Kim Puterbaugh
Kristin Butts Page
Kristin Rinne
Kwesi Opoku-debrah
Langston Spell
Larry Sallee
Lawrence Lipe
Lee Sipe
Leonard Smith
Lester Harper
Lia Hadley
Linda Buckman
Linda Dale Barton
Linda Havemeier
Linda Homer
Linda Lee Sebastien
Linn Peterson
Liz Dakota

Lloyd Box
Luis Keelin
Madeline Kilmore
Maggie D Paul
Marc Nelson
Mardi Welo
Margo Hoffman
Marilyn Cook
Marjean Swann
Marjorie Francis
Mark Albertini
Mark Chapman
Mark Thomas
Marselene Norton
Mary Jane Davis
Mary Jean Stout
Mary Landon
Mary Scarborough
Megan Kidwell
Melissa Roe
Merton Dibble
Meseret Abraham-Zemede
Michael Bush
Michael Connor
Michael Francis
Michael Geurink
Mike Tisdell
Mickey White
Miel Horrilleno
Monique Greer
Morgan Mellette
Morris Anderson
Nancy C. Naughton
Nancy Neu
Nancy VanCott
Neal Snook
Nicholas Scovil
Nick Dettman
Nils Friberg
Noah Crabtree
Pamela B Johnston
Pamela Nungesser
Pamela Roberts
Pam Gullifer
Pat Ankney
Pat Giddens
Patricia Brougher
Patricia Carson
Patricia Cleveland
Patricia Foster
Patricia Middlebrooks
Paul Mellema
Paula Carlson
Paula Oestreich
Paul Holloway

Paul Nungesser
Peggy Anderson
Peggyrose Swartzentruber
Peter Polloni
Phillip Harms
Phyllis Mortensen
Priscilla Enggren
Rachel Agheyisi
Rachel Ropp
Raif Turner
Ray Puen
Reina Y Mora
Rene Bahrenfuss
Renee Triplett
Rhonda Bartels
Richard Beatty
Richard Moreau
Richard Rutter
Richard Stevens
Rick Keaton
Robby Little
Robert W Johnson
Robert Hunt, Freely-Given.org
Rochelle Hook
Rodney White
Rolaine Franz
Ronald D Hook
Rosario Baria
Roxann Carey
Roxanne Pittard
Ruben Michael Garay
Russell Isham
Russ Perry
Ruth Calo
Ruth E Withee
Ruth Montgomery
Ryan Blizek
Sam Todd
Samuel Njuguna
Sandy Anderson
Sandy Blanes
Sara Giesmann
Sara Van Cott (Barnes)
Sharon Johnson
Sharon Peterson
Sharon Shortess
Shelly Harms
Sherie Nelson
Sherman Sebastien
Sherry Mosher
Stacey Swanson
Steve Gibbs
Steve Mercier
Susan Langohr
Susan Quigley

Susan Snook
Suzanne Richards
Sylvia Thomas
Sze Suze Lau
Tabitha Price
Tammy L Enns
Tammy White
Teresa Everett-Leone
Teresa Linn
Terri Collins
Theresa Baker
Thomas Jopling
Thomas Nickell
Thomas Warren
Tim Coleman
Tim Ingram
Tim Linn
Tim Lovestrand
Tim Mentink
Tom Penry
Tom William Warren
Toni Shuma
Tracie Pogue
Tricia Coffman
Vicki Ivester
Victoria G DeKraker
Victor M Prieto
Vivian Kamph
Vivian Richardson
Ward Pyles
Warren Blaisdell
Wayne Homer
Wendy Coleman
Wendy Colon
Wilbur Zirk
Wil Gipson
William Carson
William Cline
William Dickerson
William Smitherman
William Wilder
Yvonne Tallent

unfoldingWord® Literal Text Contributors

Nicholas Alsop
Scott Bayer
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Dan Dennison
Jamie Duguid
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D.Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation

Jesse Griffin, BA Biblical Studies, MA Biblical Languages
Jesse Harris
C. Harry Harriss, M.Div.
Alrick G. Headley, M.Div., Th.M.
Bram van den Heuvel, M.A.
John Huffman
D. Allen Hutchison, MA in Old Testament, MA in New Testament
Jack Messarra
Gene Mullen
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
Timothy Neu, Ph.D. Biblical Studies
Kristy Nickell
Tom Nickell
Elizabeth Oakes, BA in Religious Studies, Linguistics
Perry Oakes, PhD in Old Testament, MA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ward Pyles, M.Div., Western Baptist Theological Seminary
Susan Quigley, MA in Linguistics
Dean Ropp
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Doug Smith, M.T.S., M.Div., Th.M., Midwestern Baptist Theological Seminary
Leonard Smith
Suzanna Smith
Tim Span
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
Maria Tijerina
David Trombold, M. Div.
Aaron Valdizan, M.Div., Th.M. in Old Testament, The Masters Seminary
James Vigen
Hendrik "Henry" de Vries
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
Henry Whitney, BA Linguistics
Benjamin Wright, MA Applied Linguistics, Dallas International University
Grant Ailie, BA Biblical Studies, M.Div.
Door43 World Missions Community

unfoldingWord® Simplified Text Contributors

Nicholas Alsop
Larry T Brooks, M.Div., Assemblies of God Theological Seminary
Matt Carlton
George "Drew" Curley, M.Div., PhD, Professor of Biblical Languages
Paul M Fahnestock, M.Div. Reformed Theological Seminary, D. Min. Pittsburgh Theological Seminary
Michael Francis
Laura Glassel, MA in Bible Translation
Kailey Gregory
Jesse Griffin, BA Biblical Studies, MA Biblical Languages
C. Harry Harriss, M.Div.
Alrick G. Headley, M.Div., Th.M.
Bram van den Heuvel, M.A.
John Huffman
D. Allen Hutchison, MA in Old Testament, MA in New Testament

Robert Hunt, Freely-Given.org
Demsin Lachin
Jack Messarra
Gene Mullen
Adam W. Nagelvoort, M.Div. Academic Ministries, Columbia International University
Timothy Neu, Ph.D. Biblical Studies
Kristy Nickell
Tom Nickell
Elizabeth Oakes, BA in Religious Studies, Linguistics
Perry Oakes, PhD in Old Testament, MA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ward Pyles, M.Div., Western Baptist Theological Seminary
Susan Quigley, MA in Linguistics
Dean Ropp
Joel D. Ruark, M.A.Th., Th.M., Ph.D. in Old Testament, University of Stellenbosch
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary
Peter Smircich, BA Philosophy
Christopher Smith, M.A.T.S. Gordon-Conwell Theological Seminary, Ph.D. Boston College
Leonard Smith
Dave Statezni, BA Orig langs., M.Div. Fuller Theological Seminary
David Trombold, M. Div.
James Vigen
Hendrik ﷺ Henry ﷺ de Vries
Thomas Warren, M.Div., Trinity Evangelical Divinity School, D.Min, Reformed Theological Seminary
Angela Westmoreland, M.A. in Theological Studies (Biblical Language track)
Henry Whitney, BA Linguistics
Benjamin Wright, MA Applied Linguistics, Dallas International University
Door43 World Missions Community

unfoldingWord® Translation Academy Contributors

Jesse Griffin, BA in Biblical Studies, MA in Biblical Languages
Perry Oakes, PhD in Old Testament, MA in Linguistics, MA in Theology, BA in Biblical Studies
Susan Quigley, MA in Linguistics
Henry Whitney, BA in Linguistics
James N. Pohlig, M.Div., MA in Linguistics, D. Litt. in Biblical Languages
Ben Jore, BA Biblical Studies, M.Div.
Joel D. Ruark, PhD in Old Testament, MA in Theology
Todd L. Price, PhD in New Testament/Linguistics
Bev Staley
Carol Brinneman
Jody Garcia
Kara Anderson
Kim Puterbaugh
Lizz Carlton
Door43 World Missions Community

unfoldingWord® Translation Words Contributors

Andrew Belcher
David Book
Jesse Griffin, BA Biblical Studies, MA Biblical Languages
Henry Whitney, Bible translator, Papua New Guinea, 1982-2000
Larry Sallee, Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary

Lizz Carlton
Jan Zanutto
Matthew Latham
Perry Oakes, PhD in Old Testament, MA in Linguistics
Richard Joki
Door43 World Missions Community

unfoldingWord® Translation Words Links Contributors

Door43 World Missions Community
Jesse Griffin (BA Biblical Studies, Liberty University; MA Biblical Languages, Gordon-Conwell Theological Seminary)
Perry Oakes (BA Biblical Studies, Taylor University; MA Theology, Fuller Seminary; MA Linguistics, University of Texas at Arlington; PhD Old Testament, Southwestern Baptist Theological Seminary)
Larry Sallee (Th.M Dallas Theological Seminary, D.Min. Columbia Biblical Seminary)
Joel D. Ruark (M.A.Th. Gordon-Conwell Theological Seminary; Th.M. Stellenbosch University; Ph.D. Candidate in Old Testament Studies, Stellenbosch University)